

THE NORTHWESTERN

# Lutheran

January 31, 1971

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# BRIEFS by the Editor

In June, 1968, a skeleton, its heel bones pierced by a large iron nail, was found in a cave tomb in north-eastern Jerusalem. Why "many scholars had privately expressed nervousness over the danger of provoking unwarranted attempts to relate the discovery to the Gospel story of Jesus" is indeed "farfetched and plain silly." When this is spoken of as "capable neither of being proved nor disproved," it simply means that these scholars are not quite willing to accept literary sources (in this case, the Bible) as "scientific" evidence. To those in Corinth who thought they needed evidence of the empty tomb and the risen Lord beyond what Paul told them, the Apostle wrote: "He (the risen Christ) was *seen* of above 500 brethren at once; of whom the greater part remain unto this present" (59 A.D.). The resurrection of our Lord is one of the best attested facts of antiquity. Of course, that skeleton unearthed in June, 1968, was not that of Christ. It could not be. In spite of the fact that the man's name is known to have been Yehohanan, one of these days someone, I suppose, will write a book trying to

prove it to be the skeleton of Jesus Christ, and some theologian will claim that the resurrection does not depend on whether the body of Jesus Christ does or does not lie moldering in some Palestinian grave. But it does make a difference. "If Christ be not raised, your faith is in vain; ye are yet in your sins." Let us remember as we approach the Lenten Season that it all means nothing if we stop short of Easter.

The date of this issue of *The Northwestern Lutheran* is the last Sunday after Epiphany, or Transfiguration Sunday. The Transfiguration of our Lord is spoken of in Matthew 17, Mark 9, Luke 9, II Peter 1, and possibly John 1.

Our Lord's Transfiguration places His crucifixion in proper focus. He is more than just another man with his heel bones pierced by a large iron nail. He who was nailed to the accursed tree for us was the very Lord of glory. He was not a criminal, for the Father gave Him this testimony: "This is My beloved Son in whom I am well pleased." His death was not a miscarriage of justice, but the mis-

sion for which He had come. "His decease" was something which He was to "accomplish in Jerusalem," as Moses and Elijah said on the holy mount. It was thus the theme of the Law and the Prophets, even as it meets our greatest need. It is the antidote to fear, a fear that was still in the hearts of the Apostles at the Transfiguration. In fact, Christ's death is the key that unlocks death for His saints, as witness the appearance of Moses and Elijah "in glory." The Transfiguration holds before us Christ's resurrection not as something coming at the end of time, but as something which Peter, James and John were to experience, for they were to proclaim this vision after the Son of Man had risen from the dead. And that finally makes clear the Church's mission: to spread the news of God's Son who died for man's sin and rose again for man's justification. That's what the Transfiguration is all about.

You can understand why it was a shock for the editor to find the Transfiguration listed under "Miscellaneous Topics" in the Bible Cyclopaedia he had been using for years. Moses and Elijah wouldn't classify it as miscellaneous. For Moses it was the culmination of his appearance before God on Mt. Sinai and for Elijah of his battle for God on Mt. Carmel. John said: "We beheld His glory, the glory as of the only-begotten of the Father." And Peter: "We were eyewitnesses of His majesty." No, the Transfiguration of our Lord is not just a miscellaneous item, but a vision which opens our eyes to "see Jesus only."

*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*

*The Northwestern Lutheran*

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**COVER** — New Dining Room of Wisconsin Lutheran Seminary, Mequon, Wisconsin

# Editorials

## Church-Home Crisis

The annual wage increase wrung from the American public by construction workers is now 17½ per cent. These inordinate demands, plus the rising cost of land and materials, are dashing the hopes of many Americans who have been dreaming of building their own homes. With their modest 6 per cent wage increases they cannot afford them.

The inflated costs of construction are also taking their toll of the church homes we had hoped to provide for fledgling mission congregations. The funds that are available to us as a synod for lending to these congregations, together with monies that they are permitted to borrow on the open market, have been financing 16 to 18 chapels a year. Now we may be building no more than 13, as Pastor Berg, the Executive Secretary of the Board for Home Missions, has recently pointed out in *The Northwestern Lutheran*. In two or three years perhaps only 11 or 12 may be built. Inflation is cruelly constricting the spread of our Gospel preaching. All the while our country is growing more godless, be it without or within the churches.

Our loan fund for home missions, the Church Extension Fund, has got to be built up. Larger transfusions from the Synodical budget will give some relief, though we can ill afford to bleed away strength from other vital departments of the Synod. Perhaps a special campaign is in order, a "Missio Dei" for missions. Or a person-to-person appeal to invite loans to the Church Extension Fund from members of the Synod.

Somehow, with Christian resolution and resourcefulness, our home missions endeavor must be strengthened. We dare not recede as many other churches have. The Lord is still granting us all His grace to offer to the world.

CARLETON TOPPE

## The Puritan Ethic

No one seems to like Puritans anymore. In historical references to the early history of our country Puritans used to be treated with a good deal of sympathy. The name was associated, at least to a degree, with such virtues as courage, industriousness, thrift, and piety. In more recent years, however, the name has taken on the nature of an epithet, conjuring up thoughts of witch hunts, book-burning, hypocrisy, and blue laws calculated to make life on earth as dreary as possible.

This is not written in defense of Puritans, whose views were not always Scriptural nor evangelical. But in an increasing amount of current pseudosociological literature the name Puritan is used as a scattergun attack on morality. Standards of morality based on the Ten Commandments are nowadays not infrequently dismissed as "The Puritan Ethic."

Those who take this condescending attitude toward ancient moral precepts pose as champions of human free-

dom, liberators of modern man from neuroses, complexes, and inhibitions which warp the human psyche. The implication is that the Decalogue, especially the Sixth Commandment, was conceived in the ignorance of modern man's unenlightened forebears. The net effect is to substitute license for Law and to elevate man to the position of supreme judge of his own actions.

A new label does not change the nature of a thing, and branding God's Law as "The Puritan Ethic" does not make it any less pertinent or applicable to today's world.

"Be not deceived; God is not mocked." When pronouncements are made in the sphere of morality, we do well to look at the source.

IMMANUEL G. FREY

## Poverty = Piety ?

We Americans are somehow supposed to feel guilty if we opened gifts around festive Christmas trees, traveled to grandma's house over the holidays in warm automobiles, or stretched out in front of the Rosebowl game with a second piece of pumpkin pie when so many of the world's millions are in want!

Surely Scripture warns us about worshiping our wealth. The Lord constantly encourages us to share our abundance. And God knows we need plenty of both lest we lose sight of our eternal destiny.

But America's bounty is a blessing, not a curse!

Foreign visitors frequently condemn American materialism but in the next breath beg for Foreign Aid so they can enjoy some of that materialism too. Communists decry American Capitalism but want nothing more than to lay hands on it themselves. Advocates of the Welfare State do the same.

The Bible is blunt to say that there may be a connection between "poor" and "lazy." "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich."

There is no mysterious secret why enterprising Americans, Dutch or Japanese prosper in poverty-stricken South or Latin America. They work 12 - 16 hours a day.

If the pernicious paganism of India forbids her starving masses to touch the beef, fish and grain growing in abundance, whose fault is that?

If America's system bears striking resemblance to the investment policies of Jesus' parables — where industry is rewarded and laziness condemned — why should it surprise us, or anyone else, that it works?

It is an ancient error, still spooking around, that material things are evil. Not to the Christian, whose eyes see the Giver behind the gifts, and enjoys those gifts in gratitude to God.

JOHN PARCHER



## Studies in God's Word

### Be Optimistic in Faith as Was Jacob of Old!

By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshiped, leaning on the top of his staff (Hebrews 11:21).

As one reads on in the list of incidents that illustrate faith in the lives of those whom the writer to the Hebrews cites among his "cloud of witnesses," we are struck by the omission of some notable examples of faith. If we had been asked to cite some illustrations of faith in the life of Jacob, we might well have remembered how he by faith fled to the far country of his uncle Laban, strengthened by the vision of the ladder reaching to heaven. Or we might have recalled how on his return he wrestled with God at Peniel and by faith prevailed, in consequence of which his name was changed from Jacob to Israel, which means "Strength with God." Or we might have noted how by faith he left the Promised Land to live in Egypt with Joseph. Or we might have felt that some consideration should be given to the fact that by faith Jacob bestowed on Judah the Messianic prophecy: "The scepter shall not depart from Judah . . . until Shiloh come."

