



THE NORTHWESTERN

Lutheran

September 29, 1968

In This Issue —

- District Convention Reports Pages 313, 321
The Church's Specific Business Page 316
Strengthening Our Fellowship Overseas Page 318



BRIEFS by the Editor

A CHECK FOR 500 DOLLARS was recently received by our Synod's Board for World Missions from a donor who wishes to remain anonymous. "No names please! Just say it's from a Christian who only wishes he had faith enough to do more, but who is grateful to the Holy Spirit for the faith and will to do even this much," this friend of missions writes.

The gift was designated for the two mission congregations in Mexico which a few months ago joined our Synod for confessional reasons. Accompanying this generous contribution was a letter with a thought we would like to pass on. "If the support they needed were in the form of ministers, I could not personally do much about it," the kind and thoughtful donor writes. "But since the needs are only monetary and also intercessory prayers, I find that an easy request to fulfill."

The need for money and for intercessory prayers is an easy request to fill! In this season of the year when many of our congregations are celebrating mission festivals and holding mission fairs, what an ex-

emplary attitude this is for all of us to take!

We may not all be able to give special gifts of such proportions, but surely all of us can add to the gifts that we do bring prayers of intercession that God would pour out His abundant blessing on the work of those who are preaching the Gospel of salvation in our stead on the mission fields of our Synod.

Some of us may also be in a position to do something personally about the other need, the need for workers. All of us will, of course, want to heed Jesus' admonition to pray for laborers. But there is more that we can do. We can encourage our children and the young people in our congregations to prepare themselves for full-time service in the Church. We can help needy students by supporting our Synod's Scholarship Fund. But is it possible, perhaps, that we could become a laborer ourselves? The Holy Spirit has been moving growing numbers in our midst to volunteer their services. Our Synod's Bethany program for training men who decide later in life to study for the minis-

try is drawing an increasing number of enrollees.

The gifts, the prayers, and the services of all of God's people are fruits of the Spirit by which, in these last days of sore distress, He is gathering His elect into Christ's Church. To Him be the praise and the glory!

* * *

WHAT IS THE REAL BUSINESS OF THE CHURCH? This is a question concerning which considerable confusion exists today. Is it the business of the Church to bring peace to Vietnam? Is it the business of the Church to work for civil rights and social justice for all? Is it the business of the Church to bring about equal economic opportunity for everyone? Did Jesus give His Church the task of wiping out disease, poverty, and political tyranny and oppression? Is it the Church's duty to enter the political arena and to express itself on the candidates for office and on legislation under consideration on the local, state, and national levels of government? Does the Church as such have a God-given responsibility to alleviate physical suffering and need?

These are all burning questions that call for an answer. In our column, "The Christian and the World," Professor Carl Lawrenz focuses the
(Continued on page 322)

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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Editorials

Non-Parents The problem of disobedient and delinquent children has been with us ever since Cain murdered his brother Abel, Ham was guilty of shameless behavior toward his father, Esau married heathen wives, and the sons of Jacob dealt vilely with their brother Joseph.

The problem of delinquent parents is likewise an ancient one. Lot and Eli had sons for whose misconduct they were responsible, as David was for Adonijah's waywardness, of whom I Kings says: "His father had not displeased him at any time in saying, 'Why hast thou done so?'"

There is good evidence, however, that American parents are becoming increasingly non-responsible. Influenced by social, political, and educational philosophers (who have much to answer for in the decline of American morality), parents are providing less direction and exercising less discipline than former generations of parents supplied, and they are justifying themselves for their inaction.

"Permissive" is the term that is applied to parents who let their children do pretty much as they please. "Permissive" is a cover-up word; so is "tolerant." Even "delinquent" is inadequate to describe parents who neglect their natural and their God-given responsibilities. They are non-parents.

They disregard the basic rule of society that expects each of its units, each family, to teach respect for other people and their property. They betray the state that expects each citizen to teach his children fundamental attitudes toward civil rights and duties. They violate God's commandment that fathers and mothers teach their children integrity and uprightness.

These parents have failed in the role to which society, the state, and God have appointed them. They are like sentinels who do not guard, teachers who do not teach, physicians who do not heal. Parents who do not train their children deny themselves; they deny what they are.

Such parents are a greater evil for a nation than disobedient and delinquent children are.

CARLETON TOPPE

* * *

The Hand of Fellowship Across the Border Perhaps we would appreciate our churches more if they were closed for a time and the privilege of public worship were denied us. To a group of Lutheran Christians in Mexico City such an eventuality is not just a remote possibility. It is a distinct reality.

In faithfulness to the truth these Christians separated themselves from the church body with which they had previously been affiliated. In so doing they forfeited the use of the modest chapel to which they had devoted much love and labor for many years.

Unfortunately, they could not, as in the United States, simply move to other quarters — a house or a store or

a public auditorium, for example — and continue to hear the Word and worship as they had before. The laws of their land do not permit this. Any building in Mexico which is used for public worship is promptly nationalized and becomes the property of the government. Landlords, understandably, will not rent their property to religious groups under these conditions.

These brothers and sisters in the faith, who are in perfect agreement with us in doctrine and practice — and who, incidentally, are very knowledgeable in these matters — are looking to us for assistance. If we could help them to obtain a place of worship, it too would be nationalized; but they would be able to use it as though it were their own, as we in the States use our churches.

If you could meet with these bearers of the banner of Christ, as this writer has been privileged to do, there is little doubt as to what your reaction would be and what course you would want to follow in respect to these courageous and faithful brothers and sisters in Christ. They have a different culture — in some respects superior to our own — and they speak a different language; but they believe the same Gospel, confess the same Creed, sing the same hymns, and follow the same liturgy. And — somewhat beside the point — in dress, occupation, level of education, and intelligence they represent a cross-section of almost any of our urban congregations in the United States.

Our Synod has not officially adopted them, the need for our assistance having come to our attention since the last convention of the Synod. There is no provision in the budget — and no budgetary funds — for their support. But just as the Lord of the Church has opened to us an unexpected door of opportunity, so will He undoubtedly open our hearts and pocketbooks to respond to the opportunity and the need.

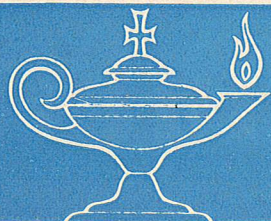
"There but for the grace of God go we." Perhaps in reflecting upon this we will appreciate our blessings a little more, and in so doing, express our appreciation in something other than words as we extend the hand of fellowship across the border.

IMMANUEL G. FREY

* * *

Rained Out For many years our church papers, especially the German *Gemeinde-Blatt*, ran columns of reports of mission festivals, naming the congregation, the Sunday on which the services were held, the names of the preachers and of the local pastor, and the amount of the collection. The *Gemeinde-Blatt* of September 28, 1919, ran more than two full columns of such reports, 66 reports in all. The largest collection was \$388, the smallest, \$19.58. It was also noted in one report that on the 7th Sunday after Trinity it rained in Minnesota.

Not many collections exceeded \$150, and the total of all such mission festival collections constituted the
(Continued on page 314)



Studies in God's Word

Bittersweet Homecoming — Ruth 1:15-22

And she said, "Behold, thy sister-in-law is gone back unto her people and unto her gods; return thou after thy sister-in-law."

And Ruth said, "Intreat me not to leave thee or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God;

"Where thou diest will I die, and there will I be buried; the Lord do so to me and more also if ought but death part thee and me."

When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

So they went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, "Is this Naomi?"

And she said unto them, "Call me not Naomi, call me Mara, for the Almighty hath dealt very bitterly with me.

"I went out full, and the Lord hath brought me home again empty; why then call ye me Naomi, seeing the Lord hath testified against me and the Almighty hath afflicted me?"

So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab; and they came to Bethlehem in the beginning of barley harvest.

also . . ." never to leave Naomi, her people, and her God, Ruth rested her case. Naomi had nothing more to say. "So they two went" on to Bethlehem and into the history of our Lord Jesus Christ.

"Is This Naomi?"

The arrival of Naomi in Bethlehem after about ten years caused a stir. She had left "full," rich, not in money, but in possession of a husband and two sons. "Empty," alone and mourning, she was now returning. Naomi the "pleasant one," was so sad that she asked to be named "Mara" (bitter one). (It is obvious that in Biblical times names were used with a conscious reference to meaning.)

Was Ruth forgotten for the moment? True, Naomi's husband and sons were dead; but this had freed her to return to her people and to her God. True, Orpah had gone back; but she had Ruth, who was better to her than many sons.

Were the gracious ways of the Lord temporarily forgotten? True, she was poor; but by this very poverty Ruth would be brought into contact with Boaz. True, she had no heir to carry on the family line; but soon little Obed would be nestled in her arms.

Forget Not the Lord!

Naomi, like thousands more, would have to take back her words. It was she who had dealt bitterly with her own happiness in leaving the Land of Promise for Moab. It was the Lord who was dealing pleasantly with her in her return, and she would be made glad according to the days wherein He had afflicted her and the years wherein she had seen evil (Ps. 90:15).

"Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy" (Ps. 33:18).

PAUL E. NITZ

It is possible that many have heard a wedding address based on Ruth 1:16, 17. The thought expressed is a beautiful one. Does the average wedding, however, reflect the setting of the text in the story of Ruth? Does the bond between Naomi and Ruth correspond to the relationship between husband and wife? Are the circumstances comparable? One can judge for himself.

Filial Love and More

In the first place, Ruth's words express the love of a daughter-in-law for her mother-in-law. They are a statement of a strong attachment to and affection for Naomi.

But they are more than that. Ruth expressed her desire never to be separated from Naomi's *people*. She, a daughter of Moab, was allying herself with the people of God. Naomi's God would be Ruth's God.

This is the declaration of a *convert*. Her heart had been won away

from idols and was leaning toward the God of Israel and all He stood for.

Faith in the Lord

Ruth named Him "Lord" (Jehovah), using His covenant title. Here she displayed her faith in her Savior-God. How had she learned to know Him as "Lord"? Had she heard and grasped the promise made to Abraham: "In thy seed shall *all the nations of the earth* be blessed" (Gen. 22:18)? Had she taken courage from hearing that Rahab of Jericho had married a relative (possibly an uncle) of her father-in-law, Elimelech, and had been adopted into the family and faith of Israel?

At any rate, we have here the expression of a Moabitess making a clean break from heathenism and throwing in her lot with Jehovah, the Savior of nations. With a solemn oath and vow to the Lord ("the Lord do so to me and more

District on a Mission

Report of the Northern Wisconsin District Convention

The newest of the three area high schools of the Northern Wisconsin District, a beautiful two-story red brick structure with an ideally large campus, edged by trees and situated on the outskirts of Manitowoc, was the scene of the three-day, smoothly running District convention from August 5 to 7. Nearly 300 pastors, teachers, and laymen attended the sessions, representing over 75,000 souls and 53,000 communicants. There are over 40 Christian day schools.

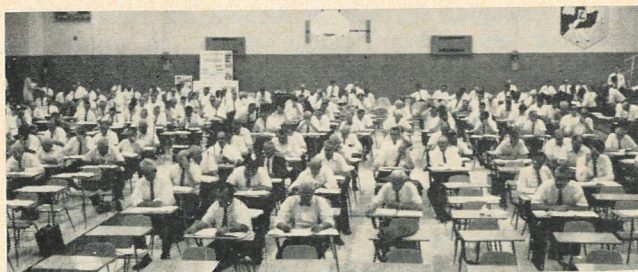
The meeting began with a service on Monday morning at the host church, First German Lutheran, of which Norval Kock is pastor. The sermon was given by Pastor H. Kleinhans of Oshkosh. His theme, based on Romans 8:12-17, was "When Shall We Receive the Holy Spirit?"

The Convention Theme Illustrated by a Colorful Display

Deliberative sessions began Monday afternoon, August 5. One of the first objects to attract the eyes of delegates was a colorful and meaningful wall display covering almost one entire wall of the large auditorium of the high school. It gave clear expression to the keynote of the convention, "District On A Mission," which words appeared above the mural.

The hand of Christ blessing the District — shown on a mosaic map of Wisconsin — appeared at the upper left. A large line of men, women, and children, marching as silhouettes under the open Bible, showed how God's Word is made manifest through preaching. This, the display reminded us, we are to do with all of our might; for by His Word God gives faith, courage, and direction to the work for which the church exists. On this mural, some people were shown marching to the college campuses, where they are faced with many temptations, differing philosophies, and a flood of "isms" calling for a regular preaching and hearing of the truth of God's Word, which alone is able to help against Satan's wiles.

"Home Missions" of the District as well as "Exploratory Mission" work was also expressively portrayed in the art work. By the latter is meant the seeking of new fields to teach and preach God's Word according to our Lord's command. The art work was done under the direction of the District Mission Board by a group of



A view of the Northern Wisconsin District in convention at Manitowoc, Wisconsin, August 5-7. The scene is the gymnasium of the new Manitowoc Lutheran High School.

students at the high school under the leadership of Miss Marietta Meyer of Manitowoc Lutheran High School.

The Need of the World: To See Jesus

President John Dahlke's timely and encouraging address had as its keynote the words of the searching Greeks, "We would (want to) see Jesus." This is what all of us need daily as sinners and also as workers for Christ; and this is what a morally delinquent, violent, irresponsible world, which has unleashed forces that it can no longer control, needs. It needs to see Jesus, whose Gospel is as relevant today as it was 20 centuries ago. The will to see Jesus can come only by the Gospel, by which God calls.

Stewardship and Missions Discussed by the Essayists

Essayists for the morning sessions were Pastor David Kock of Rhinelander and the chairman of the District's Mission Board, Pastor Marvin Radtke of Eagle River. The first essayist portrayed "Christian Stewardship in the Light of Scripture." He spoke of Bible-based principles and of Bible-based stewardship performance. The second essayist spoke on "Mission Opportunities in the Northern Wisconsin District." His subtitle was "Special Ministries." He called attention to the fact that we have opportunity to carry the Gospel wherever we go. He spoke of opportunities through institutional missionaries and through a campus ministry.

Chaplains for the convention worship were Professors H. Warnke, E. Greve, L. Ristow, W. Hoepner, and J. Petrie. Sermons were delivered by E. Greve and W. Hoepner on Missions and Christian education, respectively. A memorial devotion was conducted by H. Warnke with Pastor Theodore Sauer reading the obituaries for Pastors A. Roekle and Theodore Stern. The organist for all convention services at the high school was Mr. Kurt Oswald of Fox Valley Lutheran High School at Appleton.



Essayists Marvin Radtke (left) and David Kock view the display emphasizing the convention theme, "District on a Mission."

New Members and New Buildings

Grace Lutheran of Waupun was received into membership in the District. Immanuel Lutheran Congregation of Manitowoc re-established fellowship with the District. It was reported that new schools built during the past two years were Manitowoc Lutheran High School and St. John's Parish School of Peshtigo, Route 2. A school addition was built at Emmanuel, New London, and an educational unit was built at Readfield. St. Paul's School, Van Dyne, was renovated. A parsonage was built at First German at Manitowoc. New churches were constructed by St. Mark's, Green Bay, Calvary at Abrams, and at Immanuel, Sault Ste. Marie, Michigan.

A Change of Officers

After six years of faithful and able leadership, Pastor John Dahlke of Weyauwega asked the delegates not to consider his name for re-election because of the demands of the office and for the sake of his own health. Pastor Theodore Sauer of Manitowoc was elected in his stead. The secretary, Pastor S. G. Kugler, also asked to have his name removed from the list of candidates, having served in this time-consuming capacity faith-



Much of the work of the convention was done behind the scenes by floor committees such as this photographed while preparing resolutions to be offered to the delegates (left to right): Pastor W. Geiger, Pastor T. Sauer, Teacher R. Landvatter, Pastor P. Knickelbein.

(Convention pictures by Pastor Glenn Unke)

Editorials

(Continued from page 311)

amount that was available for mission work during the year. Even though the salaries of the missionaries and all other costs were perhaps only a tenth of what they are today, contributions were so very meager that most mission work had to be done by natural expansion from already established centers without any additional expenditure. A pastor would simply begin preaching at a new place and thus add another mission station to those he was already serving.

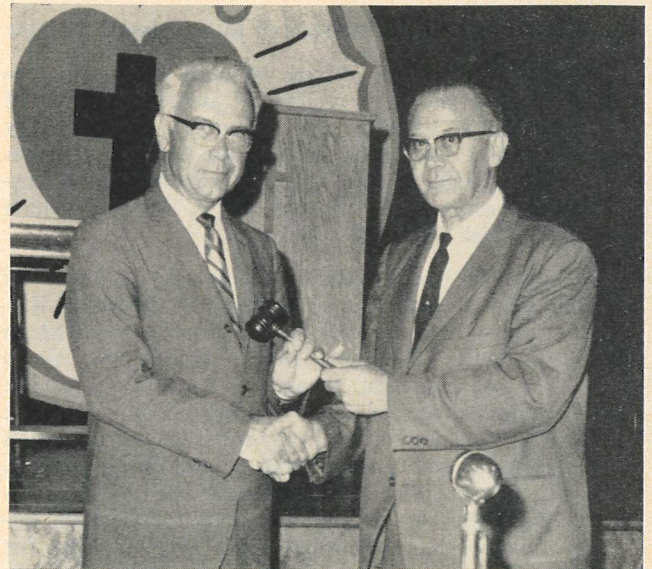
The tiny sums that were reported as gifts for missions usually reflected the ability of the Christians to give money for this purpose. They themselves had very little money for any purpose. But sometimes mission work seemed to suffer because God was bestowing His

fully for 12 years. Pastor David Worgull of Menasha was elected to replace him. Vice-presidents of the District are Pastors Karl Gurgel and Martin Janke, both of Fond du Lac.

