



THE NORTHWESTERN

# Lutheran

January 5, 1969

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# BRIEFS by the Editor

**HAPPY NEW YEAR!** For how many this greeting represents nothing more than an empty, hollow hope, the vain wish that the new year might bring better "luck" than the old!

For us Christians, however, "Happy New Year!" is no trite and empty phrase. It is not for us, as it is for so many, a mere whistling in the dark. When we Christians use this greeting, it does not represent the baseless wishful thinking of a boisterous New Year's Eve celebrant.

In Christian usage "Happy New Year!" is a benediction. Christians will fill these words with a significant meaning. They will use this greeting in the spirit of Paul's words to the Philippians, "Rejoice in the Lord alway: and again I say, Rejoice!" They know that the basis for all happiness and joy is "the peace of God, which passeth all understanding."

No matter what troubles, what hardships, what disappointments, what sickness, what sorrows 1969 may have in store for us personally on God's calendar, we can be certain that it will be for us and for all our

fellow Christians a happy new year if we recognize it as an added time of grace. A new year is a new opportunity for us to draw water out of the wells of salvation. We can, therefore, enter the new year joyfully confessing with Isaiah, "Behold, God is my salvation; I will trust and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation."

Voicing that joyous confidence and that sure and certain hope, we Christians greet one another with the prayer that the coming year may bring a deeper appreciation of God's salvation and a greater joy in the blessings of His grace. **Happy New Year!**

\* \* \*

THE 75TH ANNIVERSARY of our Synod's mission among the Apache Indians of Arizona is reported by veteran Missionary H. E. Rosin on page 5. This milestone reminds us that for three quarters of a century God has blessed this phase of our Synodical work. How slow and difficult the beginnings were! Yet over the years God has

continually demonstrated His faithfulness to His promise, "My Word shall not return unto me void." The latest statistics report 3291 souls as members of our Synod in the Apache Field.

In the interest of this mission undertaking, our missionaries publish *The Apache Lutheran*, an interesting monthly magazine for which we most warmly encourage our readers to subscribe. The subscription price is only \$1.00 per year. Subscriptions may be sent to *The Apache Lutheran*, Peridot Lutheran Mission, Peridot, Arizona 85542.

\* \* \*

OUR MAILBAG recently brought the following letter from one of our subscribers, which we wish to share with our readers in order that all of us might more fully appreciate the blessings that we have from God as members of the Wisconsin Synod, blessings that we have in no way deserved but which are ours purely by God's grace:

"A letter of appreciation is easy to put off, but after 2½ years I am finally writing.

"About 2½ years ago my husband and I and our 4 children . . . joined the Wisconsin Synod. My first big thrill was when I received the first Northwestern Lutheran. It was wonderful from cover to cover, and each issue since has been the same. How-

(Continued on page 13)

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

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# Editorials

**The Death of a Church College** Church colleges, fearful of being priced out of the educational market, are looking to Washington and to state capitols for the funds that will provide them with the facilities they need to remain competitive with state-supported educational institutions. The price the Lutheran, or Catholic, or Baptist college, or any other denominational college, pays for full access to state and federal funds is the renunciation of its denominational citizenship. It must cut its ties with its parent church body. Such severance will alter its educational purpose, its campus life, its student body, its course of study, its faculty, and its governing board.

Hartwick College, an LCA school, has taken this step. Baylor University, has taken a partial step in the same direction. Other denominational colleges are likewise preparing to sacrifice their Christian birthright for material gain.

And *sacrifice* it is, a tragic sacrifice. The president of Concordia College, Moorhead, Minnesota, Joseph L. Knutson, has written in a similar connection, "The real tragedy, however, is that not only are American church colleges losing their denominational distinctiveness but their basic Christian orientation and character." A Lutheran college, by undenominationalizing itself, is no longer Lutheran, no longer confessional; as a school it is not even Christian any more.

The loss to students at a de-Christianized college is grievous. There are no more worship services on the campus, Christ is no longer preached, the Word of God no longer sets the moral standards, the spiritual interpretation of life is screened out of the classroom, the Christian community ceases to exist.

The loss to a church body is a heavy one. Graduates of church colleges can be pillars in their congregations. They can be expected to be informed, to be church-minded, and to be articulate defenders of the faith. Many of them have become modern-day Aarons and Hurs, holding up the arms of the ministry in their parishes. The loss of such graduates impoverishes a congregation.

The loss to the nation is also tragic. If a stable, righteous social order is to survive, it will need to rely heavily on enlightened citizens whose lives are guided by Christian precepts. A nation needs the vital strength that Christian college graduates with high spiritual and moral principles can supply. In a decaying society they can be the salt that preserves the decencies of life. Among the confused, half-cocked gropers being let out on society by the nation's colleges, Christian men and women from church colleges can be guiding beacons for a benighted culture.

The church college that disowns itself for monetary gain not only commits spiritual suicide; it also cops out on the Church and on society in general.

CARLETON TOPPE

**Catholic Unrest Too** The unrest that has so seriously been troubling the schools and colleges, communities, political parties, and whole nations, has not spared the Catholic Church. Hundreds of parish priests have resigned in the last few years, and some have married. A prominent Catholic theologian in England resigned his post and took a wife. A rich widow marries a very rich divorced man, and a Cardinal takes her part against the Pope at Rome. There is a strong sentiment among priests for allowing priests to marry and remain in the priesthood. Catholic schools have closed their doors because there is a shortage of teaching Sisters and the parishes cannot afford to pay the high salaries of lay teachers. Some nuns have discarded their distinctive garb and are appearing in modern dress. Many devout Catholics are distressed by the change from Latin to English in the liturgy of the Mass. Fourteen priests in Texas have rebelled against their bishop and demand his resignation. And so on.