Yet it is none of these that the inspired writer cites, but rather a seemingly quite obscure incident from the life of the patriarch. He writes: "By faith Jacob, when he was dying, blessed both the sons of Joseph." A bit of reflection will show, however, that this is an excellent illustration of faith in action.

#### Jacob's Optimism

When Jacob was at the point of death, Joseph brought his two sons, now in their late teens or early twen-

ties, to the sickbed of their grandfather. Here Jacob solemnly assured Joseph: "Thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came (17 years ago), are mine; as Reuben and Simeon, they shall be mine" (Gen. 48:5). By faith Jacob adopted them and put them on the same level with his own sons.

There were many reasons why he might have been suspicious of them. They had, after all, been born in Egypt. Their mother was an Egyptian. They didn't live with Jacob and the Israelites in Goshen as shepherds. They lived at Pharaoh's court. They dressed in fine clothes. Quite the opposite of our conventions, it was the Israelites who had the long hair and beards. The Egyptians were clean-shaven. (Gen. 41:14). To Jacob at age 147 these boys might well have seemed to be immature, irresponsible, foreign city-slickers, wholly unfit to be members of the chosen family. But faith is ever optimistic, for it rests on God's promise, not men's merit. In keeping with the Lord's directive, which also included preferring the younger son over the elder (Gen. 48:13f.), Jacob confidently blessed both of them with the words: "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil bless the lads" (Gen. 48:15, 16a).

#### Jacob's Gratitude

"By faith Jacob . . . blessed both the sons of Joseph and *worshiped*, leaning upon the top of his staff." An added facet of Jacob's faith showed itself in that he bowed in thankful praise and worship before his gracious God. It is instructive to compare his final outlook on life with that which he showed when he came to Egypt

17 years before. Then he replied despondently to Pharaoh: "Few and evil have the days of my life been" (Gen. 47:9). But when Joseph now brought his sons, Jacob said: "I had not thought to see thy face, and lo, God hath showed me also thy seed." He then continued by calling upon that God who had *walked* with him all his life, *fed* him, and *redeemed* him from all evil. It was this awareness of God's grace in the past that made him both grateful for blessings received and also optimistic that God would continue such blessings to future generations.

#### Our Confidence

Faith has the same basis for joyful optimism today. One need not be 147 years old to find himself shaking his head over the younger generation and asking: "What's it all coming to? How will the Church ever survive with such to carry it on?" But perhaps we should rather ask: "Are we any less in need of God's grace than the next generation? Has human nature ever been different?" Already 2,500 years ago Jeremiah observed: "The heart is deceitful above all things and desperately wicked." But thank God there is a remedy for such wickedness. The Word and Sacrament that have changed men's hearts in the past are as effective today as ever. It remains for us merely to be faithful in using them. "Train up a child in the way he should go," Scripture promises, "and when he is old, he will not depart from it" (Prov. 22:6). Admittedly, with all the temptations that await our children, that promise calls for faith. But Scripture clearly states, "The promise is unto you *and to your children*" (Acts 2:39). What God promises, faith confidently believes.

ARMIN PANNING

# Confessional Forum Meets



Front Row: Prof. C. Lawrenz, Pastor A. V. Kuster, Pastor R. D. Balge, Prof. O. Siegler, Pastor E. Hoenecke, President G. M. Orvick (ELS), President O. J. Naumann (WELS), Prof. B. W. Teigen. Second: Prof. M. Albrecht, Pastor M. J. Lenz, Mr. Loyd Miller, Pastor N. Berg (Forum Moderator), Pastor W. C. Gullixson, Prof. R. Brandstad. Third: Prof. J. N. Petersen, Pastor P. Anderson, Prof. E. Scharf, Pastor A. Harstad, Prof. M. H. Otto. Fourth: Pastor G. Boldt, Pastor C. Mischke, Pastor R. Voss, Pastor M. Tweit, Pastor L. Wangen.

The 1970 sessions of the Evangelical Lutheran Confessional Forum, representing the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod, were held at our Synod Building in Milwaukee, Wisconsin, October 26-27. The 12 official delegates in attendance from each synod included their presidents and vice-presidents. Three men from each synod represented administration, the standing doctrinal committees, and the departments of missions and of education. This Forum has functioned since 1967 in the interest of helping these two synods preserve their unity in Scriptural doctrine and practice, and to confirm their confessional fellowship and, God willing, to extend it.

An important feature of the annual Forum meetings has been the plenary discussion of a set of theses on some timely doctrinal topic. The doctrinal discussions at the 1970 sessions were devoted to a set of 16 theses on church

and state, delineating the distinctive divinely-assigned task, function, and means of each, and their proper and improper interrelations. According to the official minutes the theses stimulated lively discussion and were accepted by all present.

Another feature of the Forum program has been the review of synodical essays. Seven such reviews were presented at the 1970 sessions. Such a reviewing of essays has proved very edifying and worthwhile. The last review presented pertained to the essay on *Government Aid to Churches*, delivered at our Southeastern Wisconsin District convention. Because of a lack of time, it was resolved to resume the discussion of this essay at the next Forum meeting. A committee was instituted which in consultation with both the essayist and the reviewer would in the meantime set up the points most deserving of further discussion with reference to this very timely topic.

As the various divisions (on administration, missions, doctrine, and education) reported to the plenary session, a great number of resolutions were passed which in one way or another can all serve to aid and encourage the practical church work which is individually carried out in the two synods. The respective mission boards were requested to explore ways of cooperating in the production of Spanish literature. They were also asked to take under advisement the Forum resolution "that, in the interest of good stewardship and harmonious work in the field of Home Missions, a set of guidelines be adopted similar to the old Synodical Conference Guidelines regarding new mission openings in the same general area where a sister synod has an established congregation." Encouragement was given to the Special Ministries Board of WELS "to invite the ELS to send a representative as an advisor to the meeting of the Special Education Services Committee."

The educational division emphasized that there is a need in both of our synods for a renewed emphasis on Christian education on all levels, also apart from worker-training. The Forum resolved to encourage the use of Bethany Lutheran College by young people of WELS and the use of WELS area high schools and synodical academies by young people of the ELS.

The presidents were entrusted with the assignment of seeking "to arrange for an exploratory meeting with leaders of other confessionally-minded Lutheran churches to discuss a doctrinal basis for the possible establishment of a federation similar to the former Synodical Conference."

The Forum will meet again on October 25-26, 1971, at Holy Cross Lutheran Church, Madison, Wisconsin, with the Evangelical Lutheran Synod as hosts. On the program will be a discussion on the church and ministry based on preliminary work which the doctrinal committees plan to do individually and jointly in the interim.

CARL LAWRENZ

# ルーテル ニュース

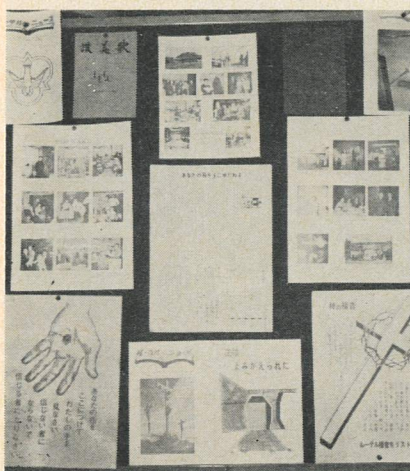


The Japanese characters across the top of this page mean *Lutheran News*. That's the name of the church paper published seven times a year in Mito, Japan, by the members of the *Lutheran Evangelical Christian Church*, our Wisconsin Synod mission in Japan.

The story of this paper almost reminds one of the early history of the manuscripts of Holy Scripture. From 1959-1966 *Lutheran News* was handwritten and then duplicated. Only since 1966 has the mission had the use of a Japanese typewriter. Since 1968 *Lutheran News* has been printed on offset press. At first it had no name. With the second issue it received the name *Church News*. In 1966 that was changed to *Lutheran News*. At first the paper was the private venture of Missionary R. Poetter, but since February 10, 1962, it is the official publication of the LECC (Lutheran Evangelical Christian Church). In size the paper measures 7" x 10" and usually contains from 12 to 20 pages. It is usually printed in an edition of 700 copies.

