

THE NORTHWESTERN  
**Lutheran**

November 27, 1966



# BRIEFS by the Editor

*Thine Advent, Lord, to all has brought Thee nigh.  
I pray Thee, pass not me, a sinner, by!  
Oh, come to me in Word and Sacrament  
And keep me close to Thee till life is spent.*

*Yet, Savior, grace for self I would not hoard.  
Thy grace received, how can I ease afford?  
My lips, my hands, my all must work for Thee  
That many may Thy grace and glory see!*

\* \* \*

THY GRACE RECEIVED — this sums up the story of the past church year. Our doxology must be like that of St. John: "And of his (Christ's) fullness have all we received, and grace for grace" (John 1:16). Sunday after Sunday and day by day we saw Jesus Christ, and seeing Him, we saw the Father as *our* Father. For in Jesus we saw God's love reaching out to us, the totally undeserving. We beheld Jesus becoming lowly man that He might substitute effectively for us. Then we followed Him as He lived, bled, and died for us, to remove our sins "as far as the east is from the west." Let Paul's words underscore this matchless grace: "While we were yet sinners, Christ died for us" (Rom. 5:8). We witnessed Christ rising from the dead, "He was raised again (by the Father) for our justification" (Rom. 4:25). God's pardon for us sinners was assured, guaranteed with a guarantee that nothing can shake or break.

OUT OF THIS PARDONING GRACE has flowed "grace upon grace." From the Gospel, the Word of forgiveness, there has poured, in a steady stream, peace with God, the joy of salvation, the certainty that a loving Father

constantly guides us, cares for us, and protects us, comfort and strength for every "bad" day and hour, and a surer hope of arriving in that place where we shall forever "bask in the smile of the Lord."

A YEAR OF GRACE FOR OUR SYNOD, TOO — Let us recall all the great things our God has done for us and through us: advances made in home and world mission fields, the fine response in the Missio Dei Offering thus far, buildings going up or being planned on the campuses of our Synodical schools, growing enrollments at these schools, new ventures in caring for unfortunate fellow Lutherans. Then let us read Professor Toppe's editorial on the page opposite, "For These Synodical Blessings."

NOW HOW DO WE SAY IT? We mean this word "grace." How can we say it glibly, casually, unthinkingly, as though we were referring to some routine matter? Surely, we say it thoughtfully, reverently, in awe and wonder. Then we will look forward to another church year, for we know and are persuaded that the same amazing grace of God in Christ will flow out to us constantly from Word and Sacrament. Through these, rightly called the Means of Grace, the Holy Spirit will sustain us in the blessed life of faith in Christ — and make us eager, energetic messengers of His grace for sinners.

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THE SPECIAL CHRISTMAS ISSUE, we remind you again, will go to press early in December. Therefore you should act now if you wish to have your gift subscription begin with the Christmas issue. The same holds true if you wish to order extra copies of this special issue.

*The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57*

*The Northwestern Lutheran*

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# Editorials

**Did Jesus Use Bait?** Advocates of the Social Gospel are sure that it is useless to preach the Gospel to people who have too little food or too little clothing. One such defender of the secular Gospel expressed it thus: "The Gospel is more often than not a false parade of words to those in need of better housing, schools, medical services, and general living conditions." This statement at once invites comparison with what Christ said, as recorded in the sixth chapter of Matthew: "Take no thought for your life what ye shall drink; nor yet for your body, what ye shall put on. . . . Therefore, take no thought, saying, What shall we eat? What shall we drink? or Wherewithal shall we be clothed? For after all these things do the Gentiles seek. For your heavenly Father knoweth that ye have need of all these things."

If it is true that "better schools, better housing, and medical services" are the necessary conditions for the acceptance of the Gospel, then the ground is now being prepared in this country for a harvest such as the preaching of the Gospel has never experienced. A headline casually announces: "Six billion, four hundred million in school aid OK'd by the Senate." And that sum was just for grade schools and high schools and for only two years. Medicare is bound to be extended, and the newspapers keep us informed how poverty is being abolished and adequate housing provided for all. According to the Social Gospel, all of this makes the Federal Treasury the power that is preparing the way of the Lord. Has anyone noticed that this governmental largess has been followed by an increase in the willingness of the recipients to accept the Gospel?

The feeding of the five thousand is often cited as an example to illustrate that Christ used bait to attract the people. But notice that Mark 6:34 tells us that Jesus "began to teach them many things." Afterward He fed the people, but He had to leave them hurriedly because they sought to take Him by force and make Him their king. He was constrained to rebuke them: "Ye seek me because ye did eat of the loaves and were filled." They lost their enthusiasm when He said: "I am the bread of life. . . . And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life." Follow Paul through Asia Minor, to Macedonia and Greece and to Rome, and you will find that Paul, wherever he went, preached the Gospel. He healed sick people, he collected money for starving people in Jerusalem, but those acts were not bait to lure people to the Gospel. In Derbe, in Philippi, in Athens, and in Corinth — in none of these cities did Paul begin his work by handing out gifts or performing miracles.

Six billion or sixty billion in aid of public education and other billions to provide better housing are not the power of which St. Luke speaks that will "turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:17).

ERWIN E. KOWALKE

**For These Synodical Blessings** On Thanksgiving Day, 1966, as we give thanks for daily bread and the blessings of earth, it may be fitting to remember also the blessings God has given us through our Synod. In a late hour in God's kingdom we may still give thanks to Him for a Synod —

that believes that what God says is more important than what man thinks;

that believes that the Bible is to be accepted on God's terms, not on man's conditions;

that cherishes truth more than inquiry, and elevates declaration of principles above dialogue;

that can still assure its members that conservative doctrine and practice will be continued when a young pastor takes over a parish;

that is able to distinguish between reforming this world and saving it;

that is old-fashioned enough to believe that it is not the situation but that it is God that determines ethics;

That does not turn pundit about politics, or elder statesman about affairs of government;

That does not practice selective obedience with the laws of the land;

that believes that there are needs more important than fair housing and equal job opportunities;

that is embarrassed rather than gratified by a deference to academic degrees;

that fears popular acclaim rather than basks in it; and that is concerned not only about preserving its heritage but also about sharing it with others.

For these and many other blessings keep us thankful, Lord, and preserve them for us that we may give Thee thanks another day.

CARLETON TOPPE

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**Using People** Without doubt there is truth in the remark, made recently in a religious publication, that "we are tempted to use people rather than to serve them."

Every pastor likes to be known as a success in his ministry. Every member likes to see his church grow. With the American mania for bigness, a congregation's importance is measured all too often by its size; and a pastor's success is measured by many in terms of membership increases. Under the influence of current attitudes both pastor and members tend to become very size-conscious.

From this point of view prospective members, instead of being looked upon as sinners in need of God's grace, are looked upon as potential sources of income for the church. Members are looked upon, not as souls to be served with the Bread of Life, but as statistics to fatten the membership roll.

There is no intrinsic value in smallness. Failure to win new members does not necessarily indicate that a pastor is carrying on a true Gospel ministry instead of just cultivating people. It could indicate the opposite. Slowness of growth is not proof of a church's faithfulness to

(Continued on page 383)

Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God (II Corinthians 9:11, 12).

There are a number of ways in which Christians may express their gratitude to God for the bountiful blessings which He has bestowed upon them. One way is by sharing their blessings and benefits with the poor and needy. It is this form of thanksgiving, in particular, that the Apostle Paul has in mind here as he encourages the Corinthian congregation to complete a collection for their poverty-stricken fellow Christians in Jerusalem. Their prompt and wholehearted attention to this matter, he assures them, would have blessed results in more ways than one.

### Added Abundance

Contrary to the opinion that sometimes prevails, grateful and generous giving does not impoverish the givers. By sharing their blessings liberally with the poor people of Palestine, the Corinthian Christians would not be deprived in any way, but would actually be enriched, and bountifully at that. In fact, God would so abundantly provide for all of their needs that they could center their attention on this one thing of satisfying the wants of their brethren in Jerusalem without let or hindrance.

Without a doubt, the sinful flesh of the members at Corinth was no less selfish than ours is today. There is often a reluctance to give freely out of the gratitude of our hearts because of a fear of having to do without something or of not being able to get along as comfortably as we would like. But such a feeling usually betrays a lack of trust and

confidence in Him from whom all blessings flow. How frail and feeble our faith often is! Not only does the Lord provide for our daily needs even beyond our actual requirements, but He also bestows blessings in such abundance that we can concentrate our giving upon those who are truly in need.

Our Old Adam, of course, is always ready to make excuses: everything is so high these days; the cost of living keeps rising; inflation continues apace. We forget, then, that the costs of our charitable and missionary endeavors in the Lord's kingdom are likewise higher and keep mounting. But, surely, we cannot forget that the cost of our redemption was extremely high, the price of holy, precious blood. That price makes the cost of mission and benevolent work look very low, particularly in view of the blessings which result from it. And the remarkable thing about it is that the Lord does not withhold anything from us when we cheerfully share our manifold blessings with others, but actually bestows more and greater benefits of one kind or another in the process. That's what Paul has in mind here when he tells the Corinthians that they will be "enriched in everything to all bountifulness." In his letter to the Romans the Apostle expresses it another way when he writes: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32.)

### Multiplied Thanksgivings

To St. Paul's mind, however, the most blessed result of grateful giving and sharing is one that we might ordinarily overlook entirely. He mentions it twice in this connection. Our cheerful and generous giving results in "many thanksgivings unto God."

Here the Apostle sets forth not only the blessed result, but also the

God-pleasing aim and purpose of our thankful giving, namely, to get as much thanksgiving as possible for God, to have as many people as possible filled with gratitude to Him, to multiply thanksgivings unto God. This happens whenever through our own gifts and offerings of gratitude, another person is led to give thanks unto God, whether for material blessings as was the case with the needy Christians at Jerusalem, or for spiritual benefits as is the case when the saving Gospel of Christ is brought to hungry souls through the blessed work of missions. In either case the result is that people give thanks unto God. There can scarcely be a more blessed consequence of our grateful giving than this piling up and overflowing of thanksgivings unto God.

How different this is from much of the charity that is practiced in the society in which we live today! Some are willing to give and to share only because they fondly hope that it will do some good somewhere. Others are pleased to exercise their generosity merely for the admiration and applause that they expect from their fellow men. Still others may suppose that they are acquiring favor with God as a result of their charitable endeavors. But how far do not all of these fall short of that God-pleasing charity which seeks above all to multiply thanksgiving unto God and to promote His glory!

When our Lord said "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven," He stated the one blessed result of thanksgiving which is at once the prime, God-pleasing object of our entire life, namely, the glory and honor of God, our heavenly Father. To that end may He make each day Thanksgiving Day for us and a day of thankful living!

MILTON BURK

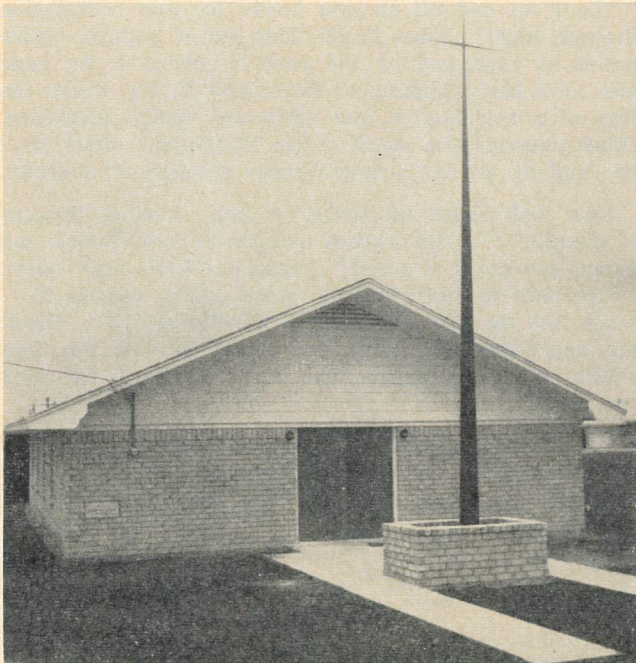
## The First Texas Chapel

Mt. Zion Ev. Lutheran Church, Hillsboro, Texas, was privileged by the grace of God to dedicate our first Texas chapel to the glory of our Savior on September 11. The little congregation in Hillsboro is made up of people who for reasons of conscience left another Lutheran synod and requested services from the Wisconsin Synod. For this reason this congregation is especially grateful to the members of the Wisconsin Synod who through their Home Mission program have made it possible for this little congregation to have its own house of worship. The chapel is a modest building of frame and brick construction, 32 by 48 feet. It was erected with a Church Extension Fund loan of \$7800.00. The congregation supplied part of the labor and some additional funds of their own to complete the building. Though the Chapel does not have a traditional churchly design, the congregation endeavored to give a building a churchly effect and a worshipful atmosphere. They accomplished this on the inside by paneling the front wall to focus attention upon the chancel, and on the outside by erecting a large cross in a brick planter. The special dedication service was conducted by our three missionaries in Texas: Pastor

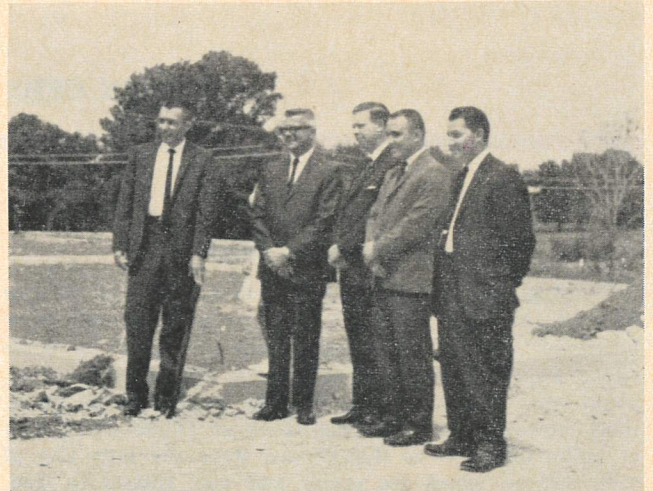
Robert Neumann of Dallas preached the sermon; Pastor Vilas Glaeske of Edna served as liturgist; and Pastor Robert Hartman, pastor of the Duncanville-Hillsboro parish, read the rite of dedication.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (Ps. 115:1).

*(Continued on next page)*



MT. ZION LUTHERAN CHURCH, Hillsboro, Texas, which was recently dedicated.



THE GROUNDBREAKING for the new Calvary Church, Dallas, Texas, with these men (l. to r.) participating: Pastor Robert Neumann, Messrs. Ted Burgdorf, Carl Doepel, James Eckmann, and Stan Moore.



THE EDUCATIONAL WING was framed in and the framework of the church proper was begun when this picture was taken (Calvary, Dallas).

## News From Our Missions

(Continued from page 377)

It is appropriate at this time to bring you a brief history of our Texas Mission Field. In February 1964, Pastor Robert Neumann was installed in Dallas to organize a new congregation with a group of people who for some time had been requesting Wisconsin Synod services. In the summer of 1964, Pastor Neumann was assisted by Myrl Wagenknecht, then a Seminary student. At this time services were begun in Duncanville, a suburb in southwest Dallas Country. For a time Pastor Neumann literally covered much of Texas as congregations had also been formed in Hillsboro and Edna, some 300 miles south of Dallas. For some time Pastor Neumann conducted morning services in Dallas and Duncanville, afternoon services in Hillsboro, and evening services in Edna. In the spring of 1965, Candidate Vilas Glaeske was assigned to the Edna-Houston-San Antonio field. Pastor Glaeske is now being assisted by Vicar Gerald Ditter. Services are being held regularly in Houston, Edna, and San Antonio. In January of 1966 Pastor Robert Hartman,

called by the Arizona Board for Home Missions from Flagstaff, Arizona, arrived to serve the Duncanville-Hillsboro parish. In the spring of 1966 Candidate Ernst Zimdars was assigned to El Paso, Texas, under the direction of the Board for World Missions, to begin work among the Spanish-speaking people there. Services are also being conducted in English in this area by Pastor William Winter of Douglas, Arizona.

The Lord has opened wide a door for us in the State of Texas. Calls continue to come from Fort Worth and the suburbs of the greater Dallas-Fort Worth area, Corpus Christi, Waco, and other large metropolitan areas. The pastors of Texas urge the members and friends of the Wisconsin Synod to assist our mission in Texas by sending the names of interested people to our Membership Conservation Committee, 10729 Worden, Detroit, Michigan 48244.

"Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you" (II Thess. 3:1).

ROBERT C. HARTMAN

## HIDDEN GEMS IN OUR HYMNS

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### "Songs of Praise the Angels Sang"

Thanksgiving Day to many Americans is one of the few days of the year on which they pause to "count their blessings" and murmur expressions of thanks to some vague Supreme Being. We, but for the grace of God, could very well be as they are. As truly grateful Christians, however, we ought not think of Thanksgiving Day as being unique—as though this were the only day of each 365 on which we praise and give thanks to God. *The Lutheran Hymnal* also recognizes the Christian's continuing desire, yes, His need to "give thanks unto the Lord, for He is good." It contains numerous hymns which are poetic expressions of a Christian's gratitude.

Number 35 is one hymn of "Worship and Praise" which cites Scriptural examples for us to follow in the matter of giving thanks. It reveals an intimate knowledge of God's Word on the part of its composer, James Montgomery. In stanza 1 the poet speaks of angels singing praises at the beginning of time. Familiar as you may be with the Genesis creation account, were you aware of this primeval concert of Joy? It is alluded to in Job 38:7, where God refers to the fact that when He laid the foundations of the earth ". . . all the sons of God shouted for joy."

The second stanza reminds us of the "Gloria in Excelsis Deo" of the heavenly choir which appeared to the shep-

herds near Bethlehem on that first Christmas Eve, and it speaks of the joy resulting from our Savior's victory as He "led captivity captive" (Eph. 4:8). This joy is mentioned, among other passages of Scripture, in Luke 24:52, 53.

"Look up, and lift up your heads, for your redemption draweth nigh!" (Luke 21:28) This joy of grateful anticipation is expressed by the poet in stanza 3; he must also have been thinking of Revelation 21:1-4, where the joys of a new heaven and earth are vividly portrayed. Other passages also speak of the Hallelujahs which shall be sung by all the heavenly hosts through all eternity.

Now look about us, living in time, looking forward to eternity? ". . . the Church delights to raise Psalms and hymns and songs of praise" (stanza 4). While here below, we prepare to sing songs of praise above (stanza 5)—songs like the one described in Revelation 5:13: "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever!"

Let our thanksgiving be continual thanks-*living* in this life as we serve our Savior in true faith. Then we shall conquer death with Him and sing His praises "amidst eternal joy."

PHILIP JANKE

**Topic: Are We Living in the  
Last Days Described  
in Matthew 24?**



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

We cannot here reprint the entire chapter to which this question of one of our readers refers. Why not take your Bible and read the chapter?

### **Jesus Points to the Signs**

How are the last days described? Jesus describes them in answer to the question of the disciples: "What shall be the sign of thy coming, and of the end of the world?" (v. 3). In answer to this question Jesus gives them signs of the last days. He points out that even as the first tender leaves on a fig tree are a sure sign that summer is near, so the appearance of these signs reveals that the day of Jesus' return is near (vv. 32, 33). What are the signs? Are they in evidence?

### **Wars — Persecution — Many False Prophets**

Let us examine at least some of them. The first is war and unrest in the world. "Nation shall rise against nation, and kingdom against kingdom" (v. 7). Few have been the times in world history when this sign was not in evidence. Twentieth-century peace efforts have not put a stop to it. Nevertheless, we note that Jesus says concerning the pressure of this sign: "But the end is not yet" (v. 6). This sign alone is not conclusive.

The persecution of Christians is a further sign. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake" (v. 9). This sign was very prominent already in the early centuries of the New Testament Church. It has not ceased. Ask any Christian behind the Iron or the Bamboo Curtain.

The last days will see numerous false prophets arising and deceiving many (v. 11). This is a sign that becomes evident in the visible church on earth. It is there that false prophets arise and deceive. What deception we see today parading under the name of Christ! "Prophets" speak of Jesus' virgin birth but do not mean that He was born without natural procreation. They speak of Jesus' resurrection but do not mean that the grave ever was empty. They speak of faith but do not mean trust in Christ's historically won atonement, but something called a "leap in the dark." They speak of the Bible as true but do not mean that it is without error. The Scriptural foundation for our Christian faith is being undermined with subtlety and deceit.

### **Iniquity Let Loose — Love Turned Cold — "A Witness to All Nations"**

"Because iniquity shall abound, the love of many shall wax cold" (v. 12). The crime rate is increasing apace. The "new morality" no longer wants to call sin sinful. Not only is iniquity abounding, but the world is growing increasingly indifferent toward it. Isn't that in a close relationship with indifference toward God? And how much burning love for Christ is found in our secularistic, materialistic world?

We refer to one more sign. "The Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (v. 14). Portions of Holy Scripture have been translated into well over a thousand languages and dialects. With present means of communication and transportation, in our shrinking world, are there any parts of the world that have never heard the Gospel in some form?

### **Read the Signs!**

Read the signs Christ tells us to watch. Look about you in the world. Doesn't what we see proclaim that the days we are to watch for are upon us as clearly as bursting buds proclaim the approach of summer? Yes, read what Christ says! Look about you! The conclusion forces itself upon us: These are the last days.

### **Legitimate Conclusions**

But that raises further questions. When will the end be? Do we know? What conclusions should we draw from seeing the signs?

The fact that we can say that we are living in the last days, does that permit us to say: The end will come tonight, or next month, or next year? After giving the signs to be watched, our Savior says: "But of that day and hour knoweth no man, not the angels of heaven, but my Father only" (v. 36). We are not to set up a timetable for God. We are to observe the signs. But observing them does not permit us to determine the exact time of Jesus' return.

What now? What should we learn from the signs? What conclusions should follow? Jesus tells us. "Watch therefore. . . . Therefore be ye also ready. . . . Blessed is that servant whom his lord, when he cometh, shall find so doing." This is no time for spiritual slumber. This is no time to ignore God. This is a time to watch, and pray, and work, before the night comes when no man can work.

ARMIN SCHUETZE

# *"Earnestly Contend For The Faith Which Was Once Delivered Unto The Saints"*

*(The Third in a Series of Four Articles)*

Is our Wisconsin Ev. Lutheran Synod a "theological John Birch ghetto," as a pastor of the Lutheran Church in America (LCA) charged in a letter to some former members who objected to his neo-orthodox teaching and left his congregation? Is our theology hopelessly out of date and irrelevant in this highly sophisticated twentieth century?

Other members of our Synod, as we well know, are from time to time also exposed to this type of criticism. This series of articles is written in the interest of fortifying ourselves from Scripture when we are called upon to "contend for the faith which was once delivered unto the saints" (Jude 3).

In the previous articles in this series we have considered the first point in the LCA pastor's letter, the charge that we are theological traditionalists like the Pharisees, mere "Keepers of the *Status Quo*." We take up now his second and third points, which are, in reality, only variations on this theme. He writes:

I wonder if your faith is *naive and weak*. If its certainty is lost when you learn there was no Good Samaritan, only a parable, and perhaps there was no Jonah of the whale that really lived, just a parable too, where is your faith? Is it in your mind's idea of what you think the Bible says, or is it in Christ who is only described in the Bible?

For the moment we withhold comment on this point, noting only that Jesus bids us to approach God's Word with a certain naivete, with a childlike faith and trust, when He says, "Except ye be converted and *become as little children*, ye shall not enter into the kingdom of heaven" (Matt. 18:3). The letter continues:

A lawyer does not lose his faith in the Constitution because the Supreme Court reinterprets it for our times. A scientist does not lose his scientific zeal when he finds there is no life on Mars as he may previously have thought, for his "faith" is in the truth which wins out in the end. A Christian's faith should not be in his interpretation of what he has learned in the past or what the Bible says, but rather in the truth.

The critic here, incidentally, becomes guilty of the monstrous fallacy, common to modern theology. It is that of separating "what the Bible says" from "the truth." Jesus, on the other hand, points out that there is a very close connection between these two concepts.

He says, "If ye continue in my word . . . ye shall know the truth" (John 8:31, 32). In fact, Jesus actually *identifies* them. In His high-priestly prayer to His heavenly Father He declares, "Thy word *is* truth" (John 17:17).

How else can one get to know the truths of sin and grace, of the Law and the Gospel, except through the Bible's words? Any thought that the Holy Ghost will lead one into all truth in any other way than through the Scriptures is a delusion. That is the error of the Pentecostals and other enthusiasts. That is also the mistake made by modern theology, as becomes apparent once again when we read on in the letter we have been analyzing:

Mistaking a nineteenth-century view of the Bible as being a standard is not only naive, but makes an idol out of a theological view which was delivered to you in your childhood. The church has been changing since its beginning. This is because the Holy Spirit continues to lead us into all truth. This should make us believe not in our beliefs but rather in Jesus Christ Himself.

The writer's third and final argument is, as we indicated above, substantially a repetition of the claim that modern theology's interpretation of the Bible is the only one that is relevant for our time:

I believe there is a *lack of understanding* here. The Lutheran Church in America has spent 10 years and \$10,000,000 to build a church school education not to destroy the faith of youngsters but to build a strong faith in Jesus Christ relevant to the questions being asked in our era. We have found too many people have lost their faith in the church because they had only a naive faith and they did not believe that God could possibly understand [permit?] the atomic bomb.

Let us never confuse truth with any current theory of truth. We should be grateful to present day Saints like Bonhoeffer and others who continue to make our faith live and relevant for our times. Anyone who preaches the Gospel must do two things. He must preach the word of Christ and show how that word applies to our situation today.

In our next article, the concluding one in this series, we intend to take up the question which is, finally, the basic issue: Does the Bible need to be reinterpreted in order to be meaningful to modern man?

WILBERT R. GAWRISCH



## Laxity and Lethargy

These two ugly words are used by Dr. Raymond J. Davis, General Director of Sudan Interior Mission in *Africa Now*, as he asks and answers the question: "What are the main obstacles to the spread of the Gospel in Africa?" He says forthrightly:

"The two greatest obstacles are still those age-old enemies of the Gospel — the ruler of the kingdoms of this world, Satan, and the wicked heart and nature of man himself.

"The former is everywhere at work, using Islam, animism, Roman Catholicism, sects and cults to thwart God's' purpose.

"Communism, though undoubtedly the cause of much confusion, has not to date been notably successful in Africa. It still exists as a great potential threat, however.

"Nationalism, when out of control, can bring problems for the work of the Gospel.

"Another obstacle is the laxity of the churches at home and in Africa to exploit fully the tremendous opportunities available today in Africa. This results from the lethargy of the lukewarm church and the lost dynamic of the love of Christ which constrains His people to spread the Gospel."

## A Very Present Help in Trouble

It was an old car for such a trip — an open-top 1929 Ford — but up there on the edge of the Sahara it was all they had. The year was 1946. Newton Kapp and Ray de la Haye were driving between Maradi and Madoua in Niger Republic — then Niger Territory, part of French West Africa.

One wheel had already been damaged, so they had no spare. As they drove along, trailing an enormous cloud of dust the car lurched again. Another wheel had broken.

In the shimmering heat the two men looked at each other. "Well," said Newton, "that's that. They stopped making those wheels ten years ago, and there isn't another jalopy like this one in all of Niger."

After praying about their problem they pitched a shelter. "We'll be here a long time," Newton said. "Let's see if we can find a table in this wilderness."

They took their rifles and set off to hunt for quail. As they trudged along, they came across an abandoned road camp. "Sure been a long time since anybody was here," Ray said.

Newton idly poked into the ashes of a fire pit. "Hey!" he shouted. "Look at this!" There, blackened with smoke, was a wire wheel from a 1929 Ford.

After one of the most unconventional praise meetings the Sahara has ever witnessed, two exuberant missionaries were once again driving down the road, trailing a cloud of dust.

(*Sudan Witness*,  
Third Quarter, 1966)

## Black Market in Bibles

Imagine yourself strolling along Main Street in your hometown on a somewhat somber day. Suddenly you are aware of somebody hissing at you.

"Ssst. Over here!"

You turn to see a shadowy figure beckoning from an alleyway.

"Come here! I have something to show you."

Intrigued by the man's demeanor, you move in a little closer. He surreptitiously flashes a familiar book at you.

"Look! A genuine leatherbound Bible. I'll sell it to you cheap. Only \$4,600."

This may sound farfetched in America, but something of this sort is actually taking place in Indonesia.

It is difficult for Americans to imagine the Bible as a commodity on the black market. But in Indonesia today, reports indicate there is a thriving black market for Bibles, some selling for 460 times the original value.

Black market Bibles form only part of the bewildering events experienced today in Indonesia following the

abortive attempt by Communists to take over the country last September. Failure of the coup, the subsequent annihilation of up to two million persons believed to be associated with the Communists, and the unbelievable economic chaos throughout the country's 3,000 islands are creating remarkable circumstances never equaled in history. Christians of the world could well take note of what is happening behind the daily news headlines.

(Bill Edson in *World Vision Magazine*, Sept. 1966)

## Pillars or Caterpillars

Paul called Peter, James, and John pillars of the Church. But some church members today are more like caterpillars than pillars.

What is a caterpillar, anyway? The Old Testament prophets listed it along with the palmerworm, locust and cankerworm, as a voracious foe of the farmer. Swarms of caterpillars could invade the land and leave it desolate. They ravaged vegetation, consumed the toil of months in a matter of moments, and were dreaded as a plague!

All members of the Order of the Caterpillar are card-carrying parasites. They include among their number two types — general and special.

The *general* kind are superficially related to a church. They keep up a "connection" to gain some worldly advantage. Always ready to "use" or even abuse the church, they are unwilling to share in the support of its work and worship. They can't be involved in the ministry of intercession, visitation, teaching, or giving. Far from being pillars supporting the church, they are parasites who are in it only for what they can get.

The *special* kind, no less parasitic, are camouflaged by a prestige that makes them harder to identify. They occasionally occur in the higher branches of education, or in the pulpits of pretentious ecclesiastical structures. Have they solemnly vowed to maintain the historic Christian faith and to honor the Bible in their ministry? Nevertheless, they prove to be caterpillars rather than pillars.

Instead of undergirding Christian convictions, they undermine them. While they attack the existence of God, the deity of Christ, the virgin birth, the inspiration of Scripture, they literally live off the generosity of church people. Such parasites are leaving the land desolate in our time.

But thank God for men of consecrated intellect whose Biblical teaching in seminaries, pulpits, and colleges brings clear conviction in place of confusion. The Lord be praised for rank-and-file believers whose obedience contributes to the upbuilding of others in love within the Christian fellowship. But we need more pillars. Won't you be one?

(Mariano Di Gangi in  
*The Sunday Schools Times*,  
Sept. 10, 1966)

### The Discipline of Disappointment

The discipline of disappointment on the mission field is wholesome for the missionary as well as for the sending church. It is therefore unfortunate that the missionaries seldom share their disappointment with the same church. Perhaps they want to avoid giving the impression of having a martyr complex, or they fear the censure of the board, or they want to forestall a letup in the interest of their supporters.

Missionary Paul did not hesitate to recount his frustrations. Regarding his work in Ephesus he reported to the Corinthians: "A great door and effectual has been opened unto me, and there are many adversaries." That *and* is contained in every mission report, "unuttered or expressed."

Hans Egede, pioneer missionary in Greenland, labored against many odds and had very little tangible result. When he returned to his native Norway, he based his farewell sermon on the words of Isaiah (49:4): "I have labored in vain, I have spent my strength for nought and in vain."

James Chalmers, missionary hero of New Guinea, in 1900, with a young companion Oliver Tomkins, was on an exploratory trip to the mouth of the Fly river, where the people were particularly wild and inhospitable. The travelers had hardly landed when they were "set upon, clubbed to death, cooked, and eaten."

Thus reports Stephen Neill in his recent *A History of Christian Missions*.

Regarding the first representative of the Utrecht Missionary Union to Irian (Western New Guinea) in 1861, Neill reports: "Work was heartbreakingly difficult and progress heartbreakingly slow. At the end of the first 25 years of work there were only 20 believers; it was said that there were more missionary graves in Irian than Christians." (The writer is reminded of the criticism of the lack of results that was heard in our circles in the early days of the Apache mission. And there are "fireside" missionaries today who are liberal with uncharitable judgment on current mission endeavors.)

"The Germans fared better," says Neill. Their two societies, the Neuendettelsau Mission (of which the first worker, Johannes Flierl, arrived in 1886) and the Rhenish Mission (1887), also at the start suffered heavy losses and countless discouragement; but they held on, and at last results began to come in. After 13 years, the Neuendettelsau Mission baptized its first convert; the Rhenish Mission followed four years later."

By the way, a trip through the world mission field at the hand of a guide as capable as Stephen Neill, (professor of missions and ecumenical theology at the University of Hamburg) is depressing, humiliating, inspiring, edifying, instructive. Northwestern Publishing House has the book in stock. The price for this 622-page volume is not high, comparatively speaking. It's a tonic many of us need.

### Vituperation

Vituperation is easily one of the ugliest words in our language. It con-jures up the open mouth of a poison-spitting viper with its red-forked tongue. It is a concentrate of the vices listed in the Eighth Commandment: belie, betray, slander, defame.

Vituperate is used in a Latin proverb which, paraphrased, says: "Keep on slinging mud; some of it will stick." Against this practice a mythical Confucius says: "When you throw dirt, you lose ground."

A verbal slugging-match is an interesting spectator sport when one is not emotionally involved, and when the opponents have a choice vocabulary of colorful brickbats, as was the case recently in a postal battle between the editor of the *San Juan Star* and a professor at the

University of Puerto Rico. Some election campaigns also provide considerable amusement.

But when vituperation is used in a religious debate it debases the Gospel. For some years we have read with sadness the attacks made on a courageous defender of the Reformed faith. For reasons of conscience he and his congregation separated from their denomination and formed a group called a "splinter" by the opponents, a favorite loaded word used by detractors. His opponents insist on misspelling his name. And, following Hitler's principle regarding the efficacy of repeating a lie, they keep on reiterating the slander that this pastor was "unfrocked," another loaded word.

A similar tactic is used by the opponents of another pastor, one who has dared to call attention to a malignancy in his synod. In his criticism he has not turned sour, nor has he stooped to name-calling. He has remained remarkably objective. To the best of our knowledge, his opponents have denied his charges but have not tried to disprove them. But they do keep on insisting that he has been suspended by his synod and has not been ordained by official authority. Both allegations are half-truths. And a half-truth is a particularly vicious form of vituperation.

### A Long Wait

Congregations that have to go for a few months without a pastor while they are waiting for someone to respond to a call can take heart, according to a report in *The Lutheran* (Sept. 28, 1966). In the German village of Tennenlohe, near Nuernberg in the Bavarian Alps, they waited exactly 333 years.

During the Thirty Years War, in 1632, the Roman Catholic General Wallenstein permitted his troops to plunder the villages around Nuernberg. Most of the inhabitants of Tennenlohe fled into the city, and their pastor followed them since he could conduct baptisms and worship services only within the safety of the city walls.

On September 11, 1633, the parish in Tennenlohe was declared vacant. On September 1, 1966, Pastor William Ruckdeschel was installed by officials of the Lutheran Church of Bavaria to fill the long-vacant pulpit.

(Continued on page 384)

What do  
you mean..



# Sanctification?

## SPIRITUAL RETARDATES

Believers often forget that growth in godliness or sanctification is absolutely necessary, and that its neglect can lead not only to spiritual stagnation but even to the loss of faith entirely. That's why James says (2:20), "But wilt thou know, O vain man, that faith without works is dead?" Taylor in his Living Letters puts it a bit more convincingly, "Dear foolish man! When will you ever learn that 'believing' is useless without doing what God wants you to? Faith that does not result in good deeds is not real faith." Yet despite these clear warning signals of God, too many Christians today want to carry the flag, but they don't want to join in the battle; they want to bear the name of Christ but refuse the obligations which this precious name entails. These uncommitted lukewarm Christians I would call "spiritual retardates."

### Care of Mental Retardates

In our modern society today there are millions of mental retardates. We are told by some authorities that one out of every five persons has some form of mental retardation. Years ago, especially in the Middle or Dark Ages, these poor souls were simply pushed away, ostracized from the rest of society, forced to live like animals. How different the picture today! And beyond all doubt it is because of Christ, and man's love for Christ, which influences and affects even those who do not know Christ in their relationship with their less fortunate fellow men. Think of what is being done today for mental and physical retardates, locally in our own communities, by the state governments, and especially by our national government on a scale unparalleled in our history as a nation. Think of the many fine state institutions, also the many private schools, where these people, young and old alike, are being given every chance to become useful citizens of our modern and complex society. Think of our own Bethesda Lutheran Home, so well known to all of us, and so dear to the hearts of so many of us, which for over 50 years has done such an outstanding as well as exemplary task of not only caring for, but also preparing

these "children" in this Home both to become loyal citizens of heaven, and if at all possible, also useful citizens of our cold and complicated world.

### Care of Spiritual Retardates

Certainly, all this is fine, and it is God-pleasing, that every effort be made to rehabilitate these people who are so desperately in need of our love and help. But what is being done for those Christians who are not growing in their sanctification, who are so crippled and deformed spiritually, who are spiritual retardates? What are most churches today offering them in order to rehabilitate them and again help them to become useful members of the Church — the Body of Christ? They are feeding them chaff instead of wheat, bones in place of meat, water instead of milk, stones instead of bread. They are offering these poor souls every conceivable religious theory and fad that man can possibly devise, and, of course, are getting nowhere. They are actually making them worse instead of better.

What about our own Lutheran Church? Don't we too have many weak brothers and sisters who, just because their faith is weak, are also so slow in bringing forth the fruits of faith? Don't all our congregations have their share of delinquents who should be our constant concern? What are we doing to rehabilitate these spiritual retardates? Are we, like Jesus, going out after them, seeking them until we find them; and after we have found them, are we, like Jesus, patiently, lovingly, and tenderly, using the only means, the Word of God, to strengthen them in their faith and thus also in the resultant fruits of faith?

You see, spiritual development is not only the problem of every believer as far as his or her own faith-life is concerned. It is also our problem as far as the faith-life of our fellow Christians is concerned. May God, therefore, give us the grace, the wisdom, the love, and the know-how to care for, to nourish, and to help all who are spiritual retardates, for in doing so we show the spirit of Christ.

KENNETH W. VERTZ

## Editorials

(Continued from page 375)

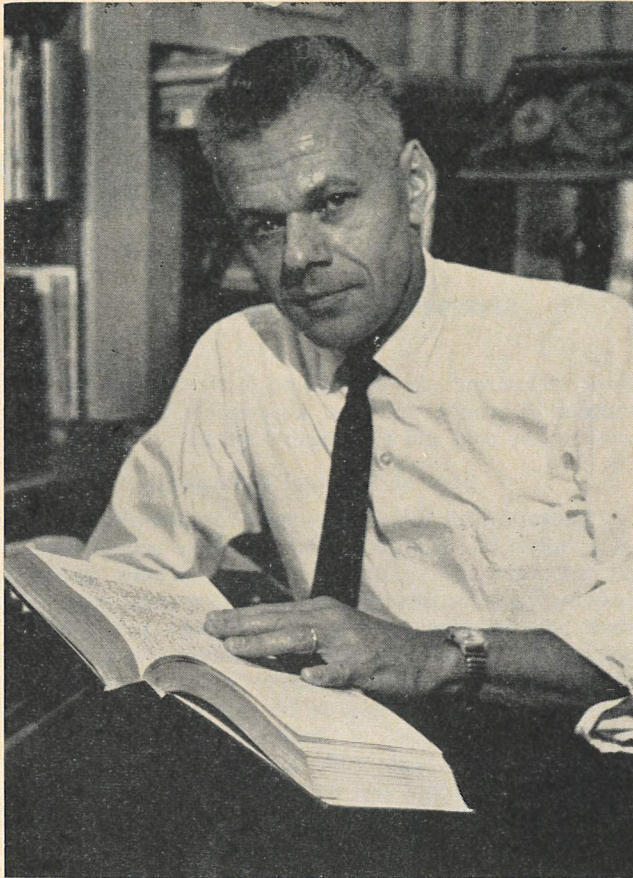
the purpose for which it exists. It could denote indifference on the part of the members.

But when a pastor is motivated in his work by a desire to enhance his own reputation, he becomes guilty of using people. When members want their church to grow for the sake of the prestige and financial stability which accrue as a result, they become guilty of the same thing.

This is a temptation which confronts us in a religious atmosphere which places undue emphasis on size and growth. Under these circumstances the purpose of the church can very easily be forgotten.

The church is there to serve people, not to use them. Not a very profound thought, perhaps, but it is one that is worth keeping in mind just the same.

IMMANUEL G. FREY



Milton W. Burk

## New Dean of Students Begins His Work Milwaukee Lutheran Teachers College

NORTHWESTERN LUTHERAN readers are familiar with the new Dean of Students at Milwaukee Lutheran Teachers College. The Rev. Milton W. Burk, pastor for 10 years at St. Philip's Lutheran Church in Milwaukee and a contributing editor of our church periodical since 1962, was installed as dean on October 2, 1966. Upon completion of his preministerial training in 1945, he taught for a year at Lutheran High School in Milwaukee. He graduated from the Wisconsin Lutheran Seminary in 1948 and was assigned to the Northwestern Lutheran Academy in Mobridge, South Dakota.

From 1950 to 1956 he served parishes in Colorado and Nebraska. The new dean has rendered wider service to the Synod also as a member for six years of the Audio-Visual Aids Committee and as a member of the Spiritual Growth Committee of the Lutheran Women's Missionary Society.

Dean Burk is married to the former Adela Kuehl and is the father of eight children.

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### By the Way

(Continued from page 382)

#### The Rights of the Amish

The efforts in different parts of the nation to compel the Amish to comply with state educational laws, forbidding attendance in Amish schools that do not meet state standards, seems to us to involve an important principle.

The principle is the right of the parent to educate his own children. The state has a right to protect the interests of the child, a parent cannot simply fail to educate his child in any way, but the question is whether the state has the right to compel all education to fit a particular mold.

The Amish are God-fearing people. They work hard, they bother no one, they do not seek to impose their way of life on others. They teach their children to be as they are, simple people who live their faith to a degree most unusual to the modern world.

Do the children need the protection of the state? They are being taught to read and write. They are being taught other subjects common in other schools. But they are being educated within a framework of a way of life.

The state, and most of its citizens, may not accept that way of life. But no one can ever claim that the Amish harm society, they are harder working than most, honest, peaceful. So

the state can not claim the children of the Amish are being deprived of an education nor that they are being trained in a way that might be harmful to society.

Therefore, it seems to us that the state has no right to try to compel the Amish to be like everyone else. The parents of the Amish children do have a right, however, and it is an important one. It is the right to rear their children in their own way, in their own plain faith. The denial of this right comes close to being an infringement on their religious liberty and is an infringement on the primacy of parental right in education.

(Operation Understanding,  
Jan. 16, 1966)

## Pastor Robert Holtz Installed at Michigan Lutheran Seminary

On October 25, 1966, Pastor Robert Holtz, was installed as professor of Latin and religion at Michigan Lutheran Seminary by the Rev. Emil Kasischke, chairman of the Board of Control.

Professor Holtz, born at Sturgis, Michigan, attended the Sturgis High School, 1929-33, Northwestern College, 1933-37, and completed his theological training at Wisconsin Lutheran Seminary in 1940. He spent the next eight years teaching English, Latin, and religion at Milwaukee Lutheran High School. In 1948 he accepted the call to Grace Ev. Lutheran Church, Flint, Michigan, where he served till 1963. In that year he followed the call to Arlington Ev. Lutheran Church, Toledo, Ohio, where he served till October 1966.

Professor Holtz and his wife, Elaine nee Krebs, are the parents of five children, three boys and two girls.



Robert W. Holtz

### NAMES REQUESTED for our 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. Pastors who want stations included in this announcement will send information to this same address. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Huntsville
Colorado	Fort Collins*
California	Alpine-Le Mesa Concord (Oakland) Redding Redlands Sacramento San Diego San Jose Simi Valley (Ventura Co.) Whittier
Florida	Cutler Ridge (Miami) Merritt Island Orlando West Palm Beach
Illinois	Tinley Park (S. Chicago)
Iowa	Davenport (Quad City)*
Kansas	Hays-Stockton Kansas City Topeka Wichita
Maryland	Baltimore*
Michigan	Kalamazoo Portland Utica
Minnesota	Duluth-Superior Moorhead Faribault*
Montana	Missoula*
Nebraska	Columbus
New Jersey	North Brunswick
New Mexico	Albuquerque*
Ohio	Akron Cleveland Grove City (Columbus)
Oregon	Salem

Pennsylvania King of Prussia (Philadelphia)  
South Dakota Brookings

Texas	Dallas-Duncanville El Paso Houston San Antonio Waco*
Virginia	Falls Church (Wash., D.C.)
Wisconsin	Eau Claire Grafton Little Chute Shawano Waupun* Weston
Canada	St. Albert-Edmonton, Alberta

\* 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

### CALL FOR NOMINATIONS Northwestern College

The Board of Control of Northwestern College herewith requests the members of the Synod to submit names in nomination for the vacant professorship to be caused by the approaching retirement of Prof. Walter A. Schumann.

The nominees should be qualified to teach Greek. The letters of nomination should also contain the qualifications and experience of the men named and should be submitted to the undersigned no later than Dec. 7, 1966.

W. A. Schumann, Jr., Secretary  
612 — 5th St.  
Watertown, Wis. 53094

### CALL FOR NOMINATIONS Northwestern College

The Board of Control of Northwestern College herewith requests the members of the Synod to submit names in nomination for the vacant professorship to be caused by the approaching retirement of Prof. Theodore Binhammer.

The nominees should be qualified to teach mathematics, with coaching aptitudes desirable. The letters of nomination should

also contain the qualifications and experience of the men named and should be submitted to the undersigned no later than Dec. 7, 1966.

W. A. Schumann, Jr., Secretary  
612 — 5th St.  
Watertown, Wis. 53094

### CALL FOR ADDITIONAL CANDIDATES

#### Northwestern Lutheran Academy

The Board of Control at Northwestern Lutheran Academy herewith petitions the constituency of the Synod to recommend additional qualified candidates for the office of president of the Academy. The office requires that the candidates be ordained pastors. The position requires that the president teach in the fields of English, history, and religion.

All nominations with pertinent information should be in the hands of the undersigned by Dec. 4, 1966.

R. C. Heier, Secretary  
Akaska, S. Dak. 57420

### NOTICE

#### Board of Trustees Meeting

The next meeting of the full Board of Trustees is scheduled for December 13 and 14, 1966.

Business to be acted upon in these meetings should be in the hands of the chairman or executive secretary of the Board of Trustees at least 10 days before the meeting date.

Norbert E. Paustian, Secretary  
The Board of Trustees

### APPOINTMENTS

Vice-President Norman W. Berg and Mr. Edward Sawusch of Plymouth, Mich., have been added by the Conference of Presidents to the Administration Survey Committee appointed in line with the Synod's Resolution 22 of Floor Committee 15. The original committee, which requested the appointment of additional members, consisted of Pastor James P. Schaefer, Chairman, Pastor Arthur Wacker, Mr. Kenneth Becker of Milwaukee, Mr. Donald Wales of Bloomington, Minn., and Mr. Julius Kietzke of La Crosse, Wis.

Mr. James Albrecht of Wauwatosa has been appointed by the Conference of Presidents to the Commission on Liturgy, Hymnody, and Worship to fill the vacancy caused by the death of Mr. G. W. Sampe.

Pastor Philip R. Janke, who has been writing the "Hidden Gems in Our Hymns" column for The Northwestern Lutheran, has been appointed by the Conference of Presidents a contributing editor for this periodical of our Synod.

Oscar J. Naumann, President

#### REQUEST FOR COLLOQUY

Pastor Daniel F. Hentscher, Westville, Indiana, has requested a colloquy, preparatory to making application for membership in the Wisconsin Evangelical Lutheran Synod.

Adolph C. Buenger, President  
Southwestern Wisconsin District

#### NOTICE OF SUSPENSION

Pastor Chester E. Cone, Sr., has been suspended from the ministry in the Wisconsin Evangelical Lutheran Synod for cause and is not eligible for a call.

E. H. Zimmermann, President  
Pacific Northwest District

#### CORRECTION

The October 30, 1966, issue, page 344, contains this statement: "While still at the Wartburg, he finished the Old Testament, . . ." It was the New Testament, of course, which Luther finished translating at the Wartburg.

#### WELS SERVICES AT FT. LEONARD WOOD

Our Wisconsin Synod camp pastor for Ft. Leonard Wood is Pastor Roger R. Zehms (home address: 938 Crestland Drive, Ballwin, Mo. 63011). Pastor Zehms conducts worship services for our servicemen at Ft. Leonard Wood on the second and fourth Sundays of the month. Time of service is 7:30 p.m. (19:30) in chapel No. 10.

#### NAMES WANTED

Please send the names of WELS and ELS members moving to the Grand Forks, N. Dak., or East Grand Forks, Minn., area to Rev. Erling T. Teigen, River Heights Lutheran Church, 1708 2nd St. N.W., East Grand Forks, Minn. 56721.

#### NAMES FOR MILWAUKEE CAMPUS MINISTRY University of Wisconsin, Milwaukee School of Engineering, Nursing Schools of Milwaukee, Wis., Marquette University

All pastors and parents please notify the undersigned of students attending the schools of higher learning in the Metropolitan area.

Rev. Richard D. Ziesemer  
3031 N. Frederick Ave.  
Milwaukee, Wis. 53211

#### RIVER FALLS STATE UNIVERSITY

Wisconsin Synod campus work will begin this fall among students at River Falls State University. Students, please circle "Wis." on your religious preference cards. Pastors, please send names of students from your congregation to the undersigned.

Rev. Stephen Valleskey  
204 N. Gibbs St.  
Prescott, Wis. 54021

#### STOUT STATE UNIVERSITY

##### Names of Students Requested

Wisconsin Synod campus work is now being done among the students at Stout State University by Pastor Richard F. Weber. Pastors and parents, please send names of students from your congregation to the undersigned.

Pastor Richard F. Weber  
Route 2  
Menomonie, Wis. 54751

#### IOWA STATE UNIVERSITY

##### Names of Students Requested

All pastors please report students to Pastor M. Weishahn, 3704 SW 9th St., Des Moines, Iowa 50315. Student services—Wisconsin Synod—conducted each Sunday at 4 p.m. in Memorial Student Union Building.

#### NOTICE

VA Hospital, Battle Creek, Michigan  
If you know of patients at the Veterans Administration Hospital in Battle Creek,

Mich., please contact the undersigned, who will visit them.

Pastor L. Meyer  
833 Fairfield Ave.  
Battle Creek, Mich. 49015

#### WANTS NAMES IN BOSTON AREA

Readers of The Northwestern Lutheran who know of families or students in the greater Boston area are asked to refer them to Harvard Street Lutheran Church in Cambridge, Mass. (Evangelical Lutheran Synod), or send their names and addresses to:

Paul G. Madson, Pastor  
30 Richfield Road  
Arlington, Mass. 02174

#### AVAILABLE

A Communion set free to any mission congregation, except for postage and insurance. For further information, write to or phone: Pastor Nathan J. Engel, Box 184, Faith, S. Dak. 57626. Phone: (605) 967-3291.

#### NAMES FOR CAMPUS MINISTRY

##### Michigan State University

All pastors and parents of students attending Michigan State University please send the names and campus addresses of students to this address:

Emanuel First Ev. Lutheran Church  
222 W. Kilborn St.  
LUTHERAN COLLEGIANS  
Lansing, Michigan 48906

#### AN OFFER — BAPTISMAL FONT

St. John's of Alma City, Minn., offers free to any congregation a marble baptismal font. Font may be dissembled for shipping. Contact:

Rev. D. Begalka, R. R. 2,  
Janesville, Minn. 56048

#### WISCONSIN LUTHERAN SEMINARY

##### CHORUS RECORDS

Long-play monaural or stereo recordings of the concert sung by the Seminary Chorus on the Pacific Northwest tour are now for sale. Prices: Monaural \$4.00 postpaid; Stereo \$4.50 postpaid. Kindly address orders to

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

#### CALENDAR OF CONFERENCES

##### MINNESOTA

#### MANKATO PASTORAL CONFERENCE

Date: Dec. 6, 1966, 9:30 a.m.

Place: St. Peter's Church, St. Peter, Minn. Communion service at 11 a.m.; M. Birkholz, preacher (R. A. Haase, alternate).

Agenda: Exegesis of I Tim. 2, M. Birkholz, Exegesis of I Tim. 3 and 4, E. Peterson, Casuistry.

D. Begalka, Secretary

##### SOUTHEASTERN WISCONSIN

#### METROPOLITAN NORTH-SOUTH JOINT PASTORAL CONFERENCE

Date: Nov. 28, 1966.

Place: Trinity Lutheran Church, Wauwatosa Rd., Mequon, Wis.; M. C. Smith, pastor. Speaker: W. Pless (J. Schaefer, alternate). Agenda: Tithing Versus New Testament Giving, Paul Eckert; Report on the State of Church in Germany, Professors C. Lorenz and G. Hoenecke.

##### WESTERN WISCONSIN

#### SOUTHWEST CONFERENCE

Date: Nov. 29, 1966.

Place: St. John of Sparta; H. Winkler, host pastor. Speaker: O. Wraalstad (alternate, E. Carmichael).

#### AN ADDRESS TO NOTE

Wisconsin Lutheran Child and  
Family Service  
6800 N. 76th St.  
Milwaukee, Wis. 53223

Agenda: Exegesis on II Cor. 4:1-15; W. Paustian; Homiletical — Delivering the Sermon, E. Vomhof; Isagogical — Hosea, D. Kuske; Doctrinal-Practical — The New American Standard Bible—New Testament, A. Werner.

D. Kempf, Secretary

#### ORDINATIONS AND INSTALLATIONS

##### Ordained and Commissioned

#### Pastor

Roehl, W. Keith, was commissioned as missionary to Grove City, Ohio, in St. Paul's Ev. Lutheran Church, Columbus, Ohio., by D. Gieschen; assisted by J. O. Lang, R. H. Kom, K. R. Haag, N. W. Berg; Sept. 25, 1966.

#### Installed

#### Professor

Holtz, Robert W., as professor of religion and Latin in Michigan Lutheran Seminary, Saginaw, Mich., by E. E. Kasischke; Oct. 25, 1966.

#### Pastors

Gaulke, Wallace, as pastor of Salem Ev. Lutheran Church, Sturgeon Bay (Nasewaupee), Wis., by T. A. Baganz; assisted by A. A. Schabow, K. F. Toepel, and F. W. Mattek; Oct. 23, 1966.

Hoffman, Wilmer, as pastor of Siloah Ev. Lutheran Church, Milwaukee, Wis., by R. J. Voss; assisted by W. O. Pless, T. J. Horneber, E. C. Pankow, and E. A. Mahnke; Sept. 11, 1966.

Kujath, Mentor, as Director of Public Relations of the Wisconsin Lutheran Child and Family Service, Milwaukee, Wis., in Gloria Dei-Bethesda Lutheran Church, Milwaukee, by E. F. Lehninger; assisted by J. Chworowsky, N. A. Engel, R. W. Kleist, W. B. Nommensen, and J. P. Schaefer; Oct. 16, 1966.

#### Teachers

Berg, Theodore, as teacher in Salem Ev. Lutheran School, Ann Arbor, Mich.; by A. H. Baer; July 3, 1966.

Denninger, Walter, as principal of Garden Homes Lutheran School, Milwaukee, Wis., by E. C. Pankow; Sept. 11, 1966.

Tech, Norman, as teacher in St. Bartholomew Ev. Lutheran School, Kawkawlin, Mich.; by W. Krueger; Oct. 16, 1966.

#### CHANGE OF ADDRESS

#### Professor

Burk, Milton W.  
12700 Bluemound Rd.  
Elm Grove, Wis. 53122

#### Pastor

Fleming, Roger  
158 Milton St.  
Lake Mills, Wis. 53551

Gaulke, Wallace  
R.R. 4  
Sturgeon Bay, Wis. 54235

Hoffman, Wilmer  
3711 N. 21st St.  
Milwaukee, Wis. 53206

Holtz, Robert W.  
1353 Bay St.  
Saginaw, Mich. 48602

Kujath, Mentor  
3863 N. 101st St.  
Wauwatosa, Wis. 53222

#### Teacher

Sitz, Carleton H.  
1155 Kavanaugh Place  
Wauwatosa, Wis. 53213

## "WHAT WILL THE SPECIAL CHRISTMAS ISSUE BE LIKE?"

### The Northwestern Lutheran

- The cover, featuring a Nativity scene, will be in full color.
- The inside of the front cover and both sides of the back cover will also be colorful, attractive pages.
- "For Us Men and for Our Salvation He Came down from Heaven" (words of the Nicene Creed) will be the unifying theme.
- The theme will be treated in three sermonettes.
- There will be a Christmas poem, a Christmas litany, and a Christmas greeting.
- The entire issue will strike a joyous, festive note.

We suggest that this Christmas issue would make a fine Christmas greeting. So would a year's subscription beginning with this special Christmas issue.

## WHY NOT MEDITATIONS AS A CHRISTMAS GIFT?



That you may have a full measure of the

joy and peace

which our Lord Jesus Christ

has brought to men,

you will receive

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