This unrest, most of it appearing shortly after the Vatican Council of 1962, is however, not to be compared with the storm occasioned by the first Vatican Council of 1869/70. The chief business of that Council was to proclaim the doctrine of the infallibility of the Pope at Rome. This doctrine states that when the Pope, in the exercise of his office, makes a decision about faith and morals, he is infallible, and Catholics must accept that doctrine as divine truth.

That proposal started a storm that really shook the Catholic Church. The heads of every government in Europe were set against any such increase in the Pope's authority. Within the Catholic Church, one of its most prominent theologians, J. J. Doellinger, professor of theology at the Catholic university in Munich, was the chief antagonist of the new doctrine. He fought it vigorously in the public press. "Thousands think as I do," he said. He was excommunicated, and under his leadership a substantial number of Catholics rebelled and formed independent congregations, although they still insisted that they were the real Catholics and had not left the Church. They called themselves Old Catholics and had congregations in France, Germany, Switzerland, Holland, and the United States. Old Catholic congregations are still in existence a full century after the storm.

The Catholic Church weathered the hurricane of 1870, and it will take the present storm of unrest in its stride. The Catholic Church may yield to pressure and effect some unimportant changes and reforms, but there will hardly be any significant change in its fundamental character.

ERWIN E. KOWALKE

\* \* \*

**"Scholars" and the Purple Cow** A hoary issue of the Northwestern College student publication, *The Black And Red* (March 1935),

(Continued on page 14)



## Studies in God's Word

### An Ancient Warning for a New Year—II Peter 2: 1-3

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you.

Peter's pen pictures of conditions in the Church is as up to date as January 1969. A hymn writer put it thus: "By schisms rent asunder, by heresies distressed." In fact, we must admit that the situation cannot get much worse in outward Christendom as far as loyalty to the truth of God is concerned than we find it at the beginning of this new year.

We know that we are ridiculed for insisting that all teaching in the Church must be in agreement with God's Word. We are spoken of as reactionaries, never open to new ideas.

Perhaps in the past some of our congregations were rather inflexible when they faced the problem of changing from the German to the English, from a system of set dues to the envelope system, from the custom of having the men commune first to that of the family communing together. Let's admit that in many of these matters we could have yielded a bit more gracefully.

#### Peter Warns Against False Teachers

Obviously, Peter is not speaking about matters such as those. He is speaking about something which affects the very foundation of our faith, namely, our attitude toward the Word of God.

In his First Epistle Peter warned

his readers about the persecution they were about to face. Here he speaks of a more subtle danger, a danger which attacks from within, a danger emanating from the pulpit or instilled in the classroom (to use the contemporary setting). He warns his readers of false teachers who will arise in their own midst, introducing "damnable heresies."

It is evident that Satan has not changed his tactics with the advent of the New Testament. Referring to Old Testament times, Peter said, "There were false prophets also among the people (Israel)." Recall Jeremiah 23:31, "Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith." Recall also the episode of the golden calf. Thus what is about to happen is nothing especially new, yet because of that not the less dangerous. Peter, moved by the Holy Ghost, voiced a needed warning.

#### A Timely Warning

With the passing of 1900 years we can say almost without fear of contradiction that false teachers are in the majority in outward Christendom. There isn't a doctrine which has not been assailed. In fact, there is almost total lack of respect for the very book from which we derive our teachings, the Holy Scripture.

Most seminaries disagree with our Lord Jesus Christ and teach that the first five books of the Bible were not written by Moses, but are a compilation of some four different sources, bearing the names E, J, D, and P. Most theologians glibly ridicule the numbers and the dates given in the Old Testament. Concerning the New Testament they propose that most of it was written in the second century A.D. That, of course, makes most of it a forgery. You name it—we have it in 1969.

But isn't anyone speaking up for the truth today? Oh, yes, there are still such who faithfully contend for the truth once delivered to the

saints. There are voices speaking up in almost all denominations. May God support their witness!

#### Many Are Deceived by the Siren Voices of False Prophets

But countless numbers blindly follow in the footsteps of spiritually blind leaders. Peter writes, "And many shall follow their pernicious ways." Unfortunately, the siren voices of false teachers do turn the hearts of many. The very novelty of some of their positions often gains them a following. We think, for example, of the "God Is Dead" theologians. It will take quite a catchy slogan to beat that one!

#### Immorality Is Called Morality

When Peter speaks of "pernicious ways," he is, however, not only speaking of false doctrine. Hand in hand with false doctrine walks false morality. That, too, is apparent in our day. We have the spectacle of men of the cloth deliberately breaking laws rather than seeking to change them by legal methods. Some condone premarital sex, others look upon the use of drugs for "kicks" justifiable at times. It is clear that they place their own reason and their own desires over and above the Scripture.

They may call their perverted standards the "new" morality, but actually they aren't new at all. They are as old as II Peter 2 and Genesis 3 and 4. Let's not be taken in by their cunning arguments. In fact, that is one reason why the Holy Spirit preserved this Epistle down to our day.

#### Such People Bring Disgrace Upon the Church

The saddest part about the present situation is to be seen in its repercussions. Let Peter point this out to us: "By reason of whom the way of truth shall be evil spoken of." Even the unbeliever recognizes that such actions cannot be right,

are against the common good, and certainly disagree with the Scripture.

If "shyster" lawyers can bring the whole legal profession into disrepute, and "quack" doctors can do the same for the medical profession, it is not surprising that false teachers cause "the way of truth to be evil spoken of." When supposed men of God trample the teachings of Holy Writ, is it any wonder that young people (and older, too) no longer seek out the Church? Can you blame anyone for saying, "Well, if that's Christianity, I want no part of it"? False teachers give the Church a black eye. God speaks of their words as blasphemy.

#### **Their Selfish Motives**

But isn't it possible that these men may have the best of motives? Not according to Peter. He says, "And through covetousness shall they with

feigned words make merchandise of you." They are in it for themselves alone, perhaps to build a reputation, perhaps to gain a following, perhaps to bolster their ego, or perhaps because of the love of money.

It is not surprising that they come to us with "feigned" words, that is, words which they mold to achieve their purpose. These can even be the words of Scripture. And their purpose? "They make merchandise of you." There is a traffic in souls. And you can be sure it will not change in 1969.

#### **Our Comfort and Strength Lies in the Word**

What can you and I do about it? First, let's always cling to the fact that God has as yet not bowed out of the picture. All of these men will have to stand before Him in the Judgment.

Then, let's heed the words of I John 4:1, "Beloved, believe not every

spirit, but try (test) the spirits whether they are of God; because many false prophets are gone out into the world." These words, even as Peter's, lay an obligation upon each of us. We owe it to ourselves and our children and our fellow men not only to establish Christian churches and schools and to send out missionaries, but also on the basis of Holy Scripture to test everything our pastors and teachers say or write, and all that our professors teach in our colleges and seminaries.

Add to that a personal study of the Scripture and regular attendance at church and Bible class, and by God's grace we shall be ready to meet the onslaughts of 1969.

A Christian will do all this in 1969 not only because of the warning Peter issues in this text, but also because he genuinely loves the Lord his Savior. You agree, don't you?

HAROLD E. WICKE



## **Forethoughts and Afterthoughts On the 75th Anniversary of Our Apache Indian Mission October 1968**

Long, long before 1893 did the thoughts of an Apache Mission arise. The very beginning thereof is, of course, to be found in the love of God from eternity. Almost 2000 years ago, Jesus, the night He was betrayed, the night He instituted His Holy Supper, prayed: "Neither pray I for these alone, but for them also which shall believe on me through their word." And His command: "Go! — Go ye into all the world and preach the gospel to every creature!" includes the Apache people.

#### **The Beginnings in 1893**

That command "Go!" rings in the ear and mind and heart of every

Christian. It must have rung in the ears, and minds, and hearts of our forefathers in Wisconsin, Michigan, Minnesota, and other states when in 1892 the Synods of Wisconsin, Michigan, and Minnesota joined to form the Wisconsin Synod as we know it today. The Synod was only one year old when, in 1893, it sent two missionaries, John Plocher and George Adascheck, to San Carlos, Arizona, to start a mission among the Apache people.

Those two missionaries and all who were sent since — missionaries, teachers, workers, hundreds of them — were upheld by thousands of pray-

ers that ascended to heaven for God's blessings upon their work among the Apaches. The thousands of letters received by the workers through the years show that. Hardly a letter comes but God's blessing comes with it, such as: "God's blessing upon your work with the Indians in Arizona."

#### **The Seed of the Word Has Borne Fruit**

The result? The fruit? Hundreds and hundreds of Apaches have entered the righteousness, peace, and joy of the Church. In the Lord's Prayer we pray: "Thy kingdom



Most of the members of the Apache Mission staff are shown as they assembled for a conference at East Fork near Whiteriver, Arizona, August 19-21, 1968.

come." Jesus tells us what His kingdom is: "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." And He said: "The kingdom of God is within you." Indeed hundreds and hundreds, many already in heaven and others still here on earth, have the joys of His kingdom and sing His praises. They have on occasion quoted to the missionary: "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

Oh, the blessed Apache children that have gone forth from our Mission Schools singing: "His eye is on the sparrow, and I know He cares for me"! One of their artists, Rankin E. Rogers, a teacher in one of our schools, who is now in heaven, put

that song on paper. It is on the November 1934 issue of the former *Apache Scout*.

#### The Anniversary Services

On October 6, 1968, the gathering on the Lower, the San Carlos, Reservation, observing the 75th Anniversary of the Apache Mission, heard that same song of security from Psalm 84: "The sparrow hath found a house and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God." What greater joy can Apache parents have than to know their children are in God's care like the sparrow and the swallow! This was clearly shown in the sermon by Pastor Edgar Hoenecke, Executive Secretary of the Board for World Missions.

One week later, on October 13, on the Upper, Ft. Apache, Reservation we saw and heard the same joy. In the early evening at the dedication of the Louise Kutz Home for workers in the Nursery the same joy was also seen. The Apaches are truly happy about the Nursery, where over the years so very many little ones were brought from abject misery, or possible death, to solid, joyful comfort, just as the sparrow and swallow.

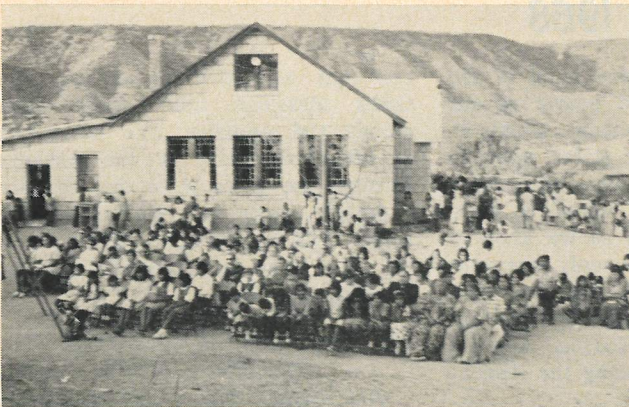
Then in the evening in the gymnasium in the anniversary service, four Apache men and a son of a former missionary each gave a talk of the blessings upon their people that came to them through the many years of the Lutheran Apache Mission. Truly, it is as Pastor Wm. Meier, son of Mr. and Mrs. A. J. Meier, whom all Apaches know, forcefully told us: "Jesus, the same yesterday, today, and forever."

#### God's Word Has Not Returned Unto Him Void

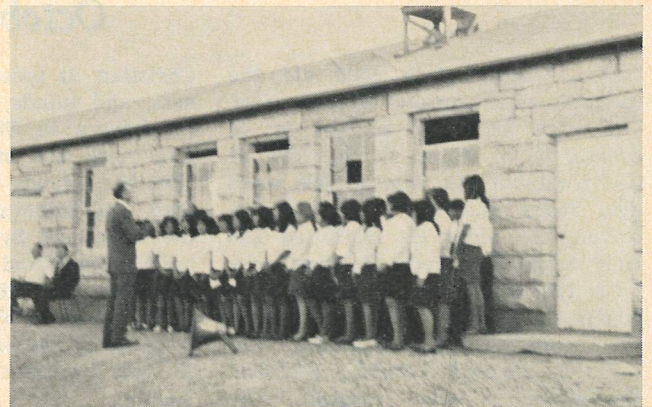
Where in all the world can one find such joyful, beautiful, powerful, truthful songs as in our Church? All through the year Apache children with their parents sing songs from Holy Scripture such as Job's, "I know that my Redeemer lives"; David's, "The Lord is my Shepherd, I shall not want"; "God is our refuge and strength, a very present help in trouble"; and hundreds more.

Can anyone, anywhere, hear from the mouth of a poor dying sinner a more honest confession of his sins: "I have been a bad boy, I have been a bad man"; and then a more confi-

(Continued on page 10)



Part of the congregation gathered at the Peridot Mission School in our Apache Indian mission in Arizona observing the 75th anniversary of the mission. Work began there on October 4, 1893.



Principal A. J. Meier directs the East Fork Mission High School Choir at the 75th anniversary observance at Peridot, Arizona. The choir is standing in front of the Mission School.

# Missionary Wendland Lectures at the Seminary

During the week of October 14-18, 1968, Missionary Superintendent Ernst Wendland of Lusaka, Zambia, presented five lectures at Wisconsin Lutheran Seminary on the topic "Sharing a Mission Experience."

Eight years ago Pastor Wendland, then a member of the Board for World Missions and pastor at Benton Harbor, Michigan, delivered an address at the first Mission Seminar. His topic then was "The Indigenous Church Policy and Our World Mission Task."

While he still holds firmly to that principle and has with his staff seen the African Mission develop and flourish under the indigenous church policy, that is, achieving early self-administration, self-support, and self-propagation of the work by the nationals, Missionary Wendland stated this year, "It is wrong to assume that one certain method or policy covers any and all circumstances."

## The Opening Lecture

Speaking of the topic "We Have a Method" on the first day, Pastor Wendland explained that "methods have much to do with the stage of development of the people among whom we are working." He outlined three distinct stages, "1) guardianship, 2) partnership, 3) ownership." The aim of the mission staff is always to lead the nationals won for Christ steadily forward from guardianship under the mission staff, through cooperative partnership, to complete "take-over" of the work in the ownership stage.

He stated that our African Mission is now in the partnership stage, and the ideal would be to continue this until the national pastors and people have been thoroughly grounded in the faith before the expatriate missionaries would turn the work over to them.

## Present Unrest Upsets Schedules

He continued, however, that at a time "when countries are becoming independent practically overnight, . . . the step from partnership to ownership may come more quickly than we would like to see."—"It has happened in several countries already that all expatriate missionaries have had to leave quite suddenly."



Missionary Ernst Wendland of Zambia, Africa, shares his mission experience with students at the Seminary in Mequon in the Seminary's annual Mission Seminar.

## Top Priority: Training Nationals

The conclusion to which Missionary Wendland came in his first lecture is one which our Synod must take most seriously into account in providing the men and the means *now*,

while we still have the opportunity to do so!

He stated most emphatically that "the training of the nationals for positions of responsibility (in establishing and leading a truly orthodox church) *must*, therefore, be our first order of business!"—"An indigenous ministry must be at the top of our priority list!"—"We must press for certain programs—such as the prompt development of a seminary—at our expense."—"Above all we must commit everything . . . confidently into the hands of God!"

## Other Lecture Topics

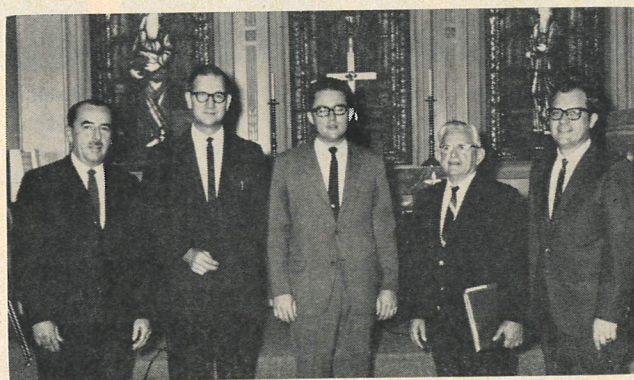
Each of the five days of the World Mission Seminar was devoted to a specific topic. The topics for the other four days were:

- "We Learn a Language"
- "We Study Anthropology"
- "We Look At Ourselves"
- "We Work in Africa"

All of the lectures were very practical, referring particularly to mission work in a field like Africa which is just emerging from colonialism, illiteracy, and gross superstition into independence and very rapid development.

## Phenomenal Growth

The African Mission changed into the Lutheran Church of Central



Participating in the Mission Seminar at the Seminary in Mequon were (left to right): Missionary Ernst Wendland, Superintendent of the field in Central Africa; Pastor John Jeske, Chairman of the Board for World Missions; Missionary Kirby Spevacek; Pastor Edgar Hoenecke, Executive Secretary of the World Board; and Pastor Marlyn Schroeder, Chairman of the Executive Committee for Chinese Missions. This year's Seminar was devoted to a concentrated study of the work in one area, our Synod's mission undertaking in Zambia and Malawi in Central Africa.

Africa four years ago, and it has shown unusually rapid progress since that time. The gain in souls in 1967 was 506 for a total of 1624! This represents a 45% increase!

It would be impossible for the expatriate missionaries to carry on the work, were it not for the assistance of the Bible School graduates who are serving in the many villages as pastoral helpers under the guidance of the missionaries.

A complete printing establishment now provides the devotional and instructional material, prepared by the mission staff in four native languages.

The administration of the church is now conducted by boards and committees, all of which have a majority of Africans. The affairs of the church in Zambia and Malawi are in the hands of the annual conventions of delegates from all the fields.

#### Film Presentations

All of these various phases of development were described by Pastor

Wendland in his lectures. In addition, as time allowed, films and slide presentations completed the picture.

#### Student Participation

The Seniors and Middlers of the student body took a very active part in the Mission Seminar with presentations which ranged from essays on various aspects of the topic for the day to book reviews, panel and group discussions, question-and-answer periods, and skits to illustrate the points under consideration.

The original student skit, "Pastor Weiser Has The Call to Africa," was very well done, presenting a true-to-life experience and bringing into focus all the questions and misgivings of the pastor called until his decision is reached under prayer to accept the call.

#### Sem Gems

The wives of the married students also took part on one evening, seeing a slide lecture on the work in Africa and hearing a very inspiring

talk on "The Missionary's Wife in Africa" by Mrs. E. H. Wendland. The information given to these young ladies and especially the love for and interest in the work reflected in Mrs. Wendland's presentation were most helpful in encouraging a positive attitude toward world missions. Her exquisite rendition of the Ntambo song, "We Are The Workers of the Lord," in the original Chinyanga brought the evening to a perfect close.

#### Visitors

In addition to the members of the Board for World Missions and the Seminary faculty, several pastors attended the Seminar. During the five days Missionary Kirby Spevacek, a Seminary graduate who left for his post of duty in Africa shortly after the Seminar, also was present and addressed the group.

EDGAR HOENECKE,  
Executive Secretary  
Board for World Missions



Seminary student Douglas Weiser (left) interviews Missionary Ernst Wendland (center) and Executive Secretary Edgar Hoenecke regarding the qualifications for being a missionary in a foreign field.



Missionary Kirby Spevacek illustrates for the Seminary students the conversational method of learning the Chinyanja language, which he is studying in preparation for his work in Africa.

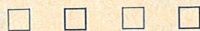
### Civilian Chaplain Melvin Schwark Leaves for Vietnam

Pastor Melvin Schwark (right) bids farewell to his parents, Mr. and Mrs. Walter Schwark of Markesan, Wisconsin, as he leaves from Milwaukee on November 24, 1968. His timetable called for him to be in Honolulu on the evening of the same day, to conduct services there on the 25th; to arrive in Tokyo on the 27th, Hong Kong on the 29th, and Bangkok, Thailand, on the 30th. After visiting servicemen in Thailand, he was scheduled to proceed to Saigon on December 11. It is expected that Saigon will be the base of his operations as our Synod-salaried civilian chaplain in Vietnam. May God graciously protect him and richly bless his ministry among the servicemen of our Synod in that war-torn land!





What do  
you mean..



# Sanctification?

## THE ROBE OF CHRIST'S RIGHTEOUSNESS

In spite of what some people think, God is not tolerant toward sin like an indulgent grandfather. He requires perfect sanctification of us. He is satisfied with nothing less.

### "We Are Unprofitable Servants"

But no one is perfect. David declares, "In thy sight shall no man living be justified" (Ps. 143:2). No Christian ever reaches such a state in this life that he can say, "I've done everything that is expected of me." The noblest human achievement falls short in the eyes of God. The goal of perfection is unattainable for man.

Since God requires the impossible of us, all of us must daily confess, "We are unprofitable servants" (Luke 17:10). For this reason also, as Luther emphasized in the very first of his famous 95 Theses, the whole Christian life is to be one of continuous repentance.

### "Who Then Can Be Saved?"

In view of our insurmountable imperfection, we may perhaps be inclined to ask with the disciples, "Who then can be saved?" Jesus answers us as He did them, "With men this is impossible: but with God all things are possible" (Matt. 19:25, 26).

Yes, thank God, salvation is possible for us because of the riches of God's grace. In grace He forgives all our shortcomings and failures. In grace He clothes us with the garments of salvation and covers us with the robe of Christ's perfect righteousness.

### To Grow in Grace Is the Christian's Aim

The fact that God for Jesus' sake forgives all the imperfections and failures in our sanctification will by no means, however, cause a true Christian to be unconcerned about living a Christlike life. He will ever bear in mind that God's Word bids us to "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ" (II Pet. 3:18). He will take to heart the admonition to "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind" (Eph. 4:22, 23). He will earnestly endeavor to "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). He will be encouraged by the promise attached to the injunction, "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

### A True Christian Practices Constant Self-denial

The Christian life is one of constant struggle and relentless self-denial. In this, again, Paul may well serve as an example for us. "I keep under my body, and bring it into subjection," he says, "lest that by any

means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

The word Paul uses in the Greek original to describe his battle with the flesh, the word translated in the King James Version with "keep under," is a very descriptive term. It is taken from the boxing ring. It actually means: to administer a powerful blow under the eye. Like a prize fighter, Paul declares, I give my flesh a knockout blow and make it my slave.

Just as Paul imposed the most severe self-discipline on himself lest he lose his salvation, so we, too, need to restrain and curb the desires of our flesh most forcefully if we are not to become castaways.

But God has not left us to face the foe alone. We are not without the spiritual resources and weaponry needed to win the victory.

### Baptism, A Source of Great Spiritual Strength

What a source of strength, for example, our Baptism is! In Baptism God gave us His solemn promise of eternal life and salvation. Paul writes to Titus, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7).

Should not then our Baptism be a wellspring of comfort and strength for us? We will want to notice, too, that it is just in connection with this reminder of God's grace bestowed on us in Baptism that Paul adds the exhortation, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:8).

The subduing of our Old Adam, as we learned from the Small Catechism, is symbolized by the water used in Baptism. The question is asked, "What does this baptizing with water signify?" The answer, familiar to us all, is that "it signifies that the Old Adam in us is to be drowned by daily contrition and repentance, and is to die with all sins and evil lusts; and that again a new man should daily come forth and arise who shall live before God in righteousness and purity forever." This, as the Catechism reminds us, is the import of Paul's words in the sixth chapter of Romans, "We are buried with Christ by Baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

### The Lord's Supper Provides Further Strengthening

Further strength to wage the battle against the flesh is to be gained through the Sacrament of Holy Com-

munion. This, too, is a Means of Grace by which the blessed fruits of Christ's atoning work are bestowed on all who partake of it with believing hearts. It is the "New Testament," as Jesus calls it, by which He assures us individually and personally of our forgiveness by giving us His body and blood to eat and to drink, the very body and blood with which He purchased our redemption.

Should this not then be a compelling reason for us to come to the Lord's Supper frequently? Our faith will be strengthened by this Sacrament, and our desire and ability to resist the devil and to do the will of our Lord will grow correspondingly. Where a strong and living faith is to be found, there, also, the fruits of faith will not be lacking.

#### The Gospel Is the Power of God Unto Salvation

In both of the Sacraments, Baptism and the Lord's Supper, it is the Word of God, used in conjunction with the visible elements, which gives them their faith strengthening, life-giving power. The Gospel itself possesses this power, of course, even apart from its use in the Sacraments. When we draw near to God by reading His Word or hearing it proclaimed to us, He draws near to us. He Himself is speaking to us, assuring us of His love and of His unconditional pardon for all our sins. He reminds us that He is our dear Father, and that we are His dear children. He holds out to us the hope of heaven, our eternal home of bliss and glory, and so builds up our faith. Progress in our sanctification will be a natural result of such an increase of our faith.

#### Lutheran Preaching Stresses Justification

Lutheran preaching, traditionally and properly, places the emphasis on justification. Its thrust is fundamentally different from the preaching that is generally heard in Reformed churches, where the primary stress is frequently put on sanctification. Those who have come into the Lutheran Church from other denominations as adults often remark about the change in emphasis which they notice in the preaching. They were accustomed to hearing the primary stress put on sanctification.

Sound Lutheran preaching will not, of course, neglect sanctification by any means, but it will recognize that sanctification depends first of all on a change of heart. "Keep thy heart with all diligence," the Book of Proverbs admonishes, "for out of it are the issues of life" (4:23). Jesus is speaking of the vital importance of a believing heart when He says, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:17, 18). A believing heart filled with

thankful love toward God will not fail to bring forth the good fruit of a sanctified life.

#### The Good Works We Do Have Been Prepared By God Long Before We Do Them

Naturally, as has been pointed out, since we still have our Old Adam, our life of sanctification will never be completely perfect. We will always be frail, weak, and sinful as long as we live. Nevertheless, through faith in Christ Jesus we are credited by God with an abundance of good works, "for we are his workmanship," as Paul writes to the Ephesians, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (2:10).

Paul's thought in this verse is brought out somewhat more clearly in the RSV translation: "We are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them." The good works are, so to speak, all waiting for us. We simply "walk in them," conducting our life in their performance.

#### Our Good Works Originate With God

It was through Christ, as we well know, that these good works were prepared for us. We are joined to Him by faith, and so we are made partakers of His perfect righteousness. Whatever good works we do are not really ours at all. They do not originate with us. They have their source in God, even as our faith itself is His creation. Scripture tells us, "It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

Paul's confession will surely also be ours: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Christ's humility, purity, and patience, His goodness, kindness, and love, His meekness, gentleness, and righteousness are all present in our lives because the power of Christ, who lives in us, enables us to follow His example. Surely we have no reason, then, to boast of these virtues, nor will we base our hope of salvation on them. This rests solely on the merits and righteousness of Christ, not on anything in us.

With Isaiah, the Prophet, we will therefore say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (61:10).

To God, then, be the praise and glory!

WILBERT R. GAWRISCH

#### APACHE INDIAN MISSION

(Continued from page 6)

dent faith when he continued, "But tell . . . the missionary I am baptized?"

If you have no cash in your pocket, but you do have a check, you feel secure. You know you can get cash at a store or bank. Mark Hopkins

lay dying in the first of the three hospitals at Rice—San Carlos. Two missionaries cared for him during alternate nights. The last evening of his life, knowing he would not live through the night, he said to the missionary with him: "Tonight I cash my check." What a fine way of expressing his exit out of this life

and his assurance of entering eternal life. His faith was like David's who said, "I shall dwell in the house of the Lord forever."

Workers at every station can tell of similar experiences. Indeed God's Word is true: "My word shall not return unto me void!"

H. E. ROSIN

## Pastor Theodore Jaeckel, A Man of Sound Christian Integrity

(The Second of Two Installments)

(The first installment related how Pastor Jaeckel, a noteworthy benefactor of our Seminary Library, began his pioneer missionary work in Wisconsin a little more than a hundred years ago. In 1868, upon the death of Pastor John Muehlhaeuser, the first president of the Wisconsin Synod, he became the pastor of Grace Ev. Lutheran Church in Milwaukee. The writer takes up the account of Pastor Jaeckel's work at this point.)

The lively missionary spirit which had been characteristic of Grace Congregation under Pastor Muehlhaeuser was now continued under the leadership of Pastor Theodore Jaeckel, who was installed as the pastor of Grace just a hundred years ago, on March 1, 1868. Here he served in the active ministry for the next 38 years, from 1868 to 1906.

### Service to the Synod

Pastor Jaeckel served the Wisconsin Synod as secretary and treasurer for many years, exerting a wholesome influence in the stiffening of its position against unionism. A general, warm interest in the publication of a German and an English hymnbook with good Lutheran hymns was shown at the 1867 Synod convention in Milwaukee. When the necessary measures were introduced to set the plans in motion, President Bading commissioned Theodore Jaeckel to write an article for the church paper. He had a special gift for preaching the Gospel by means of the printed word, but he was also an effective preacher. He was invited back to his first charge at Winchester, Wisconsin, on various occasions to serve as guest speaker and saw there the fruits of his strenuous, pioneer labors.

### The "New" Wisconsin Synod Hymnbook, 1865-1870

At the Helenville Synod in 1869, Pastor Jaeckel gave a confessional address based on the 70 weeks referred to by the Prophet Daniel in Daniel 9:17-24. He also delivered an essay with five parts on the doctrine of the Church. At the same convention he was appointed a member of the hymnbook committee charged with preparing a new hymnbook for the Synod. The *Gemeindeblatt* was the official periodical of the Synod. In the issue of February 1, 1870, an interesting article appeared concerning the introduction of this new hymnbook. It was written by Pastor Jaeckel. The following is a free translation of a part of his account:

"Since the preparation of a good hymnbook is a difficult assignment, and since special consideration had to be given to the Pennsylvania hymnbook which has been in use, the publication of a new hymnbook has been delayed; but now it is on the press, and in March at the latest it should be ready to be given over to the congregations for use. It is being printed by George Brumder, publisher, of Milwaukee.

### The Reason Why the Pennsylvania Hymnal Was Unsatisfactory

"The need for a new hymnbook in our Synod to replace that of Pennsylvania became ever more apparent, the more the Confessions of our Lutheran church came to the attention of our congregations. The Pennsylvania hymnbook contains a great number of songs, the contents of which are not suited for furthering the knowledge of salvation and strengthening the confession of our churches because they contradict the fundamental

article of Scripture and of our confession, the article of justification through faith alone. Such songs are not psalms and hymns of praise to the Lord. They are not the God-pleasing spiritual songs with which the members of a Christian congregation should edify and admonish one another. Of course, the Pennsylvania hymnbook also contains a number of gems of our Lutheran church, but they are so altered that their original form and beauty are not to be recognized.

"The Bible, the Catechism, and the hymnbook must all coincide in their doctrine if the way to eternal life is rightly to be shown to souls. Therefore rationalism in the form of the so-called Christianity of reason, which will not bow in obedience to Christ, is bent upon taking away the precious treasure our Lutheran congregations have in their old, good hymnbooks, or at least it is determined to falsify it. The result of this has been an ever increasing falling away from Christian faith and life. It is well known how Christian people draw their spiritual nourishment to a large extent from their hymnbooks. When these then offer no nourishing food, when, as still happens in some parts of Germany, the Lutheran Catechism is also taken away from the people, and when the preaching is far from a profession of pure, sound doctrine, how shall a congregation come to the knowledge which is necessary for salvation? 'We believe and are sure that thou art that Christ, the Son of the living God,' (John 6:69), and: 'Therefore we conclude that a man is justified by faith without the deeds of the law' (Rom. 3:28).

"Where, however, the first two treasures of salvation, the Bible and the Catechism are again offered in a clear and pure form to a congregation or synod, as has been occurring through God's grace among us, there also the third treasure, through which sound, spiritual life penetrates into the congregation, may no longer be hidden, but must again be made available to the congregations. For that reason the Synod at its last convention at Helenville in 1869 adopted the resolution to hasten the publishing of the new hymnbook.

### The Principles According to Which the Hymnal Committee Carried Out its Assignment

"The committee chosen used as a basis for its work an outline developed earlier by several pastors of the Synod. In the choice of hymns it let itself be guided by the principles of using hymns in their unaltered form and of choosing them from that era in which the confession of our Lutheran church was still alive in the hearts of the composers of spiritual songs. Therefore the committee believes it can offer our congregations a book which definitely need not shrink from comparison with other good hymnbooks.

"The new hymnbook numbers 695 hymns. It contains a rich choice of hymns for the various times of the church year, for the chief parts of Christian doc-

trine, and for the various circumstances of Christian life. Preceding the hymns is a table of contents, an index of tunes, a number of antiphones, a Communion liturgy, and an alphabetical index of hymns. As an appendix a collection of good prayers for various occasions and circumstances is added, as well as a listing of the pericopes for the Sundays, the passion history, and the history of the destruction of Jerusalem.

"May now the Lord our God, to whose honor this book has been prepared, guide and lead every congregation of our Synod without exception to introduce this new hymnbook for use in its church services, so that the desired conformity in the church services of our congregations may be achieved! May thus also a bond be established between us, whereby we will know ourselves to be children of one family in the house of our

Lutheran church! May it serve to strengthen the coherence of our Synod that we all may work together for the welfare of our Synod and may be encouraged and inspired toward a common effort for the growth of our Synod!"

Thus far Pastor Jaeckel's account, the man who sought out German Lutherans in the territory from Zittau to New London in Wisconsin, and then continued his ministry in Milwaukee and demonstrated a sound Christian integrity and a wholesome Synodical loyalty in all of his service to his Lord. "He had the russet-apple mind," as we would express it with Masefield, "that betters as the weathers worsen."

ARMIN ENGEL

[The Rev. Armin Engel is the pastor of St. John's Ev. Lutheran Church, Maribel, Wisconsin.]

## What's Going on in PROTESTANTISM?

### A LOOK AT THE ICCC

We have become used to movements identified by capital letters. This trend is found in the Church also. WCC stands for World Council of Churches, LWF for Lutheran World Federation, and LCUSA for Lutheran Council in the USA. ICCC is short for the International Council of Christian Churches.

#### Its Origin

This group had its origin when the Presbyterian Church permitted liberalism to enter Princeton Seminary. Conservative Presbyterians led by Dr. J. Gresham Machen then founded Westminster Theological Seminary in Philadelphia. Later they became the nucleus in organizing evangelicals of several denominations into the ICCC. Dr. Carl McIntire, an aggressive combatant, functions as president.

#### Its Doctrinal Basis

The ICCC, it must be said, asserts adherence to certain fundamental doctrines of Scripture. It declares the Bible to be the inspired Word of God and altogether free from error; that we are saved by faith alone in Jesus Christ, the virgin-born Son of God; and that His death is substitutionary. It holds Christ's bodily resurrection to be fact. We record these elements of confession with gratification, for they honor Christ and His Word.

But the Council's doctrinal statements make no mention of the Sacraments. Baptism and Holy Communion, these powerful means of grace, are smothered in silence. Do they not hear Peter say, "Baptism doth even now save us"? Is no weight attached to the words of Jesus, "This is My body. This is My blood, poured out for many unto the remission of sins"? A derailment indeed!

Leadership of the ICCC rests largely in men of Calvinistic conviction. The question therefore arises whether the substitution of Jesus for sinners covers the whole world of sinners (Rom. 5:10,18), or only the elect. Again, no statement on the doctrine of election is made.

Does this stem from the differing views of Arminian Methodism and Presbyterian Calvinism in the ICCC?

#### Its Basic Error: Unionism

We hear a confused note with pietistic overtones when McIntire writes, "As churches we can join hands. As churches we can lift the banner of our Lord. . . . As churches we can be filled with love and the grace of God, and each let his light shine and occupy his candlestick — yes, his golden candlestick." McIntire fails to see that here he stands on common unionistic ground with the World Council of Churches. If each denomination in the ICCC occupies its own doctrinal platform and lights it up with its own "golden candlestick," where does the vaulted unity abide? The gold becomes brass; the candles sputter; and the lackluster light belies any bright shining of unity.

Nine points are named in the ICCC's "Statement on Christian Unity": "A unity of those who are children of God; a unity of those who keep the Word of God; a unity of those who confess Christ; a unity of those who are not of this world; a unity that is spiritual in essence; a unity that is a gift of Christ; a unity in the line of the Church of all ages; a unity that expresses itself before the eyes of the world; a unity of those in whom Christ lives." But where do we read of the unity in Scriptural doctrine? For Christ says, "If ye abide in My Word, then are ye truly My disciples." Again, Scripture commands us to avoid them that cause divisions and offenses contrary to the doctrine.

#### A Grave Offense

Doctrinal consensus must precede confessional unity. The ICCC's practice of unionism trots but one step behind that of WCC. To publish to the world that no differences obtain in the teachings of genuine Presbyterian, Baptist, Methodist, and Lutheran Churches is to publish an untruth. It constitutes a grave offense. It says diversity of doctrine is of minor importance. It implies that

membership in any of these churches makes no difference. Yet no word of the Lord Jesus raises a warning more pointedly than that on giving offense (Matt. 18:6, 7). See also Romans 14:13ff. Offense is anything in word or deed that casts a shadow on a believer's faith, or tempts him to deviate from the Word of God or conscience.

while simultaneously tolerating divergences from its teachings. The sheep's clothing of "love" and "brotherhood" is torn with rips that permit sight of but ragged "unity" underneath. That tells us why we Lutherans cannot join ICCC.

E. ARNOLD SITZ

So we hear the ICCC insisting on fidelity to Scripture

[The author is the pastor of Grace Ev. Lutheran Church, Tucson, Arizona.]

## We Turn to the Psalter . . .

### . . . For Strength to Face the New Year

As the joyous sounds of Christmas slowly fade into the background for another year, we become acutely aware of the swift passage of time. A new "year of our Lord" is upon us. The future, though always full of uncertainties, contains more ominous question marks than ever before for the world in general as well as for the individual in particular. Even a Christian may well be filled with doubts and serious misgivings as he contemplates the possible dangers that lie ahead.

Especially in times like these is it comforting to know about the vast resources from which we can draw strength to help us face the future unafraid. Read Psalm 121. "I will lift up mine eyes unto the hills, from whence cometh my help." This we can say with full confidence, because "my help cometh from the Lord,

which made heaven and earth." No doubts, no misgivings, no difficulties are so great that the Lord cannot help. His mighty arm is capable of affording any necessary aid.

But will He help? We have His Word and promise that He will. The Lord lets the Psalmist tell us: "He will not suffer (let) thy foot to be moved." That's where we can file all our troubles and problems. True, it is comforting, in a sense, to have friends and acquaintances to whom one can turn in difficult times, but their help is limited. They are, after all, sinful human beings like us. They grow weary and weak in their attempts to help. How precious, then, is the knowledge that "he that keepeth thee will not slumber. . . . He that keepeth Israel shall neither slumber nor sleep." Under our God's protecting hand we can be certain

of safety and security in spite of all the dangers that threaten us. The future is bright, despite its uncertainties.

Are you still doubtful of God's help? Then read again the benediction in the last verses of this 121st Psalm. What a striking expression of our Lord's loving-kindness: "The Lord shall preserve thee from *all* evil"! And if that isn't plain enough — "He shall preserve thy *soul!*" Doesn't this remind us of that supreme act of love which the Lord performed for our souