

THE NORTHWESTERN
Lutheran

January 21, 1968



BRIEFS by the Editor

"OH, COME, LET US WORSHIP" is the title of a new series of articles beginning in this issue. As the caption indicates, these articles will treat the liturgy or order of service commonly used among us on Sunday mornings. Martin Albrecht, professor of church music and Christian education at our Wisconsin Lutheran Seminary, is the writer of the articles. He will take up in order each part of the liturgy. Thus in the first article he treats the opening hymn. In the second he will discuss the Trinitarian Invocation.

IT IS OF CONSIDERABLE IMPORTANCE, your Editorial Board felt, that we periodically study and ponder the meaning which each element of the worship service is intended to have for us. If we worship with a good understanding of the whole structure of the service as well as of its individual parts, we surely will derive a greater spiritual benefit from our worship.

USING THE SAME FORMS OF WORSHIP Sunday after Sunday, with only a few variations, is not something to be regarded lightly and dis-

carded, but to be prized and retained. That the worshiper knows what is coming and does not have to go through the service in uncertainty and confusion, is an important consideration, though not the chief one. The forms which we have embody all the elements of true worship. These forms, moreover, are such as are taken from the Scripture, either directly or indirectly. They do not represent merely what some man or group of men thought was "nice" or "pretty" and therefore worthy to be included in the congregational worship. To use the forms we have with true understanding and in sincere devotion is to enrich one's worship—and one's life on the days between the days of public worship.

YET THERE IS A DANGER IN THE SAMENESS—not because of the sameness, but because of what our too sinful nature does with religious forms that are repeated regularly. Our Old Adam is a lazy fellow. He is satisfied merely to run through the forms, to go through the motions, instead of putting forth the spiritual effort required to use the forms in true devotion, with the

heart lifted up to God in humble love and gratitude. Our Old Adam is a thoroughly work-righteous scoundrel, too. He has the nerve to offer to God a worship that is all form ("formalism," it is called), and then to tell himself that God has to be pleased with his routine, machine-like performance of religious acts. It doesn't bother him for a moment that he is substituting his activity and work for the atoning, saving work of Christ. On the contrary, he believes that God in all justice must reward him for his religiosity, which is religiousness minus the heart that is filled with faith and love toward God. He expects God to reward him just as confidently as he expects the dawn on the next day.

THE WAY TO AVOID THE DANGER is not that of abolishing the forms of worship which we use. If we adopted other forms, our tricky Old Adam would soon find a way to abuse them. Rather, the remedy is to bestir ourselves when we notice that we are beginning to get into the rut of mechanical, unthinking participation in public worship. We should repent that we have offered to our heavenly Father and the Savior and the gracious Spirit of God such a sorry substitute for true worship, sue for pardon, and then ask our God to restore in us the humble and contrite spirit

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

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Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee, Wisconsin 53208

CONTRIBUTING EDITORS —

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Editorials

Understanding the Bible In a sort of finale to the 450th anniversary of the Reformation, an Associated Press religious news writer stated that Catholics and Protestants are drawing closer together. As evidence of increasing unity he pointed out that among Protestants today there is a "wider recognition of the importance of extra-Biblical tradition, including its indispensability in compiling and interpreting the Bible."

According to the Catholic viewpoint, Scripture does not stand alone as the norm of Christian faith and life. According to the viewpoint which is becoming increasingly prevalent among Protestants, something is needed in addition to Scripture. And what is needed is an ingenious scholarship which will enable you to detect what Scripture really says, in contrast to what it *seems* to say to the person who lacks this background of scholarship. Without this background you might be misled into thinking that Scripture means what it obviously says.

You might, for example, on the basis of plain statements to that effect in the Bible itself think that God created the world in six days, or that there really was a flood that covered the whole earth, or that God really became man in the person of Jesus Christ, that He purposely died to atone for man's sins, and that He actually rose from the dead. You might even think that Christ at the last day will come to judge the quick and the dead and that some people will be taken into heaven and others sent to hell, because the Bible certainly says that.

According to the emerging viewpoint, you cannot properly understand these things without the extra-Biblical insights possessed by the more knowledgeable theologians, who are able to penetrate through the mass of ignorance, prejudice, and provincialism of the holy writers, and who by perceptive insight are in a position to distinguish fact from myth in these ancient writings.

This leaves many a Bible-reader with a feeling of desperate incompetence to determine what the Bible really says in contrast to what it seems to say. He gets the impression from what he hears that the Bible, unlike other books, seldom means what it actually says, and that one must possess a background to which few can aspire in order to interpret it correctly.

Those who lack the erudition purportedly necessary to a correct understanding of the Scriptures will be glad to hear that this is not really necessary. St. Paul writes, "Not many wise men after the flesh, not many mighty, not many noble are called." They will also be encouraged by a prayer of Jesus Himself, in which He thanks God "that thou hast hidden these things from the wise and prudent and hast revealed them unto babes."

There is hope for those whose only qualification is faith. In fact, they are the only ones for whom there is any hope.

IMMANUEL G. FREY

What Is Heaven Like?

A certain pious woman who had the good fortune to see the Northern Wisconsin woods in their glorious color on a blue and sunny autumn day, remarked that that was her idea of how heaven would look. That was a well-meant pious remark, but it was still earthbound and added nothing to our idea of heaven. We are still earthbound, no matter how poetic our nature may be or how appreciative of natural beauty. Our understanding of heaven, like our understanding of any spiritual truth, must have Christ and His Word as its source. We do know from Scripture that Christ did not cease to be a true man when He ascended into heaven. The Christ who sits at the right hand of God and who will some day come again to judge all mankind, is now as truly man as He was when He ascended into heaven before the eyes of His Disciples. And He tells that where He is, there we too shall be and that we shall be like Him. As we have borne a fleshly body, so we shall also bear a spiritual body. But just what that spiritual body will be like we cannot imagine. All we know is that it will be like Christ's body, incorruptible, immortal, Jesus told us, "In my Father's house are many mansions . . . I go to prepare a place for you. I will come again and receive you unto myself, that where I am, there ye may be also." That is really all we know about heaven, and it should suffice. However we try to adorn those promised mansions in our weak imagination, we shall say when we arrive there, as Zion said when the Lord turned their captivity: "We were like them that dream."

ERWIN E. KOWALKE

* * *

Responsible Citizens

Who is responsible for the breaking down of law and order in our land? Some answers readily suggest themselves to our citizenry; others do not.

The Communists, who demand American freedom only to destroy that freedom, need a breakdown of law and order to gain their traitorous ends. The Mafia, the Cosa Nostra, the criminal underworld always flourish when law enforcement slackens. Radical reformers, like Stokley Carmichael, raucously demand that our social order be smashed. Intellectuals whose common sense and moral sensibility have deserted them espouse movements that can only subvert the society they profess to support. Government holds the sword of authority, but fear and slackness keep its hand from wielding it.

But nothing will more surely destroy law and order in our country than will public unconcern and apathy. The citizen who does not even seem to care when authority is bled of its strength; who only stands and looks while his neighbor struggles for his life or fights desperately to defend his property; who does not even bother to speak a word of protest against the evil and lawlessness all about him — upon this citizen lies a guilt greater than

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Studies in God's Word

The Messiah

Isaiah 11 — A Sword of the Spirit

Christendom today is plagued by heresies as never before. This should not surprise us. Included among the end-signs is this one, that "many false prophets shall rise, and shall deceive many" (Matt. 24:11). How may we escape them? By wielding the sword of the Spirit which is the Word of God. Such a sword of the Spirit is Isaiah chapter 11, to which we shall devote three articles.

Christ, of course, is always the main target of all heresies. This will be seen as we discuss verses 1-5 concerning the Messiah. Verses 6-9, which speak of the Messianic Peace, will shatter the millennial hope preached by so many sects, a hope that can only hinder us from preparing properly for the Last Day. Seemingly so relevant, but actually undermining the preaching of the Gospel, is the concern of so many about modern Israel's supposed role in prophecy. A discussion of verses 11-16 on the Messianic People will demonstrate how irrelevant such concern is, and therefore what a danger it is to the true faith. May this chapter become a sword of the Spirit for you!

Views That Are Pathetic and Appalling

One of the most heart-rending accounts I have read lately was an article about the Samaritans in the December 1967 issue of the National Geographic. The author wrote: "I asked the High Priest if the Samaritans still expected a messiah. Three thousand years of keeping the stern law of Moses in a scornful world, three thousand years of persecution and desperation and yearning, three thousand years of slow dying lay behind his reply. 'We wait,' he whispered. 'We wait.'" How incredibly sad! Two thousand years of useless waiting! More appalling, however, is the case of Lutherans who are unwilling to confess that Christ is the only Savior, even insisting, "There is an unbiblical presumption in believing that the Jews are 'lost' because they are not Christians." Let Isaiah answer, as he pictures the Messiah.