Mr. A. Froehlke of Oshkosh, a member of the Mission Board, gave an account of his mission trip to Africa, which trip he made at his own expense. Pastor Norbert Meier of our mission in Japan and Pastor Roger Zehms, who serves a mission in the St. Louis area, also spoke concerning their fields. Pastor E. Lehninger presented the cause of our Wisconsin Lutheran Child and Family Service at Milwaukee. Many reports were handled by committees and acted on at the convention. Instead of meeting Thursday, the proposed last day of the convention, an evening session on Wednesday, August 7, completed the work of the convention.

"District on a Mission!" That is the case with all of our Districts. May God bless that mission throughout our Synod to His glory!

LEROY RISTOW



Newly elected President Theodore Sauer (left) of the Northern Wisconsin District receives the gavel from retiring President John Dahlke.

blessing in another way. Now and then the meagerness of a collection was explained by one word at the end of a report: "Verregnet," that is, rained out. There was no way of recouping the loss to the mission treasury if a downpour on mission Sunday mired the roads and kept the folks at home. Envelopes that might have been dropped on the collection plate on a following Sunday were not yet in use. Collection, so and so much; Rain. A pathetic note!

But somehow the Synod and its missions lived through lean years and rainy Sundays. The missions lived, but sometimes too at the expense of the missionaries. Rained out was offered and accepted as an excuse in those days.

Do we have a better one?

ERWIN E. KOWALKE

**Topic: What Is Expected
of a Pastor Socially?**



A Lantern to Our Footsteps

Answers Based on Holy Writ

A pastor's wife asks this question. She presents her problem: "We find ourselves busier and busier all the time and can't even get everything done as it is—and yet we (and most pastors seem to have the same problem) are constantly being criticized for not 'visiting' individuals purely socially. . . . I realize this was done much more in former years. But the pastors didn't have the administrative work and Synod projects they have now, etc. Who is in the wrong? Are we being negligent?"

A Question of Priority

This raises the problem of determining priorities on the pastor's time. How should a pastor use his time? What should come first? What should members on the basis of the call they extend to a pastor expect of him?

If a pastor and his family are to visit *socially* with all the members and to do this with any degree of frequency, this will require much time, even in a fairly small congregation. Let a member who expects regular social visits multiply the amount of time he expects the pastor to spend with him by the number of homes in the congregation. He will soon realize that, unless he wants to be treated as a special, favored member, a program of social visitation on all members would require many hours of the pastor's time. Should the pastor use his time in this way? Should social visits have priority? Is that what the congregation has called him to do?

The Word of God Comes First

The Apostles very early in the history of the congregation at Jerusalem were confronted by a problem of priority on their time. Besides their responsibility of preaching the Word of God, they were in charge of the congregation's extensive charity program. Daily the widows of the congregation were served with the necessities of life. This soon took so much of the Apostles' time that they could not devote enough time to ministering the Word of God. Besides, lack of time caused the charity program to suffer so that complaints arose. What was the solution? The Twelve called a meeting and said: "It is not reason that we should leave the word of God, and serve tables" (Acts 6:2). The Word of God was to have priority on their time.

Our pastors are called into the ministry of preaching and teaching the Word of God. That, above all else, is what the congregation is asking them to do. Let that never be forgotten. Let a pastor say: It is not reason that I should leave the Word of God in order to have a lively program of purely social visitation. Let a congregation say: It is not reason that we should overload our pastor with administrative duties and ask him to maintain close social contacts with the members and take him away from the Word of God. The call extended to a pastor requires that he give priority to the Word of God.

Yet Many Visits a Must

Does this mean that a pastor will not visit members? Not at all. There are some visits that Scripture itself enjoins. The sick are told to call the elders (pastors) that they may pray for them (Jas. 5:14). Faithful visitation of the sick to bring them the comfort of the Gospel must have a high priority on the pastor's time.

Scripture is quite emphatic on this that the wicked are to be warned by those who have been placed as "watchmen in Israel." If a pastor fails to "warn the wicked from his way," God says: "His blood will I require at thine hand" (Ezek. 33:8). In the face of those who spoke "perverse things, to draw away disciples after them," Paul says that he "ceased not to warn everyone night and day with tears" (Acts 20:31). Those who are living in sin, those in danger of false doctrine, those who need warning or rebuke or strengthening from the Word of God should receive the deep concern of the pastor. This calls for private visitation. To preach the Word in season and out of season also involves doing this personally to individuals as they need to be re-proved, rebuked, exhorted with all long-suffering and doctrine.

So there are calls, many calls, which a pastor must make on individuals or families. That these calls have social aspects is inevitable. There are times when a visit is little more than social. An occasional evening of sociability may serve a wholesome purpose. But let not the pastor have a bad conscience, let not the congregation criticize the pastor, if he does not give priority to a program of *purely social* visitation.

ARMIN SCHUETZE

The Christian and the World

IN IT, BUT NOT OF IT

THE CHURCH'S SPECIFIC BUSINESS

The Second in a Series of Articles

In our first article of this series we have already noted how we need to distinguish between the very specific task which is entrusted to believers as Christ's Church and the earthly responsibilities which they, too, have as members of human society as a whole. The Christian on his part, will, of course, strive to carry out his responsibilities as a citizen, as a parent, as a child, as a worker, as an employer, as a neighbor with Christian motivation and in the light of God's revealed Word—all to the glory of God. Still, these responsibilities in themselves need to be distinguished from his very specific task as a member of Christ's Church.

The Savior's Great Commission to His Church

The risen Savior told His disciples: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:46-48). According to Mark 16:15 the Savior before His ascension told His disciples: "Go ye into all the world, and preach the gospel to every creature." We have the same commission in Matthew 28:19, 20a: "Go ye therefore and teach all nations (more exactly: go ye therefore and make disciples of all nations), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." In these statements our Lord clearly sets forth the very specific task which He has entrusted to His Church and to each individual believer in his blessed station as a member of His Church. Christ's Church is to preach His Gospel to all men. Through Word and Sacrament it is to proclaim the message of the forgiveness of sins in His name. In the interest of the Gospel message the Church is to teach all things that the Lord has commanded, the whole revealed Word of God comprising the Holy Scriptures.

Christ Wants His Church to Be Built Up from Without and from Within

In these quoted passages the Lord at the same time sets forth the purpose for which Christ asks His Church of believers to proclaim the Gospel and with it the whole revealed Word of God. By carrying out this task believers are to make additional disciples; and they are to teach those more fully who are won as disciples. In other words, by carrying out its very specific task faithfully Christ's Church is to be built up from without and from within.

Christ's Church of believers is built up from without when through the Gospel message in Word and Sacrament the Holy Spirit leads more and more sinners

among all nations to faith in Christ and thus to the enjoyment of His salvation. In this way ever more individuals are added to Christ's Church.

On the other hand, Christ's Church is edified, built up, from within when those who already belong to it by faith are through the Gospel strengthened and nurtured in their Christian faith, joy, comfort, understanding, love, and eternal hope.

The Gospel, The Savior's Means To Accomplish This Purpose

The Christian is built up when through the Gospel he is strengthened in the blessed assurance that all of his sins are blotted out for Christ's sake, that he is a dear child of God resting securely in His fatherly love now and forever, that all things must work together for his good, that his prayers are acceptable to God and heard, that a blessed inheritance in heaven and a glorious resurrection of his body to eternal life await him. The Christian is edified when he grows in Christian knowledge and understanding, when through the Gospel his thankful love toward his God and Savior becomes ever more ardent and his childlike awe and reverence before God ever deeper, so that he is constrained to glorify God more fully in all that he thinks, says, and does.

The Sole Task of the Church

Whatever does not somehow rebound to the edification of Christ's Church, either by adding to the number of believers or by furthering those who already belong to it in their Christian faith and in a sanctified life, cannot rightfully be included in the very specific task and function of the Church in its unique business.

Why the Church Also Needs to Preach the Law

In the interest of winning sinners to faith and of perfecting them in their faith the Church is to preach also the Law, God's holy will, to all men. The Gospel which the Church is to preach to God's sinners that they may be brought to faith is the message of gracious pardon and of free salvation in Christ. This message will be meaningless and remain without any appeal unless the sinner actually realizes that of himself he is utterly lost and condemned in his sin and guilt.

The purpose for which the Church is to preach the Law to those who have not yet come to faith is that of bringing them to a knowledge of their sin and its curses. The Church is not to preach reform but repentance. What the unbelievers will do with the preaching of the Law is beyond the Church's control. They may content themselves with a measure of outward reform. Yet we will look in vain for instances when the Savior used the Law to promote mere outward justice, decency, and order. St. Luke tells us that when "one

of the company said unto him, Master, speak to my brother that he may divide the inheritance with me" Jesus said to him, "Man, who made me a judge or a divider over you?"

Through His Church the Savior now continues His prophetic office. Were the Church to preach the Law to the unbelieving for the express purpose of leading them merely to outward decency it would be hindering its real work and fall into the role of the reformer. It would contribute toward hardening men in their self-righteousness.

Christians, Too, Still Need to Hear the Law

Only to those who already have come to faith is the Church purposely to preach the Law in all of its uses. Because of his sinful flesh still clinging to him, the Christian must hear the Law as a curb, as a mirror, and as a guide. That our sinful flesh may be terrified and thus restrained in its evil lusts, we Christians need to hear what God says of the works of the flesh, how He hates and punishes sin. Lest our flesh deceive us and lead us to think lightly of sin and thus lightly also of the Savior who delivered us from sin and its curses, we Christians need to hear the holy will of God that we, too, may continue to realize our own sin and help-

lessness and that the precious Gospel may draw us ever more firmly to our Savior in faith.

Through the Gospel proclaimed by the Church the Holy Spirit glorifies the Savior and His saving gifts in the hearts of its members, fills them with thankful love and reverent awe toward their God and Savior, and incites them to express this love and reverence in all their thoughts, words, and deeds. Because the Christian here on earth still has his sinful flesh clinging to him, however, darkening his understanding and confusing his judgment, he needs to have God's revealed Word unfold the holy will of God for him. To this end the Church is to cast the illuminating light of God's Word upon all the patterns of human conduct which surround and confront Christians at their particular time and in their particular environment.

The Church Has No Message Beyond Holy Scripture

Yet how far is the Church to do this? It can pass judgment only on those things to which it can apply a clear word of Scripture. It has no message beyond Holy Scripture. It may not presume to give instructions concerning matters on which God's Word has not spoken, on matters and on details which the Lord has left in the realm of our human reason and judgment.

CARL LAWRENZ

Have you ever been burdened by the weight of a severe trial in your life? Have you ever been despondent? Have you ever been tempted to despair of any respite or relief from your suffering? Or perhaps you know of someone who at this very moment is in a state of severe depression and who desperately needs spiritual strength and encouragement.

Turn to the Psalter! In so doing you are turning to God, for He reveals Himself to us in His holy Word. And under the circumstances referred to, there is perhaps no better Psalm to turn to than the 130th. Here we have a frank recognition of the fact that a Christian sometimes finds himself feeling very low and depressed—a situation which can arise for a number of reasons.

What to do? Where to turn? Why does the Lord sometimes let us poor sinners experience so large a measure of misery and sorrow? We wonder, we doubt; especially when we are in the depths of depression do such questions arise in our hearts.

In Psalm 130 we have the answer: "Out of the depths have I cried unto thee, O Lord!" Of course we pray to our God at other times also, very earnestly and very sincerely, but when it seems as though we are about to be completely overwhelmed

We Turn to the Psalter . . .

. . . When We Are "in the Depths"

by the pains and problems of life, then especially do we learn to storm the heart of our God with our petitions. "Lord, hear my voice; let thine ears be attentive to the voice of my supplications!"

In approaching the mercy seat of God with our earnest pleas, we will surely not want to display our own "righteousness" or "worthiness" as a basis for our requests, because "if thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"

Would you want the Lord to "mark" your iniquities? Isn't sin the reason behind all the trouble and despair and depression in our lives? There simply is nothing about us or about our works and deeds that could earn anything in the sight of our holy and righteous God.

How comforting it is to know that we don't have to come to the Lord with our own "righteousness"! We can anchor our pleas and our petitions on this wonderful truth:

"There is forgiveness with thee, that thou mayest be feared." What an amazing display of God's love! How we must marvel at this grace! Just try to compare our own unworthiness with the love and mercy of God. He gave His only-begotten Son for us. That divine Son offered Himself on Calvary's cross for us. What wondrous love!

Yes, we can confidently "wait for the Lord" from one morning watch to the next. We also can "hope in the Lord" as did Israel of old, for we are God's spiritual Israel. Even in the midst of deepest sorrow there is one thing of which we can be certain: "With the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities."

With all our heart we can trust the Lord who deals with us so graciously, for we know that "all things work together for good to them that love God."

PHILIP R. JANKE

Strengthening Our Fellowship Overseas

(The First of Two Installments)

When our Synod in August, 1961, suspended fellowship with The Lutheran Church—Missouri Synod, it made it unmistakably clear in one of the resolves that its resolution of suspension did not apply to other church bodies, also those abroad, "with whom we have been in fellowship" and declared its "desire to discuss the principles of fellowship further" with these church bodies, urging that such steps be initiated "as might be necessary to carry out such further discussions."

Contacts Made Since 1961

Between August 1961 and this year our Doctrinal Commission had carried out this wish of the Synod in various ways: Personal visits in 1962 by its chairman and the president of the Synod in Australia, South Africa, and Germany; two conferences of theologians, one at our Seminary in Mequon in 1962, the other at Bethany Lutheran College, Mankato, Minnesota, in 1963; a conference in Heidelberg, Germany, in 1964, with President O. J. Naumann, Prof. C. J. Lawrenz, and Prof. O. J. Siegler in attendance; and a continuation of the latter meeting in Limburg, Germany, in 1966, at which President Naumann, Prof. Lawrenz, the undersigned, and two members of our Board for World Missions, Rev. E. Hoenecke and Rev. K. Krauss, who were in Germany in the interest of our Confessional Church there, represented our Synod. Discussions were also held in Frankfurt, Germany, with leaders of the Ev. Lutheran (Old Lutheran) Church (Breslau Synod), chiefly on the doctrine of the Word.

Disturbing Developments

As our Commission reported to the 1967 Saginaw Convention of our Synod: "It had become more and more evident in recent years that the so-called *Einigungssatze* (Statement of Agreement), on the basis of which three Lutheran Free Churches in Germany had established fellowship following World War II, were not regarded as binding among members of the Ev. Lutheran (Old Lutheran) Church (Breslau Synod) in Germany and the Independent Ev. Lutheran Church in Germany, particularly with respect to the *doctrine of Scriptural inerrancy*." It should be added that our Synod had in 1949, on the basis of these *Einigungssatze*, declared itself in fellowship with the Breslau Synod, and so it was only proper and brotherly that we confronted, as we did at Frankfurt in 1966, the leaders of this church with our deep concern over what to us was obviously a departure from the Scriptural position to which they had confessed themselves in 1947. Also the leaders of the Ev. Lutheran Free Church (the Saxon Free Church) were deeply concerned and carried on conversations with the leaders of the Breslau Synod in the matter. In October 1966 the Breslau Synod formally declared itself regarding the binding nature of the *Einigungssatze* in such a way, that our Doctrinal Commission felt constrained to inform this Synod and to report to our own Synod at Saginaw: "In view of the October 1966 resolution of the Ev. Lutheran (Old Lutheran) Church in

Germany, which annulled the binding nature of the 1947 *Einigungssatze* as we understood it, we must regretfully recognize that the basis of our Synod's fellowship with the Ev. Lutheran (Old Lutheran) Church in Germany has been removed."

The Directives of Our 1967 Convention

Citing various reasons, but particularly that "our Commission on Doctrinal Matters has as yet had no opportunity, except through writing, to express its regret concerning the action taken by the Breslau Synod," our Synod at Saginaw last summer resolved: "a) That our Synod refrain at this time from taking action on its fellowship status with the Breslau Synod; . . . b) That our Commission on Doctrinal Matters be encouraged to seek further opportunities through personal representatives to enter into direct discussion with representatives of the Breslau Synod regarding the effect which its resolution of October 1966 has on our continued fellowship relations."

The Participants at the Meeting in Oberursel

It was particularly this directive of the Saginaw Convention that prompted our Doctrinal Commission to request a resumption of the 1966 meetings in Germany and authorized the same three men to represent it. Because it seemed highly advisable to have a representative of our Board for World Missions taking part in the discussions, Executive Secretary Edgar Hoenecke was asked to attend under the auspices of the Doctrinal Commission. Also in attendance was Rev. Karl Krauss, chairman of the Executive Committee for our Church of the Ev. Lutheran Confession in Germany, who arranged his scheduled visit to the field accordingly. At the special request of the leaders of the Breslau Synod representatives from the other two Lutheran free churches of Germany also were included, so that the Federated Lutheran Free Churches were represented as follows: six men from the Saxon Free Church, eight men from the Breslau Synod, and seven men from the Independent Ev. Lutheran Church. Our Confessional Lutheran Church of Germany was represented by Rev. Karl Wengenroth who had attended our Saginaw convention last year. Since one of the matters to be discussed was the constitution of the newly formed Lutheran Church in South Africa, Bishop Georg Schulz and missionary Stillfried Niebuhr of that church had been asked to be present, also at our request and expense President L. Wiesinger of the Ev. Lutheran Free Synod in South Africa, which supports missions in South Africa jointly with the Federated Lutheran Free Churches of Germany.

The Discussions at Oberursel

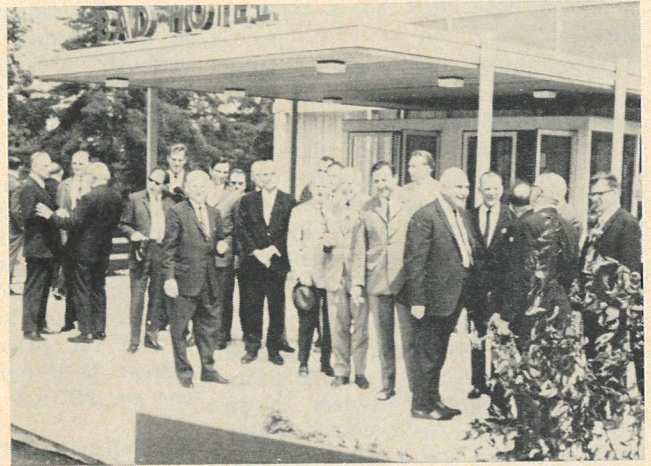
The meeting was held June 18 to 20 in the new Bad Hotel in Oberursel, Germany, only a few blocks from the Seminary. The agenda proposed by our Doctrinal Commission was followed throughout the conference. This included two practical matters: besides the aforementioned constitution of the new South African church, also the matter of stepped-up joint church work by

the Federated Lutheran Free Churches of Germany before there is renewed certainty of complete doctrinal unity. The greater part of the second day was spent on a discussion of the doctrines of the Church and the Ministry, especially on the basis of elaborations our Commission had made in its statement on these doctrines. There was obviously a better understanding of our position in these areas than we had noted previously.

Heartwarming Progress

The entire first day and the last part of the second were devoted to the matter which was our chief concern and for which particularly we had returned to Germany, the matter concerning the binding nature of the *Einigungssätze* of 1947, specifically the absolute inerrancy of the Scriptures. It became obvious as the discussion proceeded that conversations among the three free churches since our previous visit had induced the leaders of the Breslau Synod to move toward a re-establishing of the *Einigungssätze* as originally intended and understood. Evidence of this were not only statements made on the floor, but particularly a *Common Declaration (Gemeinsame Erklärung)* of the Breslau Synod and the Saxon Free Church, which previous to our Oberursel meeting had been presented to and accepted by pastoral conferences of the Saxons and thus far by four of the five pastoral conferences of the Breslau Synod. This gives promise that the *Declaration* will be accepted also by the next general synods of both churches. What was especially heartening to our representatives in this *Declaration* was the statement that henceforth as before the preaching, teaching, and practice in their churches should be in harmony with what was agreed on in the *Einigungssätze*.

While some problems still exist and need to be solved—and this was acknowledged in the *Common Declaration*—in applying the inerrancy of Scripture to the Creation account, especially to the Creation days, our representatives were greatly encouraged by what they had heard, and especially by this *Declaration*. Further encouragement was given when, with only one



Participants at the Oberursel, Germany, meeting of June 18-20, 1968, gathered informally in front of the new Bad Hotel, where the sessions were held.

man abstaining, the assembly by a show of hands declared itself in agreement with the following statement read by Prof. Lawrenz and included in the minutes: "On the basis of the oral expressions and the *Common Declaration* we assume that a restriction of the inerrancy of the Holy Scriptures to statements which refer directly to matters of the Christian faith and the Christian life is repudiated by the here represented Lutheran Free Churches." Subsequently we stated that, should, as we hoped, the troubling 1966 Resolution of the Breslau Synod be replaced by the *Common Declaration*, the judgment of our 1967 convention would no longer hold and that we at present saw no reason for suspending fellowship with the Breslau Synod, but that this matter would have to be reviewed by our entire Doctrinal Commission and could only be definitively dealt with by our Synod in convention. In the meantime we hope and pray that appropriate action will follow upon the assurances given to us at Oberursel.

GERALD HOENECKE

Looking at the Religious World

INFORMATION AND INSIGHT

METHODISTS AND WINE

The specific renunciation of smoking and drinking, traditionally required of Methodists ministers and lay board members, is a thing of the past. This was a resolve of the conference held earlier this year at Dallas which joined the Methodists and the Evangelical United Brethren in the new United Methodist Church.

An emotionally charged debate of the issue stretched over two days of the uniting conference. The arguments of those who favored the traditional requirement are familiar. Opponents most frequently spoke of

the bane of a "double standard" of morality and the blessing of a voluntary "higher standard" of self-discipline. The majority that voted to end the old pledge insisted that no new moral attitude or practice was being espoused. Instead, emphasis was being shifted from a legal to a voluntary approach.

A related resolution that should have passed was rejected. The convention voted down the proposal to permit local congregations to use wine in Holy Communion in place of "the pure unfermented juice of the grape." Here there can be no

doubt that the convention was in error.

COMMON BIBLE

Our readers will no doubt have seen the texts for the proposed common versions of the Lord's Prayer and the Apostles' Creed with their "Save us in the time of trial" and "He went to the dead." The same Lutheran, Protestant, and Roman Catholic representatives are at present working on a common text for the Nicene Creed and for the *Sanc-tus*. Meantime, a similar but much more extensive effort is under way

to reach agreement on a common Bible.

After almost five years of work commissioners appointed by the Roman Church and the United Bible Societies have presented plans, acceptable to their bodies, for joint efforts in preparing Bible versions in all of the 2,200 world tongues, of which almost 1000 at present have no Bible translations.

The agreement calls for joint Roman and Protestant committees working at three levels in every language undertaking: scholars to do the translating, reviewers to judge the translation, and a large consultative group to render final approval. Formal title of the agreement is "Guiding Principles for Interconfessional Cooperation in Translating the Bible."

There are obvious advantages in having such a common version of the Bible in each language. A much greater benefit from these preliminary steps, however, would be intensified and accelerated efforts to produce Bibles in the 1000 languages and dialects in which no translations are as yet available.

MINICREED

At this writing the convention of the United Church of Canada was considering a contemporary creed proposed by its Committee on Christian Faith. Containing even fewer words than the Apostles' Creed, this newly drafted statement reads:

Man is not alone; he lives in God's world. We believe in God: who created and is creating, who has come in the true man, Jesus, to reconcile and renew, who works within us and among us by his Spirit. We trust him. He calls us to be his Church: to celebrate his presence, to love and serve others, to seek justice and resist evil. We proclaim his Kingdom. In life, in death, in life beyond death He is with us. We are not alone; we believe in God.

As even one reading will indicate, the smallness of this modern creed stretches beyond mere word count to the more important matters of content and clarity. The theology is thin to the extreme. Sin is not mentioned, and there is only the vaguest of references to Christ's work of redemption.

If this creedal innovation finds any favor at all, it will serve to demon-

strate the sad state of Christianity in this century. That it should be seriously proposed to the United Church of Canada by one of its committees, reveals much about that church body.

The United Church of Canada was formed in 1925 by a merger of that country's Congregational, Methodist, and Presbyterian churches, one of the most ambitious church mergers this continent has seen. If in the church the price of the maximum merger is a minimum creed, it is one we will not wish to pay.

KÜNG ON THE CHURCH

Since the Reformation a crucial point of difference between Rome and Lutherans has been our full appreciation of the royal priesthood of all believers and Rome's overemphasis of the role of ordained priests. What follows is a very recent statement on the issue.

We have seen how the whole Church, how all Christians form a priesthood in the real original sense of the word, and thus have direct access to God. . . . Those who are empowered to exercise a particular pastoral ministry in the Church are not, at least as far as the New Testament tells us, a separate caste of consecrated priests, as they often are in primitive religions. They do not act as mediators between God and the people by means of ritual actions which they alone can perform. . . . In the Church of Jesus Christ, who is the only high priest and mediator, all the faithful are priests and clergy.

This reads like good Lutheran theology. It was written by a Roman scholar, Dr. Hans Küng, dean of the Catholic Theological Faculty at the University of Tübingen, and appears in his most recent book, *The Church*, published by Sheed and Ward, New York, last year. The book has been hailed as a theological classic. The review in the June *Catholic World* predicts: "*The Church* should certainly rank as one of the top ten books of theology for 1968."

Does the Church of Rome accept Küng's claim that the ordained ministry dare not displace the universal priesthood or, as he calls it, the "charism-inspired ministry"? It is reported that the Vatican's Congregation for the Doctrine of the Faith issued a *monitum* or warning after

the original German edition appeared, asking that there be no translations or reproductions in other languages. Also unheeded was an invitation to Küng to come to Rome for a discussion and explanation.

Thus it appears that official Rome does not favor the Biblical doctrine of the universal priesthood any more now than it did in Luther's day. In spite of this disfavor, it is to be hoped that many of Rome's members come to an appreciation of this truth, even at this late date. That would bring them much greater benefits than any narrow dissent from the latest papal encyclical on birth control.

DISCIPLES' DILEMMA

While this issue is reaching its readers, the annual assembly of the International Convention of Christian Churches (Disciples of Christ) will be convening in Kansas City to take action on a proposal that could change completely the character of this unique church body.

The Disciples or Campbellites, as they were known formerly, have since their founding in the early 1800's stressed the autonomy of the local congregation and have resisted any form of synodical supervision or authority. So loose is the national organization that almost half of the 8000 congregations have to be listed as "nonparticipating."

Now a restructure plan providing for a constitution to be adopted by a national convention without congregational referendum is being proposed. It is to embrace all congregations on the list at convention time. Already over 1000 congregations have withdrawn and there is a likelihood that the church body could lose half its reported membership of under 2,000,000.

Why should the church leaders propose a plan so contrary to the traditions of the body and so costly as far as membership rolls are concerned? The answer seems to lie in hopes and plans to shepherd the individualistic Disciples into the great merger being planned under the name Consultation on Church Union (COCU). For that more organization is needed than was previously available.

One does not have to be a member or a friend of the denomination to deplore such merger machinations. Again, it is a case of conflict and

disunity being caused in the name of church union.

NEW MORALITY — HOW NEW, HOW MORAL?

The religious revolution that is upsetting the churches involves not only doctrines and mergers but also ethics and morality. It proclaims a "new morality" that is supposed to guide daily living away from a mere, matter-of-fact observance of commands into a nobler situation where love for others replaces the laws of God and man and where persons mean more than principles in determining what is right and wrong.

While any ethics ought to involve the whole breadth and depth of daily living, the advocates of the "new morality" seem most strangely and almost exclusively to be involved in matters of sex. The threat their

theories, therefore, pose for the young who come under their influence on college campuses is real and considerable.

As is so often the case with false views, this one contains just enough of the germ of truth to appear palatable and attractive. Our sanctified life of faith is to be guided by love for God and neighbor. Faith works by love. Without charity we are nothing.

However, there are other sides to sanctification. We have learned a threefold definition for a good work: what is done by a believer out of love according to God's will. What God has demanded or forbidden in His Law stands. Trying situations, personal relations, human emotions cannot render the demand omittable or the prohibition permissible.

The "new morality" is new in that it responds and corresponds to this age's opposition to the formal, the absolute, and the constant. The present age is devoted to the results of experiment and test. Its interest is development and evolvment on all fronts.

And yet this "new morality" is as old as the first stirrings of anti-nomianism in the Christian Church that sought to outlaw the Law. It was hinted at already in that ancient age when Socrates asked his questions about the propriety of stealing the sword of the suicidally inclined friend. In fact, an example of this attitude is to be found in Adam's rebellion against God in Eden.

The "new morality" is as old and immoral as that.

EDWARD C. FREDRICH

Eighty-Fourth Convention of the Michigan District

On June 10-13, 1968, the Eighty-fourth Convention of the Michigan District was held at Michigan Lutheran Seminary, Saginaw. Upon officially declaring the Convention in session, Rev. Waldemar Zarling based his thoughts on Hebrews 12:1,2 as he delivered his presidential report.

An Admonition to Greater Zeal from the President

President Zarling reported that since our Wisconsin Synod has taken a confessional stand against liberal theology, the Lord has granted us further service in His kingdom by opening doors which are worldwide in scope. He encouraged the assembled pastors, teachers, and lay delegates to use the time God has granted us by carrying the Gospel message to the unchurched and by intensifying the kingdom in the hearts of believers. It was pointed out that although the initiating and the strengthening of faith is in God's hand, we can drag along great weights in the race for souls by attitudes of indifference, of irresponsibility, or of unwillingness. Our task, President Zarling suggested, becomes easier by "Looking unto Jesus." He is our Prophet, Priest, and King. He is also our example. We are motivated by the great cloud of witnesses, those heroes of faith of Biblical history as well as those of more recent centuries.

A History of the District, The Essay Topic

Pastor K. Krauss, Emanuel Lutheran Church, Lansing, delivered an essay to the Convention entitled, "A History of the Michigan District." He traced in his essay the early efforts of the Michigan Synod to find fellowship in the Gospel, while at the same time retaining allegiance to the Scriptural principles of fellowship. Pastor Krauss noted the close connection that prevailed between the Michigan Synod and the Michigan Lutheran Seminary in Saginaw, pointing out that their fortunes often waxed and waned together. The Convention's appreciation to the essayist was indicated by a rising vote of thanks.

A Time of Almost Unbelievable Mission Opportunity

The report of the District Mission Board reflected the fact that our Synod and District is in a time of almost unbelievable potential growth. The extensive work of the District Mission Board in the wide field it serves from Michigan to the East Coast and south to Florida was reported to the assembly. Pastor D. Gieschen, chairman of the District Mission Board, noted in his detailed report that five graduate missionaries were granted to our District and that six congregations have received mission status. These include Montrose, Jackson, Portage, and

Shelby, all in Michigan, Pittsfield, Massachusetts, and Hartford, Connecticut. It was sadly noted that the shortage of men and money and the rising building costs continue to hamper our mission program. Every effort should be made to continue to increase our stewardship of giving and to gain more full-time workers for the church.

A memorial from the Florida Conference was presented to the Convention urging that the Michigan District memorialize the Wisconsin Ev. Lutheran Synod to grant Mission District status to the Florida Conference of the Michigan District.

Welfare and Education

The chairman of the Committee on Michigan District Welfare Activities, Pastor Kenneth Vertz, reported on the need, feasibility, program, and cost of child and family service with the recommendation that because an agency of our own Synod is lacking and because members of our District are using the services of the Michigan Lutheran Children's Friend Society that our members and congregations be encouraged more fully to underwrite the costs of this agency expended in behalf of the members of our Synod. The report was adopted.

Reporting for the District Board of Education, Prof. W. Arras informed the delegates of God's continued blessing upon our Synod and

the District in the furtherance of Christian education. Four congregations have established new schools during the biennium, another congregation's school has joined our number although the congregation is not yet a member of our Synod, and five congregations plan to open Christian day schools. St. Paul's Lutheran Church, Sodus, Michigan is one of the five, having dedicated a two-room school in July 1968. This fall the Michigan District will have 33 Christian day schools in operation.

Wholehearted Support for "Called to Serve"

Pastor K. Biedenbender presented the report of the Committee on Financial Matters to the Convention. It was noted that the Board of Trustees' resolution to curtail all building projects not already begun was considered necessary of support by the Conference of Presidents and the Coordinating Council. It was also sadly noted that it appears that we

as Christians are not measuring up to our real potential for giving, and that there is therefore a widening gap between Synodical receipts and disbursements. Because the proposed "Called To Serve" program offers opportunity to develop local stewardship thrusts, it was recommended that the District go on record as "supporting wholeheartedly the purpose, intent, and goals of the Conference of Presidents' proposed 'Called To Serve' Program." It was also resolved that each pastor, teacher, and layman attending the Convention lend his earnest support to the local implementation of the purpose, intent, and goals of the program, and each congregation in our District cooperate fully in carrying out the purpose, intent, and goals of the "Called To Serve" Program. The report was adopted after considerable discussion.

Other important items considered by the Convention included the reports on membership in the District, the expanding of our world mission

fields, increasing enrollments at our worker-training institutions, communications of our Doctrinal Commission with various Lutheran bodies, and the work of several committees such as the Board for Information and Stewardship, the Commission on Evangelism, the Board for Student Aid, and the Board of Support.

Elections

The District elected the following officers for the next biennium: Pastor Waldemar Zarling of Benton Harbor, president; Pastor John Brenner of Bay City, first vice-president; Pastor Robert Mueller of Livonia, second vice-president; Pastor K. Haag, Kenton, Ohio, secretary; and Mr. Werner John, District Cashier.

May the Spirit of God fill us with a greater zeal and devotion to carry out His saving work to the glory of our gracious God that we might stand among the great cloud of witnesses giving praise and honor to His holy name!

RICHARD W. MACKAIN

Opening Services at Northwestern Lutheran Academy Mobridge, South Dakota

The 41st school year of Northwestern Lutheran Academy began on August 27 under circumstances which gave evidence of the manifest blessings of the Lord. The Academy, which is the western outpost of our Synod's secondary educational system, has been favored with one of the largest enrollments of its history. Forty-five new students, representing 11 states, have increased the student body 20 per cent over that of a year ago. We are grateful for this, and especially so in view of the fact that over one-half of the incoming new students have indicated the intention of preparing themselves for service in the Lord's Vineyard.

We are rejoicing, too, because the year has begun with the installation of our new president, Professor Daniel Malchow and of two new assistant instructors, Vicar Ronald Gosdeck from our Theological Seminary and Mr. Walter Zimmermann, a graduate of Dr. Martin Luther College. The installation service was conducted by the Rev. David Krenke, chairman of the Academy Board of Control. On the basis of Colossians 1:7 he exhorted faculty members and students to faithful service in their

manifold tasks by encouraging them to remember that abiding success is assured to those who do all in the name of the Lord Jesus and who remain thankfully appreciative of the Lord's blessings on their efforts.

Professor K. G. Sievert, who has served as acting president of the school during the past two years, was in charge of the liturgical portion of the opening service. We are grateful to our merciful Lord who has sustained Professor Sievert during the past 40 years of faithful ministry at the Academy, and we pray that God would continue to keep him in His grace.

The hymn "With the Lord Begin Thy Task" set the theme of the opening service. May the year which has thus begun indeed redound to the glory of God and to the eternal welfare of the students, faculty, and all friends of Northwestern Lutheran Academy!

W. B. TEN BROEK

Briefs

(Continued from page 310)

light of Scripture on these matters. The second in a series of four arti-

cles by the president of Wisconsin Lutheran Seminary is found on page 316 of this issue. Readers looking for clarity on these critical issues of our day will not want to miss this series.

* * *

"WE TURN TO THE PSALTER" is the title of a new series of articles by Contributing Editor Philip Janke. This issue of The Northwestern Lutheran brings the second article in this series. Pastor Janke's previous series, as many of our readers will recall, was "Hidden Gems in Our Hymns."

"We Turn to the Psalter" is designed to show how the Book of Psalms, a divinely inspired treasury of prayers and hymns, can be used in a practical way by all of us in our daily lives. Pastor Janke, who serves Bethlehem Ev. Lutheran Church in Menomonee Falls, Wisconsin, will in this new series show that in the Psalter God offers us words of comfort, encouragement, inspiration, and hope in our pilgrimage through this world of sin and sorrow. In addition, however, He provides us here with appropriate words by which we may speak to Him in prayers of petition, thanksgiving, and praise. Pastor Janke's article appears on page 317.

DEDICATION

Wisconsin Lutheran Seminary Library

God willing, the dedication of our new Seminary library building is to take place on Sunday, October 13, 1968. The dedicatory service is to be held at 3:00 P.M. on the Seminary grounds at Mequon, Wisconsin.

It is our hope that many members from the congregations of our Synod will be able to participate in this service of thanksgiving. God's grace has permitted and enabled us to provide our Theological Seminary with a valuable facility through our Missio Dei offering.

CARL LAWRENZ, President

NEW MATERIALS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

The Council of Nicaea FS-320-CON, playing time 26 min., cl. 33-1/3 rpm record. This filmstrip, produced by the United Church Press, is designed as an eyewitness, documentary account of the first major church council, which was held in 325 A.D. in Nicaea in Asia Minor. From this meeting of about 300 church leaders, the basic form of the Nicene Creed emerged. This filmstrip should not be used alone, but as part of a larger study of the Nicene Creed. The audience should be given some advance instruction to acquaint them with the history of Constantine, Arius, Alexander, and Athanasius and some geographical information. Use of this audio-visual aid will require a good deal of additional research and preparation, but the effort should prove to be very worthwhile.

FALL PASTORS' INSTITUTE

The 1968 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wis., is scheduled to be held on five Mondays, beginning with Oct. 7 and ending with Nov. 11. Because of the meeting of the WELS-ELS Forum on Oct. 21, no institute session will be held on that date. Two lectures will be given on each of the five Mondays beginning at 1:30 p.m. and ending at 4:30 p.m. Prof. Carl J. Lawrenz will present "An Exegetical Study of the Biblical Account of the Fall with Reference to Contemporary Interpretation." Prof. Wilbert R. Gawrisch will lecture on "Current Trends in Roman Catholic Theology."

The registration fee for the Institute is \$5. Reservations are to be sent to Prof. Carl J. Lawrenz, President, 11831 N. Seminary Dr. 65W, Mequon, Wis., 53092.

Emil G. Toepel, Secretary
Seminary Board of Control

NOTICE

The next regular meeting of the full BOARD OF TRUSTEES is scheduled for October 14 and 15, 1968.

Business to be acted upon should be in the hands of the Chairman of the Board of Trustees or its Executive Secretary at least 10 days before the scheduled meeting. Norbert E. Paustian, Secretary
Board of Trustees

CHANGE OF ADDRESS

Teachers

Buch, Marcus F.
520 Superior Avenue
Tomah, Wis. 54660

Dux, Norman E.
3918 Stevens Ave. S.
Minneapolis, Minn. 55409

Graf, Gary
213 Coffman Ave.
Fond du Lac, Wis. 54935

Gronholz, Jerry
1301 Madison St.
La Crosse, Wis. 54601

Jenswold, John
706 Madison St.
Watertown, Wis. 53094

Kugler, Robert
514 McLean Avenue
Tomah, Wis. 54660

Nolte, John P.
113 W. Brownell St.
Tomah, Wis. 54660

Ottenbacher, Kenneth
285 1/2 Harrison St.
Waterloo, Wis. 53594

Saatkamp, Gary
2310 Independence Lane
Madison, Wis. 53704

Sprengeler, Arthur
315 N. 16th St.
La Crosse, Wis. 54601

Wilde, Merlin
R. 2, Box 423
West Bend, Wis. 53095

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastor

Balza, William, as pastor of Our Savior's Ev. Lutheran Church, Marlette, Mich., by D. G. Schmeling, assisted by H. Kuske, O. Maasch, J. Ehlert; Aug. 11, 1968.

Installed

Pastors

Balza, William, as pastor of St. James Ev. Lutheran Church, North Branch, Mich., by D. G. Schmeling, assisted by O. Maasch, H. Kuske, G. Struck; Aug. 11, 1968.

Kosanke, Frederic G., as pastor of First Ev. Lutheran Church, Elkhorn, Wis., by D. W. Meier, assisted by H. Wiedmann and D. Witte; Aug. 4, 1968.

Manteufel, Julius, as pastor of Emanuel Ev. Lutheran Church, Kolberg, Wis., by W. E. Gaulke, assisted by C. W. Voss, A. A. Schabow, O. C. Henning, T. Baganz; Sept. 8, 1968.

Parcher, John, as pastor of Immanuel Ev. Lutheran Church, La Crosse, Wis., by Wayne Schmidt, assisted by F. Miller, L. Lambert, G. Albrecht, E. Zehms; Aug. 11, 1968.

Serwe, Cyrill, as pastor of Zion Ev. Lutheran Church, Eitzen, Minn., and of St. Peter Ev. Lutheran Church, Caledonia, Minn., by Lloyd Lambert, assisted by G. Albrecht, F. Werner, R. Kant; Sept. 1, 1968.

Sievert, Robert, as pastor of St. Paul's Ev. Lutheran Church, Onalaska, Wis., by R. A. Siegler; Sept. 1, 1968.

Professor

Malchow, Daniel W., as president of Northwestern Lutheran Academy, Moberg, S. Dak., by D. Krenke; Aug. 27, 1968.

Teachers

Gronholz, Jerry, as teacher in First Ev. Lutheran School, La Crosse, Wis., by F. Miller; Sept. 1, 1968.

Jenswold, John, as teacher in St. Mark's Ev. Lutheran School, Watertown, Wis., by H. Paustian and H. Wicke; Aug. 25, 1968.

Kirk, Daniel, as principal of Emanuel Ev. Lutheran School, Flint, Mich., by J. Spaude; Aug. 25, 1968.

Kuether, Lynn, as teacher in St. Matthew's Ev. Lutheran School, Niles, Ill., by H. N. Henke; Aug. 18, 1968.

Luetke, David, as instructor in Luther High School, Onalaska, Wis., by W. Paustian; Aug. 22, 1968.

Ottenbacher, Kenneth, as teacher in St. John's Ev. Lutheran School, Waterloo, Wis., by H. Essmann; Aug. 25, 1968.

Saatkamp, Gary, as teacher in Eastside Ev. Lutheran School, Madison, Wis., by K. G. Bast; Aug. 25, 1968.

Scheibe, Warren R., as teacher in Emanuel Ev. Lutheran School, Flint, Mich., by J. Spaude; Aug. 25, 1968.

Schmeling, Daniel, as instructor in St. Croix Lutheran High School, West St. Paul, Minn., by E. A. Knief; Sept. 4, 1968.

Scriver, Neil, as instructor in Luther High School, Onalaska, Wis., by W. Paustian; Aug. 22, 1968.

Sprengeler, Arthur, as teacher in First Ev. Lutheran School, La Crosse, Wis., by F. Miller; Sept. 1, 1968.

Tank, James, as teacher in First German Ev. Lutheran School, Manitowoc, Wis., by N. W. Kock; Aug. 4, 1968.

Tetmeyer, Stephen, as teacher in St. Lucas Ev. Lutheran School, Milwaukee, Wis., by R. G. Johnston; Aug. 20, 1968.

Wolff, Herbert, as teacher in St. Paul's Ev. Lutheran School, New Ulm, Minn., by T. Henning, assisted by W. J. Schmidt; Aug. 25, 1968.

CHANGE OF ADDRESS

Pastors

Borchardt, Paul V.
2108 North 27th St.
Sheboygan, Wis. 53081

Kosanke, Frederic G.
Route 2, Box 366A
Elkhorn, Wis. 53121

Professor

Malchow, Daniel W.
917 Tenth Ave., West
Moberg, S. Dak. 57601

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 Warden
Detroit, Mich. 48224

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

SERVICES AT FT. LEONARD WOOD, MO.

Pastor Roger Zehms conducts worship services on the 2nd Sunday of the month at Ft. Leonard Wood. Place: Chapel No. 10, 633 Iowa, at 1930 hours.

SERVICES AT FT. CAMPBELL, KY.