The purpose of *Lutheran News* is much like that of *The Northwestern Lutheran* here in the States. It serves as a contact with those who have responded to literature sent to their homes, radio services, or newspaper slip-ins. It seeks to deepen the knowledge and faith of the members by offering them studies in God's Word, sermons, and prayers. It also reports the official acts of the LECC and its seminary, and carries news and announcements of interest to the local congregations.

That this church paper is effective is clear from Missionary Poetter's words: "*Lutheran News* is used as follow-up of contacts received with other means. Repeated contact with *Lutheran News* has brought many to the point where they either write to us or come to church. In reaching our present members and bringing them to baptism, often a long road,



Slip-ins and "Lutheran News"

*Lutheran News* has been invaluable. It goes and can get in where no missionary or pastor can and brings out from the masses those whom the Holy Spirit chooses. It is an arm of our mission program which brings results. For example, Pastor T. Yoshida was won for the Gospel and its ministry through *Lutheran News*. He first heard a Lutheran radio broadcast when he was a high-school student. This started him to thinking, but as he himself says: "I perhaps would never have gone to church through the radio broadcast alone. It was the repeated reception of *Lutheran News* in my mail box that did it."

#### Other Forms of the Printed Word

Among the pamphlets and tracts which the LECC has made available to its members and others is a translation of our Synod's tract on "Church Fellowship." A pamphlet titled "About Sufferings" is available to the hospitalized and for work with all who have special burdens to bear. "Personal Evangelism" assists the members in sharing the Gospel with their neighbors and friends. Being translated at present is our Synod's statement, "This We Believe," and the manual, "Basic Doctrines of the Bible," written by Prof. A. Schuetze.

#### Instruction Materials

The following materials have been published by our Japanese brethren, and more is in the making: a Catechism Course, a Bible Introduction Course, a Search the Scripture Course, and various Bible Study materials. Surely, it is evident why these received the priority.

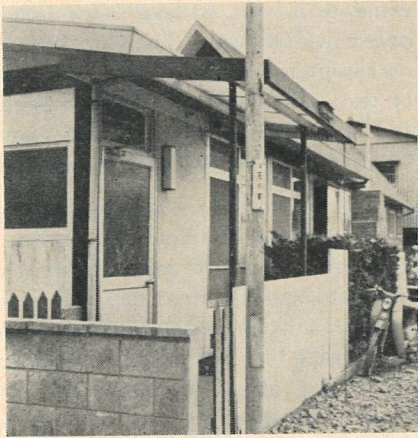
#### Slip-ins

You ask: What is a slip-in? It is a large sheet of paper, 10"x14", printed on both sides with a message and information about the local congregation. It advertises the radio broadcasts and correspondence courses offered by the mission. A map gives the location of the congregation. Included is a postcard giving a choice of six items to be marked. The slip-in is inserted into the local newspaper and delivered by the newsboy for a fee. In 1969 more than 360,000 such slip-ins were distributed. The use of slip-ins in our Japanese mission work is perhaps a unique use of the printed Word as far as all of our mission fields are concerned.

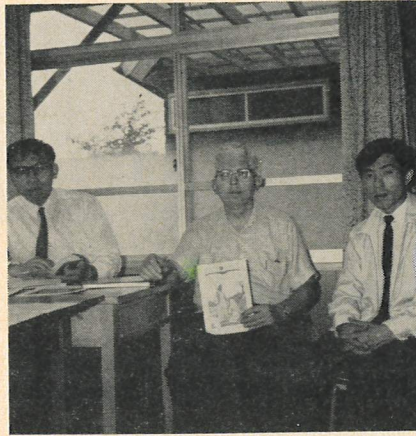
#### Radio Broadcasts

Since almost every family in Japan owns at least one radio, the LECC has since November 3, 1963, broadcast the Gospel over three radio stations located in Mito, Tsuchiura, and Utsonomiya. The 15-minute, Sunday morning broadcast is called IESU TO TOMO NI AYUMU JIKAN ("A Moment Walking With Jesus"). Since August 1970 a daily two-minute program entitled KYO NO KOTOBA ("A Word For Today") is being broadcast at 7:10 every morning, when the greatest number of people are listening to the radio.

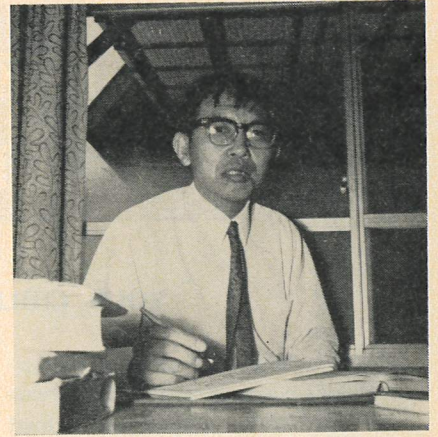
But whether through the spoken word or by the printed page, the Lutheran Evangelical Christian Church hopes to confront an ever greater number of people with God's message of comfort and hope in Jesus. We join them in the prayer for God's blessing on their efforts!



Print Shop Building, 4022 Ishikawacho, Mito City, Grace Lutheran Church in background.



Mr. Igarashi, Missionary R. A. Poetter, and the Rev. T. Yoshida serve as the Literature Committee and the editorial staff for "Lutheran News."



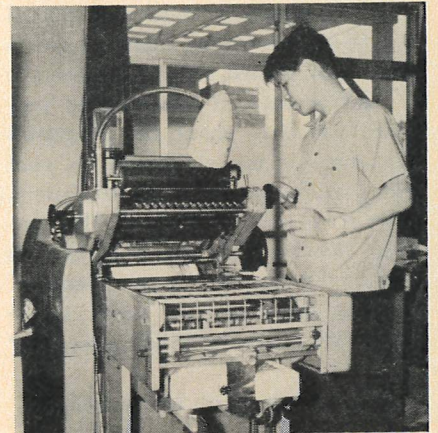
Mr. Igarashi, an excellent translator and literature man.



The Rev. T. Yoshida developing pictures in the dark room for "Lutheran News."



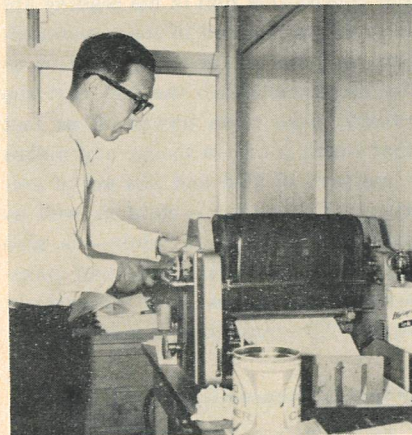
Mrs. Iizuka typing copy for "Lutheran News" on the Japanese typewriter.



Seminary student F. Oshino printing "Lutheran News" on the offset press.



The folding and preparation for mailing is everyone's work.



Mr. Nemoto mimeographing a correspondence course.



Newspaper slip-ins for Mito and Tokyo, ready to go.



# Speaking Out on Education

## YOUR CHILD'S READING

Heard among the voices of discontent about seemingly unnecessary items in the curriculum today is also a loud and clear call for the three R's, absolutes in any kind of education. Christian parents also must be concerned about these, for Christian parents are concerned about the education of their children.

A parent's main concern about his child's reading is most often channeled only in one direction. Usually parents are not concerned about the approach or methodology of the reading program, but only about the program's outcome — is my child able to read and interpret the printed page! Surely, everyone is in sympathy with this concern. However, for Christian parents this should not be the only concern. Another question also needs to be asked. What are my children reading?

### Role of Literature in the School

The objectives of a literature program in school vary greatly in any given locale in our country. Obvious differences in objectives will also exist between public schools and Christian day schools. Educators in general, agree that such a program should provide an opportunity for all children to experience and enjoy literature. This may take various forms — listening, reading, or discussing. To provide reading materials which students may read, listen to, or discuss is no problem today. Books keep rolling from the presses — good as well as bad. Never has the choice been so great.

A literature program to be worthwhile should develop taste, that is, the ability to discriminate, to make value judgments according to certain established criteria. Is this good or mediocre literature? Does this book give an honest appraisal of the issue? Is

this something that I, as a child of God, should read? Will this do damage to my faith?

Such a program should also develop and increase the knowledge of a child. Factual books and reference volumes are available as never before. With the great stress put on student research, already in the elementary school, the demand for such informational books that serve as educational tools is growing by leaps and bounds.

### Role in Personal Life of Child

Educators are quick to point out that literature provides the child with many vicarious experiences. The reader senses the pain of the wounded Civil War infantryman. He identifies with the baseball hero or the spaceman, and takes part in an interplanetary adventure. He bumps along in a covered wagon going west during California gold rush days. Literature helps him explore life and living, past and present.

Literature brings the child new perspectives and viewpoints. Some of these are valid, but some unfortunately can also be detrimental to his faith. For confronting him in his reading are the self-glorification of man, materialism, and the new morality. All of us are acquainted with the fact that the printed page often pawns off as fact that which is only a theory and makes a mockery of God and His act of creation. The reader — child as well as teen-ager as well as adult — is also exposed to political ideals and propaganda, sometimes very deceptively stated. Discrimination is needed.

### Child Influenced By What He Reads

Generally speaking, no one can read anything, whether a newspaper, a mag-

azine, or a book, without being influenced in some way. The Christian is no exception. His reaction will be one of two: either disgust or agreement. In the process, previous beliefs may be altered or changed completely.

Books make the reader examine his self-image and his philosophy of life. Through books he is forced to search his soul about his prejudices and feelings for humanity, man's problems, and the world's ills. A change in thinking will bring about a change in the reader's attitude. It may cause him to become more sensitive to people and their needs. That would be good.

However, there is one thing we dare not permit books to do to us, and that is to change our self-image as a condemned sinner who needs salvation and can find it alone in Jesus Christ. That dare not change. The Christian philosophy of life is clearly outlined in Scripture. This, too, is something that dare not be changed. And on such matters where God does not speak to His children in His Word, Christian common sense must prevail.

### The Christian in a Dilemma

Christian children are not by nature immune to the influences under which they come — good or bad. That's also true of those things to which they are exposed in a reading program. Through books the devil puts much before our children which can deceive them and lead them away from God's Word — much which promotes ideas dangerous to faith and morals. Satan is very subtle. At times he camouflages himself, peddling his satanic lies and deceits as truth. In our day he has become more brazen, attacking faith openly through the pornographic and erotic literature which lines the magazine and bookshelves in every community of our country. What is more, students are often required to read some of these very books to earn credits for certain classes.

What is a Christian parent to do? We have guidance and direction in God's Word. Wise King Solomon says in Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it." Parents are held responsible by God to



# SEMINARY DEDICATES

## Kitchen-Dining Facility

There was a double treat in store for friends of the Wisconsin Lutheran Seminary who attended the annual Christmas Concert on December 13, 1970. In addition to being able to worship the Savior in song, they could share the joyful task of formally placing into His service the new kitchen-dining facility pictured here and on the cover of this issue of *The Northwestern Lutheran*.

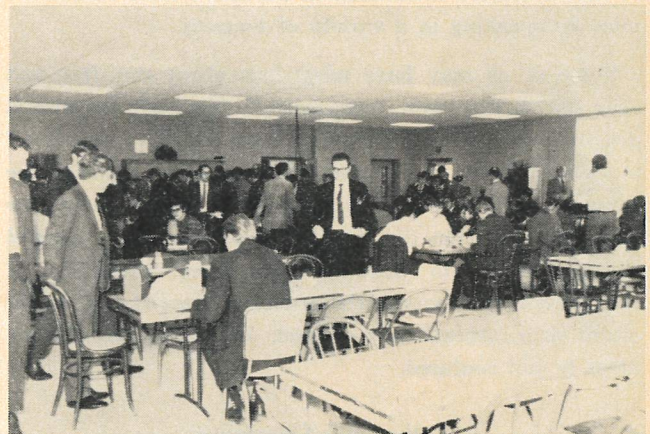
For a number of years the Synod has recognized that the old dining hall, originally designed for a student body of 75, could no longer adequately serve the larger enrollments which the Lord of the Church has been granting our Seminary. The 1969 Synod convention, therefore, approved the recommendation of the Synod's Planning Board and authorized construction of a new dining hall (to the south of the kitchen), enlargement of the existing kitchen, and remodeling of the vacated dining space. It certainly is evidence of God's magnificent mercy to us that at a time of dwindling enrollments at seminaries all over our land, the Wisconsin Lutheran Seminary is called upon again to expand her facilities. The enrollment for the current year numbers 206 students, of whom 45 are serving offcampus vicarage assignments. The kitchen-dining addition is designed to accommodate an enrollment of 250.

With the completion of the kitchen-dining facility, the third major building expansion program at the seminary in less than a decade has been completed. In 1963 two new dormitory sections were completed. A new library and two additional classrooms were built in 1968. Although the new kitchen-dining hall was built during a time of rising construction costs, Chairman Irwin J. Habeck of the Building Committee reports that the committee was able to stay within its allotment of \$135,000. The vacated dining area has been converted into storage, cooler-freezer, staff dining, and kitchen office facilities.

At the service on December 13, 1970, Pastor Paul E. Nitz, chairman of the Seminary Board of Control, read the rite of dedication. You will want to add your personal "Amen!" to his dedicatory prayer: "Lord God of our



Exterior of Seminary Dining Hall



Dining Hall in use

fathers, who hast moved the hearts of Thy people to provide this well-appointed institution for training ministers of Christ, guide all who gather here so that whether they eat, or drink, or whatever they do, they may do it to Thy glory!"

JOHN C. JESKE

give their children such a training, namely, a Christian education. A sure foundation in God's Word will lead Christian students to select books carefully, to appraise their content critically, and to accept only those ideas which are in agreement with God's holy Word.

As a Christian family, there is one reading program we dare not neglect. We must continue to study the Scripture, God's clear directive to His people. As a Christian family, we will

worship regularly in God's house, thus receiving an antidote to much of that which is written. As Christian parents, we dare not fail to surround our children with good books, and to talk with them about these books and the ideas they contain. It will not be out of place to discuss this matter with our Christian teachers and with our pastor. It could also be made a topic of discussion at times in various church organizations. And then, let's not forget to pray for our children!

"Oh, blest the parents who give heed  
Unto their children's foremost need  
And weary not of care or cost!  
May none to them and heav'n be lost!  
Blest such a house, it prospers well,  
In peace and joy the parents dwell,  
And in their children's lot is shown  
How richly God can bless His own."

Teacher ROLLAND R. MENK  
St. Martin Lutheran School  
Watertown, South Dakota

# The Christian and the World

## IN IT, BUT NOT OF IT

### CONSCIENCE AND SOCIAL CONCERN

In paging through the current *Publishers' Trade List Annual* (a list of all books available from publishers), one is confounded by the number of books with "conscience" in their titles. Among the two dozen or so books listed, there are such diverse titles as *The Conscience of a Majority* and *The Conscience of a Liberal*. Since the former was written by Senator Goldwater and the latter by a number of classic eastern establishment liberals, clearly conscience must be speaking in a variety of tongues.

Some of us may have misgivings about this free and easy use of the word "conscience." Not only because it devalues the precise, Scriptural meaning of "conscience," but also because it intrudes upon an area in which the State "bears the sword" on the basis of *reason*, not on the basis of *grace*. On the basis of *grace* Christ can counsel the sons of God to "turn the other cheek" if smitten. If the State is to supervise the ordering of society, it cannot afford such revolutionary counsel. It is vital that the two areas be not confused.

#### Luther and Conscience

It has been said that Luther raised conscience to new heights when he said at Worms that "it is neither right nor expedient to act against one's conscience." It has not as often been noted that Luther preceded this statement with another: "My conscience has been taken captive by the Word of God."

For Luther the appeal to conscience was not an appeal to a final superior court. That final, infallible superior court for Luther was the Holy Scriptures. Only as it is guided by that norm is conscience a reliable guide for the Christian. The conscience of a savage may advise him to eat his enemy. The conscience of a Christian, bound by the Word of God, advises that he love his enemy. In both cases conscience is urging a specific action. In only one case is the conscience correct.

#### Purpose of Scripture

So far things seem rather clear. But as soon as one starts moving around in society, compelled to make judgments, deep shadows appear. There is a good reason. All

things necessary to lead a man from his natural state of depravity to eternal life are found in the Bible. "Able to make thee wise unto salvation" is the unique quality of the Scriptures. But it is not a textbook for professional or amateur social engineers, although both kinds of social engineers could profit immensely from some of its insights. For one thing, it would certainly temper their ideas about the innate goodness and perfectibility of man. Man's memory, unaided, reaches only halfway to the next war.

There are many cases where a Christian cannot yield, regardless what the social conscience of the time might prescribe. Throughout the United States laws permit divorce for a variety of trivial reasons. This does not license the conscience of a Christian. He is still bound by the Word of God. To claim for the Christian the same right permitted the society in which he lives is to misread the role of the conscience.

In other areas, consciences of Christians may counsel differing courses of action. Of many examples, two will suffice — the racial problem and the war in Vietnam.

#### Race and Conscience

First, the racial problem. For the Christian, his basic attitude toward all people is written large in the New Testament: "Love thy neighbor as thyself." Like his Father in heaven, he is not to be a respecter of persons. Within the Christian community, social status has no place. St. Paul was not speaking of an elusive ideal when he wrote that "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" — at 11 o'clock Sunday morning and at high noon on Wednesday. That is an operative, viable principle of the Christian community to be embraced, to be pursued, and to be lived. Sin, as always, makes counter-claims, but the goal is clear, very clear, for every Christian. But this goal does not sanctify every means of achieving it. One Christian may feel strongly that busing school children to achieve a desirable "racial mix" is a step he must support to achieve that goal. He may even say that

for him it is a matter of "conscience." But insofar as the specific program has no Scriptural command, that Christian cannot press his conscience upon other Christians who may, with equal sincerity, disagree with the program.

### War and Conscience

The war in Indo-China is also illustrative. The Lutheran Confessions affirm that "Christians may without sin . . . engage in *just wars*" (Augsburg Confession, Article XVI). The words imply that there can be "unjust" wars in which the participation of a Christian may be forbidden or at least doubtful. Many people (of all ages) have concluded that the war in Vietnam is unjust, i.e., it is not a legitimate use of the power to "bear the sword," a right conferred upon the State by God. No war fought by the United States has been free from this charge by some. The Vietnam conflict differs only in the number so judging, a number far exceeding that in any other conflict.

The conscience of Christians who make that judgment must be respected. By the same token, their conscience does not and cannot bind other Christian consciences. Where the Word of God has not spoken (and there is no

Word that bears directly and unambiguously on Vietnam), consciences cannot be bound.

One who does have conscientious scruples about it, however, had best respect his own conscience. In a far less important matter (also not dictated by the Word), St. Paul warned that "anything which does not arise from conviction is sin" (Rom. 14:23, NEB). If a man is to heed his conscience with respect to food, it is hardly likely that St. Paul would urge him to respect it less when human life is at stake.

It is altogether possible that the future will present an even greater trial for the Christian conscience just because he can't park it in the church vestibule when he leaves. However, as we seemingly move toward a controlled, scientific future, it is to be hoped that consciences will continue to find their anchor in the Word of God, and that where a direct Word is lacking, they will be respected. Sensitive Christian consciences have made significant contributions to society and now is not the time to despise them. If the abortion debate is any indication, America needs all the conscience it can muster.

JAMES P. SCHAEFER

## Food for Thought

October 30, 1970

We would like to share with our readers a letter which recently appeared in the *Siloah Lutheran*, the parish paper of Siloah Lutheran Church, 21st and Nash, Milwaukee, Wisconsin. Pastors of the congregation are W. G. Hoffmann and R. F. Westendorf. Pictures of the VBS work done this past summer in their congregation and in the other inner city congregations of Milwaukee and an account of that work appeared in the January 17 issue of *The Northwestern Lutheran*. You may wish to read the article again, since it details an important way in which our inner city congregations are sharing Christ with their immediate community.

Work of this nature is not to be restricted to the summer months nor to the inner cities of our country. All of our neighbors need the message of salvation at all times. Have you and your congregation been doing your part in your own neighborhood? The accompanying letter should give us all a push in that direction.

SEW District Mission Board  
Pastor Reinhart J. Pope, Chairman  
735 Grand Ave.  
Racine, Wisconsin 53403

Dear Brother Pope,

Permit me to share with the Mission Board a small thrill I recently enjoyed together with Mr. Parker, our black lay evangelist.

Certainly we all deplore the lack of oral witnessing among our Wisconsin Synod Lutherans. And we are looking for solutions to the problem. In order to emphasize the need for improvement in this area, I have publicly stated that I hope the time is coming when people would start saying: "I wish those Mormons and Jehovah's Witnesses and Wisconsin Synod Lutherans would quit bothering me."

You are aware of the intensive VBS evangelism that was conducted by our inner city congregations with the help of student volunteers. You know that Mr. Parker has been following up some of the contacts made during VBS. You may not know that the enthusiasm of the Seminars carried over from VBS into the school year, so that a small group of Seminary volunteers is continuing to work on prospects discovered in VBS.

Well, last week it happened. The VBS teachers had visited this family; the Sem students had been there; and a week later Mr. Parker knocked on their door. The comment (not quite verbatim) was: "You people must care about us just as much as the Jehovah's Witnesses."

It is ironic and unfortunate that we should have to pursue standards set by heathen, instead of letting them try to catch up with us. But we must admit, when outsiders begin to see us as determined and as persistent as Jehovah's Witnesses, *progress has been made.*

PRAISE THE LORD!

Yours in Christ,  
REV. R. F. WESTENDORF

† Prof. E. A. Wendland †  
December 28, 1970

Students at Northwestern College, Watertown, Wisconsin, from 1914-1959 at one time or another came under the genial and patient influence of Prof. Ernst Arthur Wendland as they studied mathematics, Latin, and German, or played in the orchestra or on the football field. For some 30 years he also served as vice-president of the faculty and registrar of the College. His was an active, busy, and blessed service at Northwestern.

Prof. Wendland was born on December 30, 1881, at Linde, West Prussia, Germany, the son of Ernst Wendland and Mathilda, nee Weier. In 1882 his parents brought him into the United States, settling in Plymouth, Jefferson County, Nebraska. There he was confirmed in the Christian faith at St. Paul's Lutheran Church on April 7, 1895.

At the age of 15 he came to Northwestern to begin his preparation for the holy ministry. He graduated in 1906 and then transferred to the Wisconsin Lutheran Seminary at Wauwatosa, Wisconsin. On August 28, 1910,

he was ordained into the holy ministry at Summerdale, Alabama, and served five preaching places in the area until 1912. He then accepted the call to the congregation at Rib Falls, Wisconsin. In 1914 he returned to Northwestern College, where he taught until his retirement in 1959.



Professor E. A. Wendland

The Lord called His servant to Himself on Monday, December 28, at the Wisconsin Lutheran Child and Family Service, convalescent division, in Milwaukee, where he and his wife had made their home for a number of years. Funeral services were conducted for Prof. Wendland on December 31, the day after his 89th birthday. The service was conducted at St. Mark's Ev. Lutheran Church, Watertown, Wisconsin, with Pastor H. Paustian in charge of the liturgy and Pastor M. Kell comforting the family with the words of Psalm 23. President Carleton Toppe spoke for Northwestern College. Burial took place in the Lutheran Cemetery.

Prof. Wendland is survived by his wife, the former Anna Krienitz, whom he married in Milwaukee on July 26, 1911; two daughters, Mrs. Walter Bunge of Middleton, Wisconsin, and Mrs. John Wiegand of Redondo Beach, California; one son, the Rev. Ernst H. Wendland, missionary in Lusaka, Zambia, Africa; 12 grandchildren; 3 great-grandchildren; and 2 brothers.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

HENRY E. PAUSTIAN  
MYRON R. KELL

**With Our Civilian Chaplain in Vietnam**

**A JOYFUL EXPERIENCE**

Pastor Roland Ehlke, our civilian chaplain in Saigon, Vietnam, periodically sends a report to the office of the Lutheran Spiritual Welfare Commission, as did his predecessors in that field. Since not many GIs are able to visit Saigon where Pastor Ehlke lives, he must spend much of his time traveling to outlying military bases where our Wisconsin Synod servicemen are stationed.