The Messiah's Humble Origin — and His Greatness

In chapter 10, Isaiah had comforted the believers by foretelling the destruction of Assyria, that great world power which was ready to pounce upon them. In the process both Israel and Judah would be destroyed, and David's family would become a tree cut down, with only a stump and roots left. Was that the death of God's people and of God's promises? Not at all, for Isaiah says, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (v. 1). The glory of David and Solomon had departed. Listen to Mary as she says, "He hath regarded the low estate of his handmaiden" (Luke 1:48). Here is Christ in His humble human origin — born of a "nobody." Yet, the rod, the branch, is a green shoot, and that gave hope to Isaiah's readers. Note also the word "grow" which really means "to be fruitful." The Messiah will again bring honor and prestige to the house of David. He will "gather his wheat into his garner" (Matt. 4:12). His fruit is the great multitude of believers of all ages, all by faith true spiritual sons of Abraham and David. That's real comfort!

A Messiah With Divine Endowment

This Messiah rises far above the innate talents and abilities of any other man of David's house, even wise Solomon. In verse 2 we are shown how this descendant of Jesse was equipped for His work as Savior and King. We do well to capitalize the word "spirit," for the Holy Spirit is meant. "And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord." Peter says the same in Acts 10:38: "God anointed Jesus of Nazareth with the Holy Ghost, and with power." In the synagogue at Nazareth Jesus could have cited this verse as well, and still have said,

"This day is this scripture fulfilled in your ears." According to His human nature, the Messiah was endowed with the Holy Spirit, who is wisdom and understanding in the real sense. Thus Christ's decisions were and always are right. Nothing is hid from Him. He meets us with good counsel, and helps us when we cry from the depths. But unless we had been told about this endowment, we might have thought that the usual human limitations applied to His decisions and deeds while He was among us. Now we know that the man Christ was divinely competent to be the Messiah.

The Concern and Delight of the Messiah

But what is it that He as Messiah is concerned about? Our social structure? Our earthly existence? It is true, He taught us to pray, "Give us this day our daily bread." Yet verse 3 shows us that the real area of His Messianic concern and activity was and is spiritual: our relationship to God. To give the true sense of verse 3 we quote the Revised Standard Version. Not every translation of this version must be rejected, in spite of the liberalism of its translators. Here it correctly translates: "And his delight shall be in the fear of the Lord." The Messiah looks for and fosters the fear of the Lord in the hearts of men.

What is the fear of the Lord? Is it terror or dread? No; it is that piety and reverence with which the believing heart meets God, having experienced God's love in Christ, and then seeks to live righteously and soberly, serving God and man. Or as Luther puts it: "We should fear, love, and trust in God." Jesus by His preaching of the Gospel of forgiveness created and nourished this fear of God in those who heard Him then and in those who hear Him now. It is this which He seeks in our hearts. And since the hearts of men are an open book before Him, who will deny that when Isaiah says of

Him, "He shall not judge after the sight of his eyes, neither reprove (decide) after the hearing of his ears," he is speaking of Him as God? Therefore He judges righteously. Verse 4 states: "And with righteousness shall he judge the poor, and reprove (decide) with equity for the meek of the earth." Verse 5: "And righteousness shall be the girdle of his reins." God's children (whether of Isaiah's day or our day), harassed and persecuted by evil men, find in the Messiah a defender, who battles their battles, and deals righteously with them, that is, meets them with His Gospel.

The Messiah's Work at the End of Time

But they who harass His own or deal treacherously with the Messiah's Word—let them beware! Isaiah

states: "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (v. 4b). Assyria was an example of this. Nearer our own day, Christ used Luther to slay the Antichrist with the Gospel, as II Thessalonians 2:8 prophesied: "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth." The final word will be spoken when the Messiah says: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels," but to the poor and the meek (the believing children of God) He says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the earth."

That's the Messiah in His glorious work from the day He came on earth

as the Rod and Branch out of the stem and roots of Jesse to the day He comes again in the clouds of heaven. Can there really be any salvation aside from Him? We agree with Peter: "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12).

By the way, have you noticed the clear testimony to the Holy Trinity in verse 2? "And the Spirit (God the Holy Ghost) of the Lord (God the Father) shall rest upon him (God the Son become man)." Hebrews, Mohammedans, Unitarians, and liberal Lutherans—take note, if you would be followers of the true God and His one and only Messiah!

HAROLD WICKE

THE CHURCH WHICH REFUSED TO DIE

Zion, Comstock, Wisconsin

This is written on the day when the fifteenth pastor of Zion Church is being installed. Following one year of retirement, Pastor Meyer served Grace Lutheran Church at Clear Lake since June 1965. The second Sunday of August of 1967 was the 45th milestone of his ordination. He was asked by several members of his former church, Zion, Farmington, "How come that you have taken on your second church; if you still wanted to continue to preach after so many years, you might just as well have stayed at Zion."

In late February of 1967 Pastor Meyer visited with some friends at Zion, Comstock, and it came to his attention that some of the members of Zion were not happy that their church was to be closed following the last service on February 26. They had been praying that some way might be found to keep their beloved Zion in operation. Pastor Meyer was surprised to think that such a large, beautiful church should have to be closed. And the question came up: "Would the Wisconsin Synod be interested enough to give us some help so that the church could continue its existence?"

The pastor contacted some of the officials of the Wisconsin Synod in the matter, who assured him that this would be possible. He also got permission from the Grace Church council, Clear Lake, to have services there on a trial basis. The Grace council was present at the first meeting to be held at Zion to explore the matter of the pastor serving both churches every Sunday. The outcome of the meeting was that the motion to dissolve Zion was rescinded and that Pastor Meyer was to serve them on a few months' trial basis.

The church attendance in March 1967 compared to that in March 1966 showed an increase of 161. Pastor Meyer and the members were very much encouraged. But before the final resolution was reached to ask for their release from the former synod and join the Wisconsin Synod, the congregation and pastor had to overcome other difficulties. This was a hard decision to make. The overwhelming vote to continue to operate, however, was the

deciding factor. The members of Zion, being sound in doctrine, felt that they would be at home in a conservative church and would be making no mistake.

At a meeting of the congregation held on May 15, an official of the former synod was present who advised that they would receive their release. A comparison of the attendance from March to November in 1966 to the same period in 1967 shows an increase of over 400. This is also very encouraging.

It is not the policy of the members of Zion to build their church by tearing other churches down. However, "You are always welcome at Zion." There are concerned Christians today who want to belong to a conservative church, and we do not want to close the door to them. Zion has gained 17 new communicants through confirmation classes and transfers from other churches. There are additional prospects for members via another adult class and others interested in Zion membership.

We give our humble thanks to God for this progress.



The interior of Zion Lutheran Church, Comstock, Wisconsin.



A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: Need I Be Afraid of the Day After My Last Day?

Dear Mr. _____,

You asked that I answer your letter in this column.

In your letter you wrote that you feel that your faith is weak, much weaker than those two times in your life when you prayed in a severe storm and when your child was very sick. Then you prayed with a strong faith. Now your faith is much weaker. You wished for an "absolute faith," as you put it, and were troubled by the fact that you still fell into sin. All of this made you feel very uncertain about the future, about salvation. You envied your Catholic neighbors, who go to mass and buy indulgences and as a result appear to be absolutely certain of salvation. You mentioned that you are over 80 years old. You are not afraid of your last day, but what troubles you is "the day thereafter. The next day."

I'm sure, Mr. _____, that you are not the only one who has doubts when he looks at himself, at his own faith, at his life. We all have them and they will trouble us. And they can even lead us to wonder about our salvation. But before we look at these doubts to see what can be done about them, let's call to mind some things about which there are no doubts.

Matthew 1:21: "She shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." There is no doubt about it that Jesus is the Savior from sin.

John 1:29: "Behold the Lamb of God, which taketh away the sin of the world." There is no doubt about it that Jesus takes the whole world's sins away, and that includes all of yours.

Isaiah 53:5: "But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." There is no doubt about it that Jesus did just what it says here. He suffered and died for your sins and mine.

Acts 2:38: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." There is no doubt about it that through baptism you have forgiveness and received the Holy Ghost. And you were baptized. Don't forget that.

I John 2:1f: "And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." There is no doubt about it that Jesus is asking for forgiveness for us every time we sin. And He does that on the basis of His sacrifice for the sins of the whole world.

I Corinthians 15:55-57: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." There is no doubt about it that through His death and resurrection Jesus gained the victory over sin and death for you.

These are all certainties. God says so in His Word. You certainly don't think that God is lying when He tells you all these things. Depend upon them. Take God at His Word. Listen to what God says in those passages and many others and then tell yourself: There is no doubt about what will happen to me when my last day comes. That same day Jesus will take me to Himself, because He claims me as His own. He bought me with the price of His blood, and He will not let me go. Throughout eternity I'm going to be with Christ Jesus in heaven. Say that, and believe it because God Himself says that it is so.

But what about your feeling that your faith is weak? We all desire a strong faith. But we won't get it by looking at ourselves, by working hard to strengthen it with our own power. Look again at the sure promises of God. As you do that, God will strengthen your faith.

You wondered why God didn't send you the Holy Ghost. But He has. He did so in baptism. He does so every time you read and hear and meditate about the wonderful things Jesus did for you. Perhaps you think that you must consciously feel His coming, perhaps through some special sign. He did come that way on Pentecost Day. But the Bible doesn't tell us that we all are to receive Him in that same visible manner. As a Christian you know that He dwells in your heart because the Bible assures you that it is so.