Pastor Roger Zehms conducts worship services at Ft. Campbell on the last Sunday of the month in Bldg. 2403, Chapel No. 6, 18th and Indiana, at 1645 hours.

BETHESDA LUTHERAN HOME

Immediate openings for individuals desiring employment in a family atmosphere. Applicants may be either male or female, single or married. No previous experience required. On-the-job training is provided.

The following positions are available:
1. Ward Parents and Nurses' Aides.
2. Registered Nurses.
3. LPN's.
4. Kitchen Help.

Benefits include group insurance, paid holidays, paid sick leave and two weeks of paid vacation annually.

For more information, contact the Personnel Manager, Bethesda Lutheran Home, 700 Hoffman Drive, Watertown, Wis. 53094.

NORTHWESTERN LUTHERAN DEADLINE

Please note that the deadline for *The Northwestern Lutheran* is three weeks before the date of publication. Thus, for example, materials and announcements intended for the issue dated October 27 must be in the Editor's hands by October 7. If pictures are included with the material, an additional 5 days must be allowed for processing. Conference secretaries and others responsible for publishing announcements or official notices are particularly urged to bear this in mind in order to avoid disappointment.

Wilbert R. Gawrisch
Acting Editor

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN PASTORAL CONFERENCE

Date: Oct. 22 and 23, 1968.
Place: Trinity, Aberdeen, S. Dak.
Opening Session: 10 a.m., CDT.
Communion Service: Oct. 22, 7:30 p.m.
W. Sprengeler (H. Birner, alternate).
Agenda: Exegesis of James 3, D. Neumann;
Divine and Faith Healing, W. Russow;
The Bible Class, M. Putz; Book Report,
L. Dobberstein.
Arnold Lemke, Secretary

MICHIGAN

MICHIGAN DISTRICT TEACHERS' CONFERENCE

Time: Oct. 9-11, 1968.
Place: St. John's Lutheran School, Westland,
Mich.
Agenda: Developing Christian Attitudes in
History Since World War I, Prof. T. Hart-
wig; Training Children to Apply Christian
Principles of Social Life, R. Stoltz;
Instilling Love of Worship Into Our
Christian Day School Children, A. Heyer;
Grading Systems, C. Smart and R. Manthe;
Music Programs in Our Schools, R. Bame;
In-Service Training of Teachers Through
Faculty Meetings, V. Raasch; Art Demon-
stration With Divergent Art Media, B.
Mulinix.
Milton Bugbee, Secretary

MINNESOTA

REDWOOD FALLS PASTORAL CONFERENCE

Date: Tues., Oct. 1, 1968.
Time: 9 a.m.
Place: St. Paul's Church, Arlington, Minn.;
J. Bradtke, host pastor.
Agenda: I Tim. 1:2-11, D. Zimmermann;
The Seventh Commandment in Luther's
Large Catechism, A. Jannusch; A study of
"This We Believe," O. Engel.
Send excuses to the host pastor.
D. W. Arndt, Secretary

NEBRASKA

ROSEBUD PASTORAL CONFERENCE

Date: Oct. 8 and 9, 1968.
Place: Carlock, S. Dak. (Peace).
Host Pastor: J. M. Engel.
Preacher: W. Leerssen (M. Doelger, alter-
nate).
Devotions: J. M. Engel.
Papers: Combating Evolutionism as Taught
in our Public Schools, J. M. Engel; Exe-
gesis of James 2:14-26, N. Paul; Review
of Luther's "Bondage of the Will," R.
Kuckhahn (alternate paper).
M. F. Doelger, Secretary

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NEBRASKA DISTRICT TEACHERS' CONFERENCE

Date: Oct. 10 and 11, 1968.
Place: Good Shepherd Church, Omaha, Nebr.
Time: 9 a.m.
Agenda: Promoting the Christian Day School,
W. Helmreich; The Teacher and His Re-
lationship to the Congregation, J. Isch;
Grading and Report Cards, K. Krause;
Review of Children's Literature, R. Menk
and N. Springstroh; Christian Steward-
ship as Taught to and Practiced by Our
Children, Pastor J. Jeske; various reports.
D. Hennig, Program Chairman

NORTHERN WISCONSIN

LAKE SUPERIOR PASTORAL CONFERENCE

Date: Oct. 15 and 16, 1968.
Time: 9:30 a.m. CDST.
Place: Holy Cross, Daggett, Mich.; J. Kieck-
er, pastor.
Communion service: Tues., 7:30 p.m.
Preacher: G. Kionka (alternate, E. Kitz-
row).
Agenda: Exegesis, Gen. 33, H. Koch; Gen.
34, D. Tills (future); "Adiaphora" cf. Rom.
14, J. Wendland; Sermon Critique, P.
Huebner; Exegesis, I Pet. 1, W. Zink;
I Pet. 2, W. Steffenhagen; "Stewards of
The Mysteries Of God," T. Hoffmann.
V. N. Voss, Secretary

PACIFIC NORTHWEST

THE JOINT TEACHER'S CONFERENCE of the WISCONSIN AND EVANGELICAL LUTHERAN SYNODS in the PACIFIC NORTHWEST

Date: Oct. 10 and 11, 1968.
Time: 8:30 a.m.
Place: Lakewood Lutheran School, Tacoma,
Wash.
Agenda: Guest speaker, Prof. Arthur Schulz,
Dr. Martin Luther College; Practical Art
Lesson, Mrs. Iver Johnson; Paper on the
Stewardship of Time, Pastor T. R. Adas-
check; Paper and Demonstration on Per-
ception, Naomi Breiling, and Judith Win-
ter.
Judith Winter, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: Sept. 30, 1968.
Place: Bethlehem, Menomonee Falls, N84
W15252 Menomonee Ave.
Host pastor: P. R. Janke.
Preacher: R. Stiemke (A. Tacke, alternate).
Agenda: Exegesis of I Pet. 2:1-10, T. Horne-
ber; An Evaluation of the Term: "Christ's
Ministry to the Whole Man," I. Habeck;
Guidelines Toward Uniformity in the
Practice of Granting Transfers and Re-
leases, E. Pankow, R. Seeger; Spiritual
Care of the Alcoholic on the Basis of
God's Word, A. Halboth.
H. Winterstein, Secretary

METROPOLITAN MILWAUKEE LUTHERAN TEACHERS' CONFERENCE

Date: Oct. 4, 1968.
Time: 9 a.m.
Place: St. Paul's Lutheran School, 6881
S. 51st St., Franklin, Wis.
Agenda: "Should We Recommend the New
Concordia Catechism Series?" Rev. Paul
G. Eckert; "Counseling the Disturbed
Child," Kenneth Pahne.
James A. Behmer, Secretary

WESTERN WISCONSIN

CHIPPEWA RIVER DELEGATE CONFERENCE

Date: Oct. 6, 1968.
Place: St. Paul's Church, Bloomer, Wis.
Agenda: Report of Western Wisconsin Dis-
trict Convention —
(a) Institutions, Pastor B. Borgschatz;
(b) Missions, Pastor R. Weber;
(c) Finances, Pastor F. Kogler.
Essay: Duties of the Church Council, Pastor
A. Schulz.
Alvin E. Schulz
Recording Secretary

CENTRAL PASTORAL CONFERENCE

Date: Oct. 22, 1968.
Place: St. John's, Whitewater, Wis.
Preacher: Henry Paustian (alternate, Marcus
Koepsell).
Time: 9 a.m.
Agenda: Exegesis on Acts 6 by Pastor
Ronald Ehlert; How can the Board for
Information and Stewardship best serve
our congregations, by Pastor Paul Wilde;
The Lutheran Church in Germany, by
Prof. John Sullivan.
Wernor E. Wagner, Secretary

WISCONSIN STATE TEACHERS CONFERENCE Wisconsin Evangelical Lutheran Synod Wisconsin Lutheran High School Milwaukee, Wisconsin November 7 and 8, 1968

PROGRAM

THURSDAY

9:00- 9:50 — Opening Service
Pastor E. Breiling
Organist: L. Marowsky
9:50-10:00 — Announcements
10:00-11:30 — The Teacher's Approach to the
Doctrine of Confession and
Absolution, Dr. S. Becker
11:30- 1:30 — Noon Hour and Displays
1:30- 1:40 — Devotions
1:40- 2:15 — Board of Education, Business
Meeting, Elections
2:15- 2:30 — Dismiss to Assemble for Sec-
tional Discussions
2:30- 4:30 — Have You Tried This? Group
Discussions

FRIDAY

9:00- 9:15 — Devotions and Announcements
9:15-10:15 — God-pleasing Discipline in the
School, E. Wilde
10:15-11:00 — Sectional Discussions of Becker
Wilde Papers (Same Rooms)
11:00-11:45 — Visual Aids
11:45- 1:00 — Noon Hour
1:00- 1:15 — Devotion and Announcements
1:15- 2:45 — The Christian in the Space Age,
W. M. Overn
2:45- 3:00 — Unfinished Business
3:00 — Closing Devotion