In view of the fact that the territory he must cover is large and the number of our WELS boys is relatively small at any given base, Pastor Ehlke finds that his personal contacts are not great in number on any given day. In his report our civilian chaplain deplores his inability to reach more of our men. But those whom he does meet are a source of great joy to him.

In his letter of December 1, 1970, Pastor Ehlke relates the happy experience of meeting one of our boys who is faithfully witnessing for his Savior. This GI is in charge of a lounge at a base, and in that capacity is eager to acquaint others with the Good News of God's salvation through His Son Jesus Christ. This soldier-witness, through Pastor Ehlke, requested the Lutheran Spiritual Welfare Commission to send him a supply of *Meditations* so that he could

distribute them among his fellow soldiers. This the LSWC did gladly, for this is truly mission work. It is bringing true peace and joy to men who are daily facing temptation and death in a foreign land.

The servicemen of our Synod in Vietnam are all in some way witnessing to their Christian faith. Their training in the home, in the Christian day school or Sunday school and in the church has not been in vain. As Pastor Ehlke stated in his letter: "They freely and gladly talk about THEIR God."

We thank our gracious God for granting such joy to our pastor in Vietnam. Knowing that he is separated from his loved ones by thousands of miles and working under adverse conditions, we pray that God will grant him the strength and will to bring the comfort of the Gospel to men who are in their country's service in Southeast Asia. And may they, too, use every opportunity to tell others of Christ, their Savior from sin and eternal damnation.

That our Wisconsin Synod servicemen are witnessing for Christ in war-torn Vietnam is a source of joy to all of us. We can multiply that joy by supporting the work of the Lutheran Spiritual Welfare Commission with our prayers and gifts.

PASTOR WALTER KLEINKE,  
LSWC Administrative Assistant

# Year of Anniversaries

## St. Matthew's of Winona, Minnesota



St. Matthew's Ev. Lutheran Church

The year 1970 was a year of anniversaries for St. Matthew's of Winona. On January 4, the congregation observed its 50th anniversary. The Rev. Oscar Naumann, president of the Synod, preached the sermon. In March the Ladies' Aid observed its 70th anniversary and the Woman's club its 50th. On May 17, the 40th anniversary of ordination of its pastor, the Rev. A. L. Mennicke, was noted by the congregation and conference in a church service arranged by Vicar Harlyn Kuschel. The Rev. A. H. Schroeder, Milwaukee, preached the sermon, and the Rev. John Schroeder of Viroqua, Wisconsin, was the liturgist. Sunday, December 13, was the 45th anniversary of the dedication of the present church building. On this occasion the pastor preached the sermon and also dedicated the new entrance addition recently completed. The \$31,000 addition includes covered steps into the church, a new entrance into the church's downstairs social room, two cloakrooms, a restroom, and

a newly furnished mothers' room. Earlier in the year the interior of the church was also decorated.

St. Matthew's Ev. Lutheran Church has the rather unusual and noteworthy distinction of having had a sizeable membership at the time of its organization, January 4, 1920. It numbered about 165 families. The history of the congregation has its antecedents in various factors. In 1890 St. Martin's Lutheran Church, located in the east end of the city, under the pastorate of the Rev. Phillip Von Rohr, at that time president of the Synod, erected a branch school in the west end of Winona. The assistant pastor taught classes in the school. A Ladies' Aid was also organized, and in the course of time evening services were held for the convenience of the people living in the west end of the city. After interested members had received permission of the mother church, the new congregation was organized. In its entire history the congregation has had only two pastors. The Rev. Paul Froehlke served from 1920-1937. The present pastor has been at the congregation since 1938.

The congregation built its present church in 1925, established and dedicated its own Christian day school in 1956, built a new parsonage in 1965, and added the entrance addition to the church this year. In 1948 the congregation began work in Goodview, a suburb of Winona. A congregation, Goodview Trinity Lutheran Church, was organized the following year. After being served from Winona about four years, the congregation called its own pastor. The present pastor is the Rev. Larry Zessin. St. Matthew's has engaged vicars since 1950. The present vicar is Glenn Moldenhauer, Cambria, Wisconsin. The anniversary-dedication Sunday, December 13, 1970, closed with a late afternoon candlelight song service and a fellowship supper.

A. L. MENNICKE

### A Plea from the Committee on Relief

The *Committee on Relief* is in its 25th year of existence and activity. Its program is not a regular budgetary item of our Synod, therefore it depends on the contributions of congregations, societies, and individuals. A considerable amount of assistance has been rendered in the past. Many victims of wars, earthquakes, typhoons, tornadoes, floods, and other disasters have been helped. Recently we have extended relief to the earthquake victims in Peru and the typhoon victims in Pakistan. An amount of \$5000 has been sent there thus far. We earnestly solicit contributions.

We are presently investigating the situation in Eastern Germany where there is much need, contrary to reports

one hears and reads. The need is especially evident among those who continue to preach, and practice their faith. We have many Lutheran brethren in Eastern Germany, among whom there is actual need. We believe we shall be able to extend relief to them.

May we lay the work of our *Committee on Relief* on your hearts and ask you to keep in mind the Scriptural injunction which has always been the watchword of our committee: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). When we hear of the victims of disasters and distress, we need to remind ourselves: "There are we but for the mercy of God!"

KARL F. KRAUSS, Chairman

What do  
you mean..



"I Am"?

"I AM THE VINE"  
John 15:5

### The Setting

It is Holy Thursday evening. Jesus and His little band of followers were gathered in that Upper Room in Jerusalem where, after the Passover had been eaten, He instituted that wonderful Feast of the soul still enjoyed by all Christians to this day. As the disciples looked out of the open window they no doubt could see the leaves of the familiar grapevine, fastened to the walls of the building, as well as row upon row of grapevines. Also in the distance they could see the glowing embers of fires where the dead branches were being burned by the keepers of the vineyards. Certainly a perfect setting for a much-needed lesson on their utter dependence upon Christ as He leaves them to battle their way through life, so full of perils and pitfalls!

### The Lesson

From the lips of the Master come these beautiful words: "I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit, for without Me ye can do nothing." Those of us who live in Michigan or California are well acquainted with vineyards, the grey-green vines loaded with clusters of grapes, so sweet to the taste, and when properly pressed and processed, yielding wine to delight the senses. These branches, to bear fruit, must get all their food from the vine. If cut off, the leaves and grapes dry up, the branches die, and are fit only to be burned.

To keep the branches bearing fruit, the vineyard keeper must prune the branches in early spring, and prune them very severely, leaving only two or three eyes on each stem.

### The Lesson's Meaning

Jesus here tells us that He is the Vine, the main stem, and that we, who are attached to Him by faith, are the branches. All our spiritual life and strength must, therefore, come from Him. The moment we cut ourselves off from Christ, that is, lose our faith in Him, we become dry, dead branches, fit only for the fire of hell.

However, as long as we are attached to Christ by faith, we are bound to bear fruit, for He says: "He that abideth in Me, and I in him, the same bringeth forth much fruit." All do not bear an equal amount of fruit, but all bring forth much fruit, a life dedicated to serving God and our fellow men. Look at the large clusters of beautiful fruit borne by many Christians, the fruit of the Spirit which are: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23).

If our lives fail to bear such "fruit of the Spirit," then our heavenly Father, called the Husbandman or Gardner, will apply the pruning knife of some trial or trouble in the hope that we will still bear much fruit. If, even after the pruning, we still do not bear fruit, then we are worthless, fit only for the fire of God's judgment.

What a beautiful and meaningful picture! We, otherwise dry branches, as long as we abide in Christ, conscious of His Presence, drawing strength from His Spirit, will bring forth the tender fruits of love. If, however, in the press of this harsh world, our fruit is bruised and crushed, may we always pray: "Please grant, dear Savior, that even from this broken fruit, You, who once trod the winepress alone, may still brew a wine to Your delighting."

KENNETH W. VERTZ

## ORDINATIONS AND INSTALLATIONS

### Installed

#### Pastor

**Lichtenberg, Herbert F.**, as pastor of St. John's Ev. Lutheran Church, 68th and Forest Home, Milwaukee, Wis., on Dec. 20, 1970, by L. Voss, authorized by A. C. Buenger (S.E. Wis.).

## CHANGE OF ADDRESS

#### Pastors

**Ditter, Gerald G.**  
198 Elm Drive  
Grand Junction, Colo. 81501

**Gerlach, Prof. Joel C.**  
11732 N Luther Lane 65W  
Mequon, Wis. 53092

**Lichtenberg, Herbert F.**  
4031 S. 68th St.  
Milwaukee, Wis. 53220  
(414) 543-2524

**Miller, Elmer I.**  
4953 Young Drive  
Pittsburgh, Pa. 15227

**Olsen, Prof. Theodore**  
19 Waldheim Drive  
New Ulm, Minn. 56073

**Oswald, Robert M.**  
Route No. 1, Box 692A  
Saukville, Wis. 53080

**Ruege, John A.**  
3171 Brentfield Dr.  
Flushing, Mich. 48433

**Stern, M. L.**  
155 S. Charles St.  
Waukesha, Wis. 53186

#### Teachers

**Craig, William**  
1804 E. Pauline  
Appleton, Wis. 54911

**Marten, John**  
Route 1  
Manitowoc, Wis. 54220

**Nelson, David**  
824 Mackinac Ave.  
So. Milwaukee, Wis. 53172

**Pieper, Prof. Edgar W.**  
801 Richards Ave.  
Watertown, Wis. 53094

## ANNOUNCEMENT

The Board of Directors of the Northwestern Publishing House is pleased to announce that Mr. Walter Bunge has accepted the position of Business Manager. Mr. Herbert Schaefer, the retiring Business Manager, will continue to carry out the duties of this position until Mr. Bunge is able to assume them.

Pastor D. Kuehl, Chairman

## REQUEST FOR NOMINATIONS

In compliance with a resolution of the 1969 Synod Convention, the Board of Control of Martin Luther Academy has been authorized to call the 14th professor.

The Board of Control of Martin Luther Academy herewith requests the members of the Synod to nominate men qualified to teach in the field of English. It would be desirable but not essential for the man to help with athletics.

Please submit nominations together with information regarding the nominee to the secretary of the Board of Control no later than Feb. 20, 1971.

Ervin Walz, Secretary  
17 First St. N.E.  
Fairfax, Minn. 55332

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### WESTERN WINTER PASTORAL CONFERENCE

Place: St. Paul Lutheran Church, Hazelton, N. Dak.

Date: Feb. 16, 1971.

Time: 10:30 a.m. (CST). Communion service.

Agenda: The Apology of the Augsburg Confession, Article IV, F. Fedke.

Dennis A. Hayes  
Secretary.

### MINNESOTA

#### MANKATO PASTORAL CONFERENCE

Date: Feb. 2, 1971.

Place: St. Peter's Ev. Lutheran Church, St. Peter, Minn.

Time: 9:30 a.m., with Communion (Preacher: D. Lindloff; L. Lother, alternate).

Agenda: Exegesis of II Timothy 1, P. Hanke; Study of Romans, M. Birkholz.

Steven Stern, Secretary

#### REDWOOD FALLS PASTORAL CONFERENCE

Date: Feb. 2, 1971.

Time: 9 a.m. Communion service (Preacher: W. E. Schulz; alternate: E. Carmichael).

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

Agenda: Exegesis of Gen. 3:7-15, A. Jannusch; Exegesis of I Tim. 1:3-11, E. Carmichael; The 9th and 10th Commandments of Luther's Large Catechism, J. Bradtke; The Athanasian Creed, Its History, Content, and Use, W. Oelhafen.

Please send excuses to the host pastor.

Alfred P. Jannusch, Secretary

#### CROW RIVER

#### WINTER PASTORAL CONFERENCE

Date: Feb. 17, 1971.

Place: St. Paul's Ev. Luth. Church, S. Ramsey & W. Ripley Sts., Litchfield, Minn.

Time: 10 a.m. Communion service.

Agenda: Capital Punishment in the Light of Scripture, R. Reimers.

Norman Kuske, Secretary

### NEBRASKA

#### COLORADO MISSION DISTRICT DELEGATE CONFERENCE

Date: Feb. 2-3, 1971: Opening devotion — 10 a.m.

Place: Our Savior Ev. Lutheran Church, Longmont, Colo., W. Westphal, Pastor.

Communion Service: Tues., Feb. 2, 7:30 p.m. Preacher: L. A. Tessmer (alternate L. Ellenberger).

Agenda: Elections; reports; essays: THIS WE BELIEVE, E. C. Kuehl; The Fallacy of Evolutionism vs. the Truth of Creationism, J. F. Koch; Rom. 12-14, G. G. Ditter; The Jews — Once God's Chosen People, E. C. Kuehl; Speaking in Tongues and Faith Healing, L. Ellenberger (Sub. Essay).

G. Ditter, Secretary

#### SOUTHERN DELEGATE CONFERENCE

Date: Feb. 15, 1971, 5:30 p.m., to Feb. 17, 12 noon.

Place: Gethsemane, Oklahoma City, Okla.; P. Knickelbein, pastor.

Sermon: Paul Soukup (Verdell Tassler, alternate).

Papers: Article III, Augsburg Confession, C. Westhoff; Overpopulation Explained in the Light of Scripture — especially a critique of **The Population Bomb** (by Paul Ehrlich), K. Plocher; The Necessity for More Christian Day Schools, Teacher R. Rosin; A Laymen's Study of a Portion of Scripture, Mr. F. Kellert.

Please announce to the host pastor in sufficient time.

R. Tischer, Secretary

### CENTRAL DELEGATE CONFERENCE

Place: Good Shepherd Ev. Lutheran Church, Omaha, Nebr.

Time: 10 a.m., Feb. 15 and 16, 1971.

Agenda: I John 4, Isagogical/Exegetical, Pastor J. Ed. Lindquist; Genesis 1 and 2 and Present Day Science Instruction, Teacher D. Needham; The Layman's Duty and Involvement in the Physical Care of Church Property, Mr. E. Levenson; The Augsburg Confession, Art. XXI, XXII, Pastor J. Humann; The Christian View of the Pill, Abortion, and Putting Children Out for Adoption, Pastor T. Zarling.

Larry E. Cross, Secretary

### NORTHERN WISCONSIN

#### LAKE SUPERIOR PASTORAL CONFERENCE

Date: Feb. 2-3, 1971.

Time: 9:30 a.m. (E.S.T.), beginning with Holy Communion — D. G. Tills, speaker.

Place: St. Paul Lutheran Church, Hyde, Mich. — P. Kuckhahn, pastor.

Papers: Exegesis of Genesis 38, W. Besler; Evaluation of R.S.V., R. Steffenhagen; Lenten Outlines, W. Zink; Art. I of Formula of Concord, G. Kionka.

Gaylord E. Gartman, Secretary

#### WINNEBAGO CONFERENCE

Date: Feb. 15, 1971.

Place: Bethel, Menasha; D. Worgull, host pastor.

Time: 9 a.m. Communion Service. (Preacher: M. Janke; D. Johnson, alternate).

Agenda: Catechism, Q. 1-22, J. Dahlke; Isa. 5, A. Spaude; Round Table, D. Hallemeyer.

Paul H. Kolander, Secretary

### WESTERN WISCONSIN

#### CENTRAL PASTORAL CONFERENCE

Date: Feb. 16, 1971.

Place: Bethany Lutheran Church, Fort Atkinson, Wis.

Time: 9 a.m.

Preacher: Harold Essmann (alternate: Fred Bartling).

Agenda: Paul the Missionary, Victor Prange; Family Counseling, WLCFS Representatives; Bible Institute; A Study of Baptism, Confirmation, and First Communion.

Wernor E. Wagner, Secretary

#### MADISON, WISCONSIN, HOSPITALS

Since Pastor Roy Reede, pastor of St. James Lutheran Church at Prairie du Sac, also is called to assist in the Hospital Ministry at Madison, names of patients at Veterans Hospital and Mendota State Hospital may be sent directly to him at Route 1, Prairie du Sac, Wis. 53578. The phone number is: (608) 643-6043.

Names of patients at any of the Madison hospitals may also be sent to Pastor R. C. Horlamus, 2302 Stuart Ct., Madison, Wis. 53704. The phone number is: (608) 249-0578.

#### CALL FOR NOMINATIONS — DMLC

The Board of Control of Dr. Martin Luther College, New Ulm, Minn., earnestly requests the members of the Synod to nominate candidates for professorships in the following fields:

1. Education: Nominees should be qualified to supervise student-teaching in the off-campus program and to teach professional education courses.

2. Religion—Social Studies: Nominees should be qualified to teach Religion (Isagogics and Doctrine) and History (particularly European History).

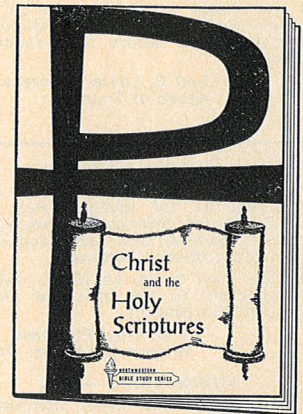
3. Science: Nominees should be qualified to teach chemical science and biology.

When submitting nominations, please send as much pertinent data as possible and please state for which field the individual or individuals are being nominated.

All nominations should be in the hands of the secretary no later than Feb. 24, 1971.

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

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### NOTICE

The next regular meeting of the Full Board of Trustees is scheduled for February 15 and 16, 1971.

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 days before the scheduled meeting.

Carl S. Leyrer, Secretary  
Board of Trustees

### APPOINTMENTS

The Rev. Marcus C. Nitz, Tucson, Ariz., is now serving as 1st vice-president of the Arizona-California District. He replaces the Rev. Joel C. Gerlach, who has accepted a call to Wisconsin Lutheran Seminary.

The Rev. Paul Heyn, La Mesa, Calif., has been appointed to the office of 2nd vice-president of the District.

I. G. Frey, President  
Arizona-California District

### NOMINATIONS — WLS

The following have been nominated by members of the Synod to the 14th professorship at Wisconsin Lutheran Seminary, Mequon, Wis. This professor will be expected to teach in the fields of Church History and Homiletics.

Pastor Richard D. Balge, Madison, Wis.  
Pastor Donald F. Bitter, Ft. Atkinson, Wis.  
Pastor Immanuel G. Frey, Phoenix, Ariz.  
Pastor Karl A. Gurgel, Fond du Lac, Wis.  
Prof. Theodore J. Hartwig, New Ulm, Minn.  
Pastor Robert H. Hochmuth,  
Santa Clara, Calif.

Pastor Paul H. Huth, Brownsville, Wis.  
Pastor Martin P. Janke, Fond du Lac, Wis.  
Pastor Paul H. Kolander, Montello, Wis.  
Pastor Richard E. Lauersdorf,  
Jefferson, Wis.

Pastor Oscar J. Naumann, Milwaukee, Wis.  
Pastor Paul E. Nitz, Milwaukee, Wis.  
Pastor Reinhart J. Pope, Racine, Wis.  
Pastor Victor H. Prange, Janesville, Wis.  
Pastor Philip K. Press, Pigeon, Mich.  
Pastor James F. Rockhoff, Tawas City, Mich.  
Prof. Erwin Scharf, Watertown, Wis.  
Prof. Cyril W. Spauode, Watertown, Wis.  
Dr. John F. Sullivan, Watertown, Wis.  
Pastor Carl W. Voss, Green Bay, Wis.  
Pastor Robert J. Voss, Brookfield, Wis.  
Pastor Ernst H. Wendland,  
Lusaka, Zambia, Africa

The Board of Control plans to meet Monday, Feb. 15, 1971, to call the 14th professor from the above list. Any correspondence concerning these candidates should be in the hands of the secretary of the Board of Control by Feb. 12, 1971.

Pastor Emil G. Toepel, Secretary  
614 East Street  
Baraboo, Wis. 53913

### CHRISTIAN WORSHIP SEMINAR

The Commission on Liturgy, Hymnody, and Worship is planning to conduct a CHRISTIAN WORSHIP SEMINAR at Dr. Martin Luther College, New Ulm, during the week after Easter, from Wednesday, April 14, to Friday, April 16. The program will concern itself chiefly with a study of contemporary worship needs (language, translations, hymns, instruments, service music, and related subjects). Topics on various needs have been assigned to men who have shown by their work and their studies that they have an aptitude for their assignments. The seminar is being made possible through an \$8,000 grant from the Aid Association for Lutherans.

Anyone interested in attending the seminar may get further information from the undersigned.

Prof. Martin Albrecht  
11840 N. Luther Lane 65W  
Mequon, Wis. 53092

### WSU — STEVENS POINT, WISCONSIN

All pastors who have students enrolled at Wisconsin State University—Stevens Point for the second semester or who have not previously reported such students to the SWC are requested to send such names to:

Pastor William Lange  
231 14th Ave. S.  
Wisconsin Rapids, Wis. 54494

### EXPLORATORY SERVICES

#### BROWNSVILLE — HARLINGEN — McALLEN, TEXAS

Exploratory services sponsored by the Arizona-California District Board for Home Missions are being held on the second and fourth Sundays of each month at the Episcopal Mission Chapel, Texas St. at Fifteenth St., in Mercedes, Tex. Bible class and Sunday school are conducted at 6:30 p.m. and the worship service at 7:30 p.m. Please send the names of WELS families or prospects living in the Rio Grande Valley area to:

Pastor Frederick Grunewald  
213 Sandra St.  
Edna, Texas 77957

#### WEST NEWTON, PENNSYLVANIA

Exploratory services are now being held in the West Newton, Pa., area at the old Fells church in Fellsburg. Service time is 7 p.m. on Sunday. Names of interested people in the West Newton, Donora, Monessen, Uniontown, and Washington, Pa., areas may be sent to:

Pastor John M. Graf  
2960 W. Bailey Rd.  
Cuyahoga Falls, Ohio 44221

#### CORVALLIS, OREGON

Exploratory services are now being held in Corvallis each Sunday evening at 7:30. Services are conducted in the all-purpose room of Garfield School, NW 12th and Garfield. You may drive into the school parking lot.

If you know of anyone in the Corvallis area that might be interested in a WELS church, please send the names to:

Pastor William F. Bernhardt  
1605 Summer S.E.  
Salem Ore. 97302

#### KINGMAN, ARIZONA

Services are being conducted in Kingman, Ariz., on the 2nd and 4th Fridays of the month at 8 p.m. at the Manzanita School music room. Anyone knowing of WELS members in the northwestern corner of Arizona notify Pastor William O. Bein, 1628 E. Yale St., Phoenix, Ariz. 85006.

### SEMINARY MISSION SEMINAR

The annual Mission Seminar at Wisconsin Lutheran Seminary will be held Feb. 1 through Feb. 5, from 10:25 a.m. to 12:30 p.m. daily. This year's seminar covers both our Home and World Mission fields under the theme: "Our Mission Program—A Growing Mustard Seed." Special evening sessions focusing on specific fields will be open to all who are interested. They will begin at 7:30 p.m. and will be conducted in the seminary gymnasium. On Tuesday evening the topic will be: Strategy in our Local Areas; on Wednesday evening: Campus Ministry; on Thursday evening: Survey of World Missions (film).

R. H. Stadler  
Publicity

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Personnel Manager  
Bethesda Lutheran Home  
700 Hoffman Drive  
Watertown, Wis. 53094

### CALL FOR NOMINATIONS — NORTHWESTERN COLLEGE

Nominations for the 30th professorship, which has been assigned to the field of high school music, are hereby solicited from the members of the Synod.

Major areas of responsibility will be: teaching the high school music classes, directing high school choral organizations, and assisting in the supervision and instruction of applied keyboard music.

Nominations must be received no later than Feb. 15, 1971, by the Northwestern College Board of Control.

Pastor Walter A. Schumann Jr., Secretary  
612 S. Fifth St.  
Watertown, Wis. 53094

### NOTICE !

#### Pastor Roland Ehke

Civilian Chaplain in Southeast Asia  
Saigon, Vietnam

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

Mailing address:

WELS Box 56, APO SF 96243