What about your Catholic neighbors? If they really believe that they can be sure of salvation because they go to Mass and buy indulgences, then we will have to feel very sorry for them. They are like a man after the Civil War who thought he was rich because he had a lot of Confederate money. Sooner or later he found out that it wasn't worth anything. Likewise your Catholic neighbors, no matter what they think or feel, can in truth receive salvation only through trusting in Jesus for forgiveness. Anything else will be useless when they must appear before God.

So, my dear friend, you not only needn't be afraid of your last day, but also not of "the day thereafter," eternity. Through Jesus you have everlasting life. Depend upon that.

Yours in Christ,
ARMIN W. SCHUETZE

oh, come, let us worship!

Our Lutheran Liturgy

THE OPENING HYMN

In the coming issues we intend to write about our Lutheran liturgy; we hope thereby to bring about a better understanding of the liturgy and a greater appreciation for it.

With "liturgy" we mean the order of service. Although liturgy at times in the history of the church did not include hymns, our Lutheran order of service definitely includes them. Hence we intend also to spend a portion of our discussions on the hymns which we sing in our services.

Once the Opening Psalm, Then the Introit

For a long time the church service did not open with a hymn. After the persecutions of the early Christians had subsided and large churches and basilicas had been built, the service was opened with great pomp and majesty. The choir, or often two choirs singing antiphonally, sang an opening psalm, during which the clergy marched in a procession to their places in the front of the church. This singing thus marked the beginning of the service. This psalm was gradually shortened and became known as the "Introit," meaning "entrance" or "beginning."

Luther Introduced the Opening Hymn

When Luther arranged the German service (*Deutsche Messe*), he substituted a hymn for the Latin Introit, since it was a service intended especially for the smaller rural churches which seldom had Latin schools in which singers could be trained to sing the Introits, graduals, and other parts of the service. This hymn was to an-

nounce the thought for the Sunday or it was to bring a thought for the opening of the service. For this reason this opening hymn often was an invocation of the Holy Spirit. Hymns like "Come, Holy Ghost," "We Now Implore God the Holy Ghost" were very fitting to open the service.

Some Suggestions for the Opening Hymn

In the first part of our hymnal (Nos. 1 to 44) there are very fine opening hymns. Hymns which contain the thought for the Sunday serve well to supplement or strengthen the Introit. For example, the last Sunday of the Epiphany season has as its theme the Transfiguration. Therefore, the opening hymns which would fit into that service could very well be "Wondrous King, All Glorious" (41), "O Jesus, King of Glory" (130), "All Hail the Power of Jesus' Name" (339), or "Crown Him With Many Crowns" (341).

The Function of the Organ Prelude

Naturally the organ prelude will also be chosen to prepare the opening hymn. The mood expressed by the opening hymn should also be reflected in the opening music. A hymn prelude based on the opening hymn serves this purpose. Should it be, however, that the organist cannot find a prelude based on the opening melody, it would be very much in place to find a prelude based on a hymn which expresses a similar thought.

So much for the opening of the service. Next time we shall discuss the Trinitarian Invocation.

MARTIN ALBRECHT

HIDDEN GEMS IN OUR HYMNS

"As With Gladness Men of Old"

Hymn No. 127 in *The Lutheran Hymnal* is an Epiphany prayer of five stanzas. It was written in the British Isles in the year 1860 by William C. Dix, a "scholarly layman," after he had read the Gospel Lesson for Epiphany (Matt. 2:1-11). It is interesting to learn that, in this hymn, Dix had originally drawn a word picture of the visit of the Wise Men which closely resembles the illustrations on many a modern-day Christmas card. I'm sure you have all seen pictures of Mary and Joseph and the Christ Child in the manger, with the shepherds and the Wise men gathered round about, and a few sheep in the background. This picture is not quite accurate, according to the Scriptural account of Jesus' birth. But Dix had a similar inaccuracy in the original version of this hymn. In stanza 2, the second line now reads: "Savior, to Thy lowly bed." The author had originally written: "To that lowly manger bed." And in stanza 3, the line

which now reads: "At Thy cradle rude and bare," first appeared as: "At that manger rude and bare." These changes, as they appear in our hymnal, were approved by the author before the hymn was included in an 1875 revision of the hymnal, *Hymns Ancient and Modern*. Why? Because it was a *house* to which the Wise Men came when they visited Jesus. His home was no longer a stable, His bed no longer a manger. (See Matt. 2:11.)

After this little "side trip," let us get back to the words of this metrical prayer. Notice that in the first three stanzas we ask: "As did the Wise Men, so may we." As they were led to Jesus, so may we be led by Jesus. As they worshiped, so may we. As they offered gifts to Jesus, so may we bring to Him our costliest treasures, serving Him here on earth as His true disciples. Finally, Jesus, bring our ransomed souls to our eternal home where we may forever sing Allelujahs to our King!

PHILIP R. JANKE

What do
you mean..



Sanctification?

EVIL AND GOOD WORKS

Evil Works Destroy Faith

As every Christian knows, evil works can destroy his faith in Christ. He knows that if he keeps on living a life of sin, out of joint with God's holy Law, that he is grieving the Holy Spirit, and eventually the Holy Spirit will leave his heart altogether, and he will again become a living corpse. For this reason a Christian has to be constantly on guard, so that his manner of living agrees with his profession of faith. It is easy to say, "I believe in God." But what if the things one does, belie his confession of faith, make a mockery out of that Christ in whom he professes to believe, and bring disgrace and shame upon the whole Body of Christ, of which he is a member?

No doubt this is what Paul had in mind when he wrote to young Timothy, saying (II Tim. 2:18, 19—*Good News for Modern Man*), "They have left the way of truth and are upsetting the faith of some believers. . . . Whoever says that he belongs to the Lord must turn away from wrongdoing." Are you and I upsetting our fellow believers by our wrongdoings? If we are, then like Hymenaeus and Philetus, against whom Paul here warns, we are also in danger of leaving the way of faith.

Here's an example of how easy it is for anyone of us to leave the way of faith. One of the besetting sins of our age is stealing, of which George Hubert once said, "He that steals an egg would steal an ox." Stealing today shows itself in innumerable ways, robbing, theft, chicanery, cheating the government, charging exorbitant interest rates, misrepresentation of commodities like cigarettes, borrowing and not returning, gambling, and in a host of other ways. But the most dishonorable stealing, done even by some professing Christians, is that done right in God's House. Who could play a more shameful role than a thieving believer!

How can one sing Psalms of praise to God when "he has robbed Him in tithes and offerings"? Malachi no doubt, who wrote these words, pictures people who wouldn't think of pilfering a piggy bank, but who are cosmic bandits, pillaging God's bank. And how many of our Christian people are doing just that, robbing God? If stealing bread from a man is wrong, what if we steal from him the Bread of Life which we can distribute to

him with our words of testimony or with our gifts for missions? If failure to share our goods with the needy is stealing, what is our failure to share with him God's Gospel of grace? Does not this one example demonstrate that not everyone who calls Jesus "Lord" is a child of God, but only those whose lives are not a mess of evil deeds, which can so easily destroy one's faith in Christ!

Good Deeds Do Not Preserve Faith

On the other hand, though evil deeds can readily snuff out the light of faith in us, good works, though pleasing to God, do not preserve our faith. Our good works are our assurance that we are the children of God, that our light of faith has not gone out. Yet these same good works do not at all sustain our faith. Rather, it is our faith that sustains our works, since our good works are the fruits of our faith. It is not the apples on the tree that sustain the tree, but the other way around. It is the tree that sustains the apples. To assert the opposite is to become guilty of the old error taught by the Roman Catholic Church, against which Luther shouted so loudly, and which is still being taught by this church of the Antichrist to this very day, despite all its fine talk to the contrary.

In order that we do not fall into this age-old heresy, which sounds so flattering to our own ego, let us cling to the words of our Savior, who said (John 15:5), "He that abideth in me and I in him, the same bringeth forth much fruit; for *without me ye can do nothing.*" This was also the position of Luther and of our forefathers, who wrote nearly 400 years ago in their confession of faith, called the Formula of Concord, "Since, then, it is manifest from God's Word that faith is the only proper and only means by which righteousness and salvation are not only received, but also preserved by God, the decree of the Council of Trent, and whatever elsewhere is set forth in the same sense, *is justly to be rejected*, namely, that *our good works preserve our salvation.*"

Hence, though evil works can readily destroy our faith, our good works, on the other hand, do not preserve our faith. Rather, they are the fruits of our faith, the evidence that we are the children of God.

KENNETH W. VERTZ

Briefs

(Continued from page 18)

which is the basic ingredient of all worship pleasing to God.

BUT A GOOD AID to thoughtful worship, to true devotion as we hear or speak or sing the various parts of

the church service — such an aid is a periodic study and review of the elements that make up the liturgy. If we have never heard or paid much attention to an explanation of the liturgy, if we don't really know what the forms of worship mean, the danger is all the greater that we merely

go through the motions. But if we come to an understanding and appreciation of these matters, then we can recall the meaning of the forms. The result will be that we participate more fully in the public worship — to our spiritual profit.

Looking at the Religious World

INFORMATION AND INSIGHT

AN OPEN DOOR — FOR HOW LONG?

Indonesia—how many of us have ever paid much attention to this far-off Asiatic country? It's hard to believe, but Indonesia, with respect to population, is the fifth largest nation in the world! This string of islands stretched out between China and Australia has a population of well over 100 million people, most of whom are Muslims. In fact, there are more Muslims in Indonesia than in any other country.

Why do we mention these facts? Simply because Indonesia (as reported in *The Northwestern Lutheran* of August 20, 1967) is currently experiencing the greatest mass conversion to Christianity in modern history! The Indonesian Bible Society has counted a total of 400,000 such converts since 1965. This sudden and unexpected open door for Christian mission work in Indonesia was brought to the attention of our Synodical convention this past August. The convention resolved that our Board for World Missions be granted permission to investigate this promising field in Indonesia.

To date, however, the old roadblock—*lack of funds*—has made it impossible for our Board for World Missions to carry out this urgent assignment. The Lord has seemingly thrown a mission door wide open to us, but we have not as yet been able to step through it. Recent developments in Indonesia have given rise to serious concern that this mission door may not remain open too much longer.

Christianity Today (Dec. 22, 1967; pp. 40, 41) reports that a "Muslim backlash" is sweeping across Indonesia as a result of the wave of conversions to Christianity. In an open letter to the Indonesian president, General Suharto, one Muslim leader has threatened a "holy war" if the mass conversions to Christianity continue in Central and East Java. Early this past fall anti-Christian riots broke out in North Sumatra as well as in Djakarta, the capital. In October at least 25 Christian churches were sacked in and around the city of Makassar in East Indonesia. Fearing a national disaster, Suharto called

a late November meeting of Muslim, Hindu, Roman Catholic, and Protestant leaders to discuss ways of relieving the growing tension. The General rejected Muslim demands that Indonesian Christians be cut off from foreign help. According to *Christianity Today* the situation is still hopeful:

For at least the time being, Indonesia will keep its doors open to missionaries. "Every faith is universal," said Suharto, "and should be able to have international contacts." He conceded a major point to the Muslims, however, in asking that the major faiths not proselyte from each other but instead turn their attention to the conversion of the heathen tribes.

Writing in the December issue of *Decision*, an associate of Billy Graham traced the start of the Indonesian conversions to a little boy who in 1964 brought a New Testament home with him when he returned from school to his Communist village for a holiday vacation. "Every evening the boy would read the stories about Jesus to his brothers and sisters. Soon some adults joined the group. Friends and neighbors dropped in." Baptisms were performed by a preacher brought in from another town, and soon 12 adjacent villages were asking for a preacher. About this time a Communist coup to seize power in Indonesia was thwarted and this, according to *Christianity Today*, "created an ideological vacuum that Christianity began to fill." An official of the National Council of Churches (cf. *The Lutheran*, Jan. 3, 1968; p. 17) attributes the mass conversions in Indonesia to the collapse of Communism in that country and to the hope that Christianity can provide a base for "humane social programs for the nation."

The question arises: are these Indonesian "conversions" genuine, or are they merely the manifestation of a desire for better living conditions? Are the Indonesians interested in hearing the true Gospel of Christ or a watered-down social gospel? The situation in Indonesia is certainly worthwhile investigating before the door now open slams shut. But it

will mean a more generous outpouring of gifts for missions on the part of all our Synod's members if we expect our Board for World Missions to take advantage of this opportunity!

RELIGION IN THE READER'S DIGEST

Undoubtedly many of our readers subscribe to and regularly read that wholesome, family-type magazine, *The Reader's Digest*. Have you noticed a recent trend in that periodical toward including more articles in the field of religion and morals? The January, 1968, issue is a good case in point; it contains a half dozen such articles. All of the articles provide worthwhile reading, but several leave something to be desired from a Christian viewpoint.

Of interest to Lutherans, surely, is an article entitled "Martin Luther: A Magnet for All Christians." For the most part the author, James Daniel, presents a fair and objective picture of Luther's life and teachings. In an effort to clear up misunderstandings about Luther, especially among Roman Catholics, Mr. Daniel stresses that "Luther sought *renewal* of the church, not its fragmentation, aiming only to get rid of accretions and distortions." But the author, with ecumenical fervor, paints an overly rosy picture of how closely Protestants and Roman Catholics have recently been drawing together in their beliefs. Surface likenesses are emphasized, while basic and deep doctrinal differences are ignored, as though they were not as real and vital as they were in Luther's day.

Another article that has value but must be read with discretion, is "The New Case for Chastity," by Ernest Gordon, Dean of the Princeton University Chapel. He points out many of the fallacies propounded by advocates of the "new morality" and stresses that true love is unselfish, seeking the highest good of the person who is loved. Unfortunately, however, Mr. Gordon attempts to defend the "new morality" as offering today's young people the "new" freedom to be *more* moral—the freedom "to choose chastity rather than have

it thrust upon them by fears or pressures." He speaks disparagingly of "old-fogy fears" and "authoritarian morality" and winds up by resting

the case for chastity upon the "uniquely God-given character and dignity of men and women"—whatever that is! The Christian will look in vain in

this article for the constraining love of Christ as the only God-pleasing motive for leading a chaste and decent life. MARTIN W. LUTZ

GOLDEN ANNIVERSARY IN THE MINISTRY

Pastor Hugo H. Hoenecke

"It is a rare privilege indeed to serve over a period of 50 years in ministering the Gospel of the crucified, resurrected, and everliving Lord and Head of the Church. But in the ministry we gain one victory upon the other, as the words of our text declare; God gives these victories through our Lord Jesus Christ, and that makes the ministry the most glorious, the highest and holiest office that man can desire—an office that is held in highest esteem by all who are looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ."

These were among the words in which Pastor Norman Berg, president of the Synod's Michigan District, on the basis of I Corinthians 15:57, addressed the jubilarian and the assembly at a service of thanksgiving and praise on September 24. Paul the Apostle Lutheran Church of Detroit, Michigan, had arranged the service in honor of her pastor, the Rev. Hugo H. Hoenecke. The service marked the occasion of his ordination and installation as missionary at Valentine, Nebraska, on September 17, 1917.

Pastor Winfred Koelpin, visiting elder of the Southeastern Conference, functioned as liturgist. At a sumptuous dinner and social evening that followed, Pastor Karl Krauss, to the delight of all present, served as toastmaster.

Among the many guests present was a large delegation of members from St. John's Church at Sturgis, Michigan, where the jubilarian had served almost half of the years of his ministry from 1930 to 1954. Guests also included one of his first class of confirmands at St. John's of Clare, Michigan, where he was pastor from 1918 to 1921. His third charge, Our Savior Church, Detroit, from 1921 to 1930, was also represented by a number of well-wishers. And to the complete joy of the day for the jubilarian and his helpmeet all their children and grandchildren could be present, among the latter a potential of seven future pastors who may represent the fifth generation of their renowned forebear, Synod's foremost theologian, Dr. Adolph Hoenecke.

Pastor Hoenecke has been at his present charge since 1954, and thus

his length of service in the Michigan District has been continuous since 1918. During this time he served 25 years uninterruptedly as financial secretary for the District and was also on the original commission out of which developed the District Board for Information and Stewardship. For a period of nearly eight years he was the appointed statistician of the Synod.

In appreciation of his faithful services in their behalf the congregation of Paul the Apostle Lutheran Church most nobly remembered the pastor with monetary gifts by the congregation, the various societies, and individuals. A week later St. John's of Sturgis honored its former pastor in much the same manner as he with his entire family were guests at the centennial services that marked its organization as a Lutheran church. The Michigan District also took recognition of the 50th anniversary. Pastor Hoenecke expressed his gratitude to all those who gathered to honor him, and he continues to thank his Lord by using his good health with unflagging zeal in the service of the church. WINFRED KOELPIN

Direct from the Districts

Northern Wisconsin

Pastor's Widow Dies

Mrs. Walter G. Haase (Elisabeth) was born at Elkhorn, Wisconsin, in 1888, a daughter of Pastor and Mrs. Timotheus Sauer. She received her first Christian schooling at South Bay City, Michigan, and was confirmed at Appleton, Wisconsin, in 1902. In 1910 she was united in marriage to Pastor Walter Haase in Appleton. Later the family moved to Two Rivers. Her husband preceded her in death six years ago. Mrs. Haase passed away in Huntington, Indiana, September 16, 1967, at the age of 79 years. She was buried in Two Rivers. Pastor F. M. Brandt of Appleton conducted the service.

Anniversary

Trinity Ev. Lutheran Church of Coleman (Waldemar Zink, pastor), was privileged to celebrate a double anniversary Sunday, October 1, the 65th anniversary of the organization of the congregation and the 25th of the church dedication. The sermon was preached by Pastor Wm. Fuhlbrigg of Mayville, Michigan, who served at Coleman from 1930-1949. Pastor Wm. Wojahn (retired) of Manitowoc also addressed the congregation.

Long before organization, this parish was served by pastors from Peshtigo, Oconto, Marinette and Town Grover. Organization was completed under the leadership of Pastor M.

Kionka of Grover in May, 1903, with 14 members signing. Pastor Kionka served until 1903, when the congregations of Coleman, Crivitz, and Athelstane called Pastor Otto Hoyer, a candidate. During this time a renovated school became the first church, which served until 1942. Ministers serving the parish from 1904 until 1914 were Pastors H. Kock, T. Albrecht, and Weber.

In 1914 the congregation called its own pastor, William Wojahn, who served until 1930. In 1918 a joint parish was formed with the congregation of St. Matthew (Town of Beaver), but in 1958 Coleman again decided to call its own pastor. In 1941 Trinity decided to build a new

church. Pastors since 1950 were: Louis Pingel, Reinhard Schoeneck, Donald Laude, and the present pastor, Waldemar Zink. Noteworthy is the long service rendered by Mrs. Robert Huebscher as organist —

nearly 25 years. The church now has 330 communicants and 475 souls.

New Church

Calvary Lutheran Congregation, Abrams, is relocating its church and

building a new structure. Work is progressing rapidly. The new building is visible from the junctions of Highways 141 and 41. Robert Steffenhagen is the pastor.

LEROY RISTOW

Dedication Of New Church Zeeland, North Dakota

The roots of Zion Congregation of Zeeland, North Dakota, go back to the 1880's. Then Lutheran missionaries traveled on horseback or by horse and buggy through the Dakotas, following the German Lutheran immigrants who had moved there from South Russia and the Balkans. Zion Congregation itself was not organized until October 24, 1910, when a group of members from the rural Immanuel Lutheran Church, who lived within the city of Zeeland, decided to establish a church closer to home. In the years that followed, its two rural sister congregations, Immanuel Lutheran and Friedens Lutheran dissolved and merged with the fast-growing Zion Congregation.

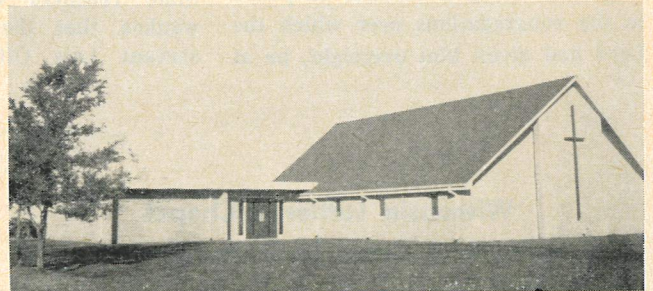
During the 57 years of its existence Zion has experienced many evidences of God's guidance and blessing. One of the most joyous days in the life of this congregation was the day of dedication of its new house of worship on October 22, 1967. Three services were held in observance of this memorable event. The Dakota-Montana District president, Pastor Arthur Kell, reminded the worshipers in the morning service that a house of God is a house built by faith. The afternoon speaker, Pastor E. O. Schulz of Redwood Falls, Minnesota, urged the members to give all glory to God on this joyful day. The speaker at the evening service, Pastor Ernst Klaszus, a former pastor of the congregation who now serves as a missionary in St. Albert, Alberta, pointed the assembled congregation to what is to be the Christian's view of his church. The undersigned served as liturgist at the dedication services. Over 1200 people assembled at Zion for these worship services.

The building itself is of cement block and brick construction, with a roof of 3" cedar decking resting upon laminated timber arches. It was built with a basic seating capacity of 160, but with the large multipurpose area at the back which is set off by a folding door, the narthex, and extra classrooms which are served by a public address system, this capacity may be tripled. Other rooms in this \$62,380 structure are a study, kitchen, and other necessary facilities. All landscaping around the building was done by the members.

The wood, brick, and glass used in the construction of Zion Church are integrated to provide an atmosphere of worship. The focal point of the chancel is the altar. Above it there is suspended a large oaken cross upon a wall of Roman brick. Raised panels were built into the valances along the sides of the nave, also into the walls of the chancel in an effort to create a harmony with the openings on the south wall of the chancel, made necessary by the location of the organ and choir room there. The exposed beams of the multipurpose room give the worshiper the sense of being within an extension of the sanctuary. This area may be divided by means of folding doors to provide Sunday-school classrooms.

It has not only been a privilege for Zion Congregation to build a new house for worship of the Lord, it has been a blessed and strengthening experience. In this yet another measure of the grace of God has been bestowed upon His people in this city, so that they might more effectively preach the Gospel and administer the Sacraments according to the will of our Lord.

ARNOLD E. LEMKE

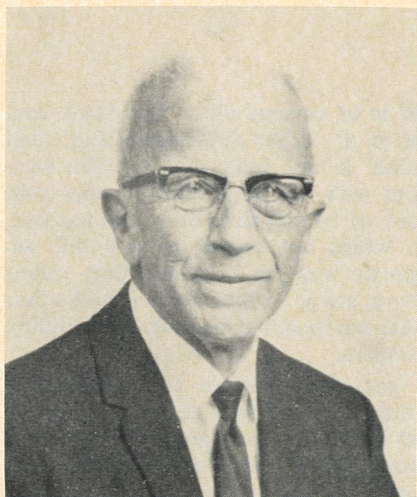


(Above) Zion Congregation of Zeeland, North Dakota, is thankful for this new church building.

(Left) The interior of the new house of worship at Zeeland, North Dakota.

† W. W. Westendorf †

"The master is come and calleth for thee," is the inscription above the door leading from the narthex to the nave in St. Paul's Church of South Haven, Michigan. It was here on November 26, 1967, that the pastor of the church, W. W. Westendorf, suffered a stroke from which he never fully recovered conscious-



Pastor Wynfred W. Westendorf

ness. Two days later he was called to his eternal home at the age of 63 years. Like Moses, he was taken from the scene of his labors after 40 years of service, "his eye was not dim, nor his natural force abated." He had served congregations in Clare-Sanford, Michigan, and in Dowagiac-Eau Claire, Michigan, before moving to South Haven 27 years ago. While in South Haven he founded Trinity Church of Bangor and did exploratory work in Fennville.

Besides being a faithful shepherd to the congregations over which the Lord had given him oversight, he at

various times during his ministry served the church at large as visiting elder and visitor in the Southwestern Conference, Michigan District, as member of the District's stewardship board, as member of the Michigan Lutheran Seminary Board, and as member of the Synod's Board of Trustees.

He was born June 5, 1904, the son of Pastor and Mrs. John H. Westendorf, in Saginaw, Michigan. He studied for the ministry in our Synod's preparatory schools, graduating from the Wisconsin Lutheran Seminary in 1927. In July of that year he was ordained into the ministry at Saginaw. He was united in marriage to Miss Esther Schaeve on August 29, 1929, a marriage which the Lord blessed with three children: Pastor James Westendorf of St. Charles, Michigan, Miss Judith Westendorf, a teacher in St. John's Church of Lewiston, Minnesota, and Miss Margaret Westendorf, a registered nurse from Henry Ford Hospital in Detroit. Pastor Westendorf is also survived by two sisters. Four brothers and one sister preceded him in death.

The funeral service was held at St. Paul's on December 1, 1967, Pastor Ronald Freier delivered the comforting sermon on Matthew 14:12, President Berg spoke in behalf of the District, the undersigned served as liturgist, fellow pastors of the District formed an honor guard, and Pastor H. Zink read the committal service. "The master is come and calleth for thee." W. J. ZARLING

† Lois L. Otto †

It was on her way home to Menomonie, Wisconsin, from the Wisconsin State Teachers' Conference in Milwaukee that the Lord called His servant Lois Otto to her eternal

home through a tragic automobile collision near Owen, Wisconsin. Miss Otto had served her Lord as a Christian day-school teacher only a little over one year when He saw fit in His wise providence to terminate her service on November 4, 1967.

Miss Lois Otto was born in Appleton, Wisconsin, on May 19, 1945, and became a child of God on June 10, 1945. Miss Otto attended elementary school at St. John's Lutheran School in the Town of East Bloomfield, Wisconsin, and also at St. Peter's Lutheran School in Weyauwega. She received further Christian training at Fox Valley Lutheran High School in Appleton, and at Dr. Martin Luther College in New Ulm, where she graduated in 1965. Her first call to serve her Lord as a teacher was extended to her by St. Paul's Lutheran Church in Menomonie, Wisconsin, where she served until her death.

Survivors include her mother, Mrs. Irma Otto of Fremont; her brother Daniel, sister-in-law Judy, nephews Trenton and Troy, all of Milwaukee; and her brother Norman, Jr., of Great Lakes Naval Training Center. Miss Otto was preceded in death by an infant brother David, and by her father, Norman.

The funeral service was conducted in St. John's Lutheran Church, Town of East Bloomfield, rural Fremont, Wisconsin, by the undersigned. "Who hath known the mind of the Lord?" was the theme of the sermon, which was based on Romans 11:33, 34, and which pointed out that, even though we do not understand our Lord's ways in calling His young servant home, nevertheless we have the assurance that "all things work together for good to them that love God."

Vicar DAVID MEYER

Wisconsin Lutheran Chapel Receives Grant for Furnishings Grant From AAL for the Library

The Wisconsin Lutheran Chapel and Student Center on the campus of the University of Wisconsin, Madison, has received a \$1,000 grant from Aid Association for Lutherans, fraternal life insurance society based in Ap-

pleton, Wisconsin, to help purchase furnishings for its library.

The building is a project of the Wisconsin Evangelical Lutheran Synod. Pastor Richard D. Balge serves as student pastor.

The grant brings to \$8,500 the amount provided by AAL in 1967 to help furnish Lutheran student centers on secular campuses.

ITEMS OF INTEREST

BEST AND WORST OF 1967 QUOTES

In his new book, *Count It all Joy*, William Stringfellow views the passing religious scene and sadly declares, "The wierdest corruption of contemporary Protestantism is its virtual abandonment of the Word of God in the Bible."

Pressed to point out the sorest spot that could be noted on the sick body ecclesiastic in 1967, one could not overlook the growing secularization of the churches, their increased preoccupation with the social and scientific approach, and a diminishing concern and respect for the Word of God. Stringfellow is right. That is the "wierdest corruption."

But in the very quotation that proves Stringfellow to be an able and accurate diagnostician of spiritual ills, he himself betrays symptoms of the disease. The Word of God is not going to be restored to its position of authority and honor by those who persist in such phrases as, "Word of God *in* the Bible."

For us the Word of God is the Bible and the Bible is the Word of God. We do not believe that we have to track down in the Bible, among many unimportant and unreliable words of men, some scattered Words of God. We hold to the complete and verbal inspiration of the Bible.

A full return to this truth is needed if contemporary Protestantism is to improve in the future. Halfway measures will not be good enough.

TO BUILD OR NOT TO BUILD

The Cathedral of St. John the Divine in New York, begun in 1892 but still unfinished, may remain so for some time to come. It is estimated that at least \$12 million and perhaps as much as \$25 million will be required to complete the massive structure even in contemporary architectural style. As if that huge sum weren't obstacle enough, another has presented itself.

The Right Reverend Horace Donegan, Episcopal bishop of New York has stated: "The cathedral church will for the immediate future remain as it now stands, unfinished. There will be no fund-raising for its completion so long as I am bishop of New York, until there is greater evidence that the despair and anguish of our unadvantaged people have been relieved."

During a recent Washington Conference on Church and Urban Tensions a caucus of Negro churchmen called for a three-year moratorium on the building of new suburban churches. The group requested that available funds be used instead for work in "people-centered" ministries in the black and white communities.

It is true that the first and best place to worship the Christ was Bethlehem's manger, and it is true that He concerned Himself about unadvantaged people. But it is to be hoped that the building of His kingdom, which certainly also involves the erection of buildings at certain times and places, does not become

snarled and sidetracked by an exclusive concern for poverty programs and color crusades. The gifts at Bethlehem's manger can well include both oils and alms, cathedrals and charities.

LUTHERAN CENSUS

Since its birthday 450 years ago the Lutheran Church has grown to a total membership of 74,500,000, according to the information bureau of the Lutheran World Federation. This is the largest of all Protestant groupings and the third largest of all Christian denominations, ranking behind the Roman Catholic and the Eastern Orthodox Churches.

Over half of these Lutherans live in Germany, the land of the Reformation. However, it was in East Germany that the largest decline in Lutheran membership in the past year was noted.

Included in the total number are almost 17 million Lutherans who are members of united evangelical churches that also contain Reformed believers.

Europe has over 60 million Lutherans and North America some nine million. Indonesia is the only country outside these areas in which more than a million Lutherans are to be found.

Notable increases took place in Tanzania, where the Lutheran number grew from about 370,000 to over 460,000, and in Japan, where the count rose from over 15,000 to over 20,000.

EDWARD C. FREDRICH

Editorials

(Continued from page 19)

rests on those who benightedly and pervertedly work their country's downfall.

There is an even greater guilt. It is the guilt of Christian citizens who have the God-given knowledge that obedience to constituted authority is a civic duty and that the punishment of the evildoer is as much incumbent on our nation as it was on Ezra's people: "Who-soever will not do the law of . . . God and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment"; it is the guilt of

those who know this but who do not play the part of men, so that this will of God is done. Church people who do not set the examples of respect and obedience to their superiors and who do not make clear that they take God's stand against law-breaking in their places of employment, in their neighborhoods, in their communities, and in their nation must bear the greatest responsibility for the consequences of a breakdown of law and order in their nation.

When Christian citizens do not uphold "the righteousness that exalts a nation," who will expect the unrighteous to preserve their nation? When "the faithful fail from among the children of men," may God have mercy upon our land!

CARLETON TOPPE

NAMES REQUESTED

New mission stations which the Wisconsin Ev. Lutheran Synod is systematically opening are listed periodically in **The Northwestern Lutheran**. Names, addresses, time of services, etc., of older, established congregations appear in the Synod's **Yearbook**.

Pastors, church secretaries, relatives or friends are asked to send names and addresses of moving members immediately to the Synod's Soul Conservation office if the location of the nearest WELS church is not known.

Information regarding any of the above may be obtained by writing to the address below.

WELS SOUL CONSERVATION
10729 Worden
Detroit, Mich. 48224

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
Alaska	Anchorage
California	Alpine-Le Mesa Concord (Oakland) Fort Ord Lancaster Monterey (Salinas) Redding Sacramento (Citrus Heights) Salinas San Jose Thousand Oaks (Ventura Co.) Whittier (La Habra, Montebello) Yucaipa (Redlands)
Colorado	Fort Collins*
Connecticut	Hartford*
Florida	Cutler Ridge (Miami) Orlando West Palm Beach*
Illinois	Belvidere Mundelein Tinley Park (S. Chicago)
Indiana	Indianapolis
Iowa	Davenport (Quad City)
Kansas	Hays-Stockton Kansas City (Overland Park) Topeka Wichita
Maryland	Baltimore
Michigan	Jackson* Kalamazoo Portland Utica
Minnesota	Duluth-Superior Excelsior* Faribault* Moorhead St. Cloud*
Missouri	St. Joseph* St. Louis*
Nebraska	Columbus
New Jersey	North Brunswick
New Mexico	Albuquerque*
Ohio	Cleveland Grove City (Columbus) Stow (Akron)
Oklahoma	Oklahoma City
Oregon	Salem
Pennsylvania	King of Prussia (Philadelphia)
South Dakota	Brookings

Texas	Dallas-Duncanville El Paso* Fort Worth* Houston San Antonio
Virginia	Falls Church (Wash., D.C.)
Washington	Renton
Wisconsin	Eau Claire Lancaster Little Chute New Berlin* Prairie du Sac Shawano Waupun
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

EXPLORATORY SERVICES

Spearfish, S. Dak.

Worship services are being held at 10:30 a.m. at the Rifle and Pistol Club in the city camping grounds. Please forward names and addresses of people or students of Black Hills State College who may be interested to:

Pastor Martin R. Hahm
2109 Baldwin St.
Sturgis, S. Dak. 57785

REQUESTS FOR NAMES

Belvidere - Rockford, Ill., Area

Please send the names of people living in the Belvidere-Rockford, Ill., area or planning to move there to Pastor Henry Paustian, 1025 E. Main St., Watertown, Wis. 53094, and to: WELS Membership Conservation, 10729 Worden, Detroit, Mich. 48224.

REQUEST FOR NAMES

Eau Claire, Wis., Area

Please send names of people living in the Eau Claire, Wis., area to Pastor Frederick A. Kogler, Box 126, Elmwood, Wis., 54740.

EXPLORATORY SERVICES

Belvidere, Ill.

Exploratory services are being held at Belvidere, Ill., at 11:00 a.m., at 402-1/2 S. State St., every Sunday by the undersigned.

Roland Hillemann

EXPLORATORY SERVICES

Fort Worth, Texas

The name is Immanuel Lutheran Church, meeting at 7109 Grapevine Highway (Rt. 121), Fort Worth, Tex. Services are held there at 6:30 p.m. For further information call BU 2-6362, area code 817.

EXPLORATORY SERVICES

Portage, Mich.

Worship services are being held at 9 a.m. at the Amberly Elementary School, on Amberly St. off Oakland Dr. and Romence Rd. Send names of people who may be interested to:

Pastor Elton R. Bickel
907 John St.
Kalamazoo, Mich. 49001

PLACE AND TIME OF SERVICES

Stow, Ohio

Hope Lutheran Church of Stow (Akron), Ohio, is now conducting Sunday school and Bible class at 9:15 a.m. and worship services at 10:30 a.m. in the Stow City Hall.

NAMES REQUESTED

Renton, Wash.

Pastor Warren Widmann, the missionary-at-large for the Pacific Northwest District, is now working in a mission in Renton, Wash. Please send names of Wisconsin Synod members and other interested people living in the Renton area to:

Pastor Warren Widmann
10842 SE 204th Apt. E6
Renton, Wash. 98055

MISSION WORK BEGUN

Jackson, Mich.

The Michigan District Mission Board has begun **exploratory work** for the purpose of establishing a mission congregation in Jackson, Mich.

Please send us the names and addresses of any members or former members who have moved and are living in the Jackson area, and of all interested parties. Send the information to:

Pastor D. M. Gieschen
626 South Madison St.
Adrian, Mich. 49221

BALTIMORE AREA SERVICES

The Baltimore Mission, Holiday Inn North, Loch Raven Boulevard, one block south of the Baltimore Beltway I-695 (Exit 29), Towson, Maryland; Carl Pagel, pastor. Phone 488-6584, Sunday worship 10 a.m.

BOSTON AREA - NAMES REQUESTED

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 Rd.
Arlington, Mass. 02174

REQUEST FOR NAMES

The Dakota-Montana Mission Board has decided to look into the field in and around Pierre, South Dakota. Exploratory services will begin in the near future. Please send all names of WELS members and other interested people to:

Pastor Nathan Engel
Box 184
Faith, S. Dak. 57626

SERVICES IN ST. JOSEPH, MO.

Sunday afternoon services have been started in St. Joseph, Mo. The place is the Shangri-La Motel, 2201 N. Belt (Oriental Room); the time is 3:30. For information and names please contact Pastor Karl M. Plocher, 9234 W. 100th St., Overland Park, Kans. 66212.

NEW PLACE OF WORSHIP

East Brunswick, N. J.

Name: Our Savior's Ev. Lutheran Church Place: Memorial School, Innes Rd. off Ryders Lane, East Brunswick, N. J. 08816.

NIAGARA FALLS - BUFFALO, N. Y., AREA

Names Requested

Anyone living in the Niagara Falls and Buffalo, N. Y., area interested in the establishment of a Wisconsin Ev. Lutheran Synod mission please contact:

Mr. Robert McGill
159 Englewood Ave.
Buffalo, N. Y. 14214
(Tel.: 716 834-8462)

MISSION SERVICES BEGUN

Guymon, Oklahoma

Please send names of interested people in the Oklahoma Panhandle area of Guymon to Pastor David Plocher, 907 Wilbur, Wichita, Kans. 67212. Exploratory services at 7:30 p.m. and Sunday school at 6:15 p.m. have been started at Guymon, Okla., in the church building at 17th and East Streets.

HAWAII

The California Mission Board has been assigned responsibility for assessing potential and prospects for eventually beginning WELS home mission work in Hawaii. Please forward pertinent information, suggestions, and names to Pastor Robert Hochmuth, Secretary, 3451 Eden Drive, Santa Clara, Calif. 95051.

MONTEREY—FORD ORD—MOFFETT FIELD SALINAS, CALIFORNIA

The group of civilians and service personnel forming Grace Lutheran Church now meet at the Salinas Women's Club, 215 Lincoln Ave., at 7:30 p.m., 1st, 3rd and 5th Sundays. Pastors Robert Hochmuth and David Valleskey are serving the group.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

BLACK CANYON DELEGATE CONFERENCE

Date: Mon. and Tues., Feb. 5 and 6, 1968.
Time: 10 a.m.

Place: Emmanuel Church, 715 W. Southern Ave., Tempe; Walter Diehl, pastor.
Communion service: 9 a.m. Tues.

Agenda: Giving and Taking Offense, Walter Diehl; Marriage in the Light of Eph. 5:21-23, David Redlin; Isagogical Study of Amos, William Bein.

Hugh Reaume, Secretary

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CALIFORNIA DELEGATE CONFERENCE

The California Delegate Conference conducts its annual meeting at King of Kings Ev. Lutheran Church, 13431 Newhope Ave., Garden Grove, Calif., Joel C. Gerlach, pastor, on Jan. 30, 1968, beginning at 9 a.m.

Essays on the agenda: "Principles of Biblical Interpretation," Pastor C. Found, and "Every Christian an Evangelist," Pastor D. Valleskey.

Credentials properly certified for each delegate are to be brought to the Conference. The host pastor ought to be notified in the event of absence of pastor or delegate.

R. Waldschmidt, Secretary

MICHIGAN

SOUTHEASTERN PASTOR-TEACHER CONFERENCE

St. Stephen's Lutheran Church
Adrian, Mich.

Jan. 22 and 23, 1968

Agenda: The Values and Attendant Perils of Christian Scholarship, K. Kruck; The Lake Mendota View of Administration, J. Schaefer; Initial Views on the Concept of Synod's Newest Executive Office, J. Schaefer; The Teacher's Stewardship of Summer Time, R. Stoltz; Exegesis of I Pet. 4:1-19, R. Kom.

Communion service: 7 p.m. Monday.
Preacher: E. Pinchoff (alternate, G. Backus).
Host pastor: D. Gieschen.

Keith Haag, Secretary

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SOUTHWESTERN PASTOR-TEACHER DELEGATE CONFERENCE

Place: St. John's Church, Sturgis.

Date: Monday, Jan. 22, 1968.

Time: 9 a.m. Communion service.

Preacher: J. Olsen (ELS) (E. Bickel, alternate).

Agenda: "The Idolatry of Jeroboam, Its Hold on Israel, and Its Modern Counterparts," D. Sievert; "Devotional Study—School and Home," R. Manthe.

E. R. Bickel, Secretary

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FLORIDA DELEGATE CONFERENCE

Date: Jan. 30, 1968.

Time: 9 a.m. Communion service.

Place: Peace Lutheran, Bradenton.

Agenda: Exegesis of Zeph., James Berger; Round-table discussion of the topic, "Are We Fast Becoming a Churchless Church?" led by Ken Strack.

Richard Wiechmann, Secretary

MINNESOTA

MANKATO CONFERENCE CHURCH MUSIC WORKSHOP

Date: Jan. 28, 1968.

Time: 2 p.m., registration; 2:30 Session.

Place: St. Peter's, St. Peter, Minn.

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REDWOOD FALLS PASTORAL CONFERENCE

Date: Tues., Feb. 20, 1968.

Time: 9 a.m., Communion service.

Place: St. John's Church, Redwood Falls (E. O. Schulz, host pastor).

Speaker: O. Drevlow (N. Gieschen, alternate).

Agenda: Exegesis, Gen. 1 and 2, a continuation, J. Braun; Exegesis, I Tim. 1, D. Zimmermann; Luther's Large Catechism, Sixth Commandment, N. Gieschen; A Review of the Expanded Statement on the Church and the Ministry as found in the Book of Reports and Memorials before the 1967 Convocation of our Synod, W. Vatt-hauer; Casuistry; Reports and conference business.

Jerome H. Braun, Secretary

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CROW RIVER PASTORAL CONFERENCE

Date: Feb. 21, 1968.

Place: Immanuel, Willmar, Minn.

Time: 10 a.m., beginning with a Communion service.

Topic of study: Round Table Discussion of "This We Believe."

W. E. Neumann, Secretary

NEBRASKA

ROSEBUD DELEGATE CONFERENCE

Date: Feb. 6 and 7, 1968.

Place: Bonesteel, S. Dak.

Host Pastor: R. D. Dallmann.

Preacher: M. F. Doelger (alternate, N. Paul).
Devotions: R. D. Dallmann.

Papers: The Relation Between Church and State; Conservation of the Church's Youth.

M. F. Doelger, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: Feb. 19, 1968.

Time: 9 a.m. Communion service.

Place: Grace, Oshkosh, Wis.

Preacher: W. Zickuhr (J. G. Albrecht, alternate).

Agenda: Isa. 1, C. Rosenow; Eph. 4, J. Petrie; "This We Believe," M. Janke.

P. Kolander, Secretary

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FOX RIVER VALLEY PASTORAL CONFERENCE

Date: Feb. 13, 1968.

Time: 9 a.m.

Place: St. Paul's Church, Greenleaf, Wis., Hwy. 96.

Preacher: H. Warnke (R. Werner, alternate).

Agenda: Heb. 10, F. Thierfelder; Heb. 12, R. Unke; Exegetical—Homeiletical Study of the Regular Gospel for First Sunday in Advent, L. Koenig; Isagogical Study of Joel, W. Gaulke; A Practical Paper in Symbolics, O. Sommer; Various reports.

A. A. Schabow, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: Jan. 22, 1968.

Place: Siloah, 2112 W. Nash St.

Host pastors: W. G. Hoffmann and R. F. Westendorf.

Preacher: A. W. Schuetze (Harry Shiley, alternate).

Agenda: Board for Information and Stewardship.
Mark L. Liesener, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Feb. 20, 1968.

Time: 9 a.m. (Communion service at 11 a.m.)

Place: Eastside, Madison, Wis.

Preacher: Harmon Krause (alternate, Henry Paustian).

Agenda: Exegesis of Acts 5, I. G. Uetzmann; How Can The Board for Information and Stewardship Best Serve Our Congregations, Paul Wilde; Discussion of "This We Believe" led by Prof. Armin W. Schuetze.

Wernor E. Wagner, Secretary

ORDINATIONS AND INSTALLATIONS

Installations

Pastors

Lemke, Martin, as pastor of St. John Ev. Lutheran Church, Ridgeville, Wis., by H. W. Winkel, assisted by M. J. Nommensen, C. E. Berg, E. L. Carmichael; Oct. 22, 1967.

Lemke, Martin, as pastor of St. Jacob Ev. Lutheran Church, Norwalk, Wis., by H. W. Winkel, assisted by E. F. Lehmann, R. E. Lauersdorf; Oct. 22, 1967.

Seeger, Richard M., as pastor of St. Marcus Ev. Lutheran Church, Milwaukee, Wis., by J. F. Chworowsky, assisted by J. P. Schaefer, W. J. Schaefer, and H. Shiley; Oct. 1, 1967.

Sordahl, Myron F., as pastor of Zion Ev. Lutheran Church, Arlington, Wis., by Karl G. Bast, assisted by R. Ehler and R. Horlamus; Nov. 19, 1967.

Sordahl, Myron F., as pastor of St. James Ev. Lutheran Church, Prairie du Sac, Wis., by Karl G. Bast, assisted by J. Mumm and Emil Toepel; Nov. 26, 1967.

Welch, Roland, as pastor of St. Peter's Ev. Lutheran Church, Dorr, Mich., by K. J. Vertz, assisted by H. A. Hempel and W. J. Zarling; Dec. 17, 1967.

Welch, Roland, as pastor of St. Paul's Ev. Lutheran Church, Hopkins, Mich., by K. J. Vertz, assisted by H. A. Hempel and E. R. Bickel; Dec. 17, 1967.

Zietlow, David, as missionary in Anchorage, Alaska, by A. B. Habben; Dec. 17, 1967.

Teacher

Mozach, Ralph, as teacher in St. Paul Lutheran School, Wonewoc, Wis., by A. G. Schubring; Aug. 20, 1967.

CHANGE OF ADDRESS

Pastors

Berg, Norman W.
2774 N. Grant Blvd.
Milwaukee, Wis. 53210

Smith, Lowell
5911 Printwood Way
San Diego, Calif. 92117

Sordahl, Myron F.
R. 1, Box 43
Arlington, Wis. 53911

Spaude, Alvin A.
Route 1, Box 128
Mt. Calvary, Wis. 53057

Sprain, Roger J.
Villa Rosa No. 1
Guayama, Puerto Rico 00654

Westerhaus, Martin
10604 W. Michigan
Wauwatosa, Wis. 53226

AN ADDRESS TO NOTE

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

NOMINATIONS FOR EXECUTIVE SECRETARY BOARD OF EDUCATION — WISCONSIN SYNOD

The following names have been placed in nomination for Executive Secretary of the Board of Education. The Board of Education — Wisconsin Synod will meet on Tuesday, Feb. 13, 1968, at 10 a.m. to call a man from this list.

Mr. Adolph Fehlauer, Milwaukee, Wis.
Prof. George Heckmann, New Ulm, Minn.
Mr. Henry Krenz, New Ulm, Minn.
Mr. Lester Ring, Appleton, Wis.
Mr. Martin Roehler, Norfolk, Nebr.
Mr. Richard Scharf, Milwaukee, Wis.
Mr. John Schultz, Lake Mills, Wis.
Prof. Arthur Schulz, New Ulm, Minn.
Mr. Richard Sievert, Fort Atkinson, Wis.
Mr. Adelbert E. Voigt, Beaver Dam, Wis.

Any correspondence pertaining to any of these candidates should be in the hands of the Secretary of the Board by Feb. 10, 1968.

Board of Education — Wisconsin Synod
Pastor Clarence Koepsell, Secretary
905 Nebraska St.
Oshkosh, Wis. 54901

APPOINTMENT

Mr. William A. Schumann of Watertown, Wisconsin, has been appointed to the Board of Control of Northwestern College to serve the remainder of the term of Mr. Arthur Hintz. Mr. Hintz resigned, because other new and increased responsibilities made it impossible for him to serve.

Oscar J. Naumann, President

MISSION KITS CHANGE OF ADDRESS

Home Missions — Japan Mission — Africa Mission. These may be had for a handling and postage charge of 25c each. The Kits contain "Helpful Hints" to help plan a Mission Fair. Pictures, films, filmstrips, etc., are suggested in each kit. Order from

Mission Kits
Audio-Visual Aids
3512 West North Avenue
Milwaukee, Wisconsin 53208

CALL FOR CANDIDATES

Northwestern Lutheran Academy

Whereas the Board of Control of Northwestern Lutheran Academy has for valid reasons decided to ask for a new list of candidates for the office of president of the Academy, the Board herewith invites the members of the Wisconsin Ev. Lutheran Synod to nominate such candidates.

The candidates should be ordained pastors qualified to assume the administrative duties of the office and to teach in the fields of English, history, and religion. It will be necessary to renominate candidates named on previous listings, if they are to be considered for the position hereafter. All nominations and pertinent information regarding the nominees should be in the hands of the undersigned by January 26, 1968.

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

CALL FOR NOMINATIONS Professorships at Wisconsin Lutheran College

The Synod in its last convention authorized establishing five professorships in this biennium at Wisconsin Lutheran College. The Advisory Committee on Education had recommended that authorization to fill the five professorships be given by the Board of Trustees to effect an orderly separation of the faculties of Wisconsin Lutheran College and Wisconsin Lutheran High School. The five positions involve replacements for part-time staff members for which the Synod already is providing funds through its contract with the WLHS Conference. The College Board of Control has

received proper authorization by the Board of Trustees and therefore requests that members of the Synod nominate men qualified in the following areas:

1. Art — appreciation, history and media.
2. English — composition and literature.
3. Mathematics — basic college mathematics.
4. Music — course work and instrumental.
5. Science — physical and biological.
6. Geography — political and elements of geography.
7. American History.
8. Physical Education.
9. Librarian.

Nominations should specify in which area or areas the nominees are qualified. Nominations and pertinent information concerning the nominees must be in the hands of the secretary no later than January 26, 1968.

Mr. H. O. Ihlenfeldt, Secretary
WLC Board of Control
330 North Glenview Ave.
Milwaukee, Wis. 53213

NOMINATIONS FOR PROFESSORSHIP Northwestern College

The following have been nominated for the science professorship at Northwestern College, Watertown, Wis.:

Mr. Robert Adickes — Lake Mills, Wis.
Mr. Glen Bode — Mankato, Minn.
Mr. Verlin Boeder — Tucson, Ariz.
Mr. Paul Boehlke — Jefferson, Wis.
Mr. Robert Glaeser — Berkeley, Calif.
Mr. James Huhn — Watertown, Wis.
Mr. Dennis Oldenburg — Appleton, Wis.
Mr. Ronald Pape — South St. Paul, Minn.
Mr. Ralph Rabenburg — Watertown, S. Dak.
Mr. Heine Schnitker — Manitowoc, Wis.
Pastor Melvin Schwark —
Rt. 3, New Ulm, Minn.
Pastor Robert Sievert — Montrose, Minn.
Mr. Walter Sievert — Manitowoc, Wis.
Prof. Milton Spaude — Saginaw, Mich.
Mr. John Tomhave — Red Wing, Minn.

Correspondence concerning these nominees should be in the hands of the undersigned not later than Jan. 17, 1968.

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

WELS SERVICES AT FT. LEONARD WOOD

Our Wisconsin Synod camp pastor for Ft. Leonard Wood, Missouri, is Pastor Roger R. Zehms [home address: 4111 Robert Koch Rd., St. Louis, Mo. 63129 — Tel. (314) 892-7311]. Pastor Zehms conducts worship services for our servicemen at Ft. Leonard Wood on the second and fourth Sundays of the month. Time of service: 7:30 p.m. (19:30) in chapel No. 10.

WELS SERVICES IN TOKYO, JAPAN

Wisconsin Synod servicemen and civilians stationed in Tokyo or visiting there, are urged to get in touch with our WELS missionary in Tokyo, Pastor Norbert R. Meier, regarding worship services. His address and telephone number are given below.

If you desire to have him call on a patient in a hospital or on a base, be certain to give him the exact location and name of same, since there are many army installations in the Tokyo area.

Pastor Norbert R. Meier
1134 Minamisawa,
Kurume Machi,
Kitatama-Gun,
Tokyo, Japan
Telephone 0424-71-1855

A REQUEST FOR COMMUNION WARE

Good Shepherd Ev. Lutheran Mission, a new exploratory mission of the Wisconsin Synod in Albuquerque, New Mexico, is in need of a used set of Communion ware. Any pastor or congregation that can be of help to us is asked to please write to the undersigned:

Pastor Hugh Reaume
609 Kinsley Ave.
Winslow, Ariz. 86047

AN OFFER — WOOD ORGAN PIPES

Eight (8) Pedal Double Open Diapason 16-Foot Level Pipes.

From C up chromatic scale to G.

Free to any of our congregations willing to pay all transportation costs. Contact: Pastor W. A. Wietzke, Grace Lutheran Church, P.O. Box 4, Oskaloosa, Iowa 52577.

AN OFFER

To any mission congregation: One baptismal font, also white and green parameters for altar, lectern, and pulpit. Contact: Pastor James Kiecker, Holy Cross Luth. Church, Daggett, Mich. 49821

COMMUNION WARE NEEDED

Wanted: Communion ware for preaching station in El Paso, Texas. Please write to Pastor W. F. Winter, 1218 Eighth Street, Douglas, Ariz.

AN OFFER — COMMUNION WARE

A complete set of Communion ware to any interested mission congregation. Write to: Mr. R. Lewicke, Secretary, Mt. Zion Ev. Lutheran Church, 5927 37th Ave., Kenosha, Wis. 53140

NOTICE AND REQUEST

New Berlin, Wis.

Services are being held in New Berlin, Wis., in the New Berlin State Bank's air-conditioned basement at 15820 W. National Ave. The mission is in need of hymnals, chairs, offering plates, baptismal font, mimeograph, antependia, etc. Please contact Pastor John Raabe, pastor pro tem, 2209 Hickory Lane, 115 N. Mequon, Wis. 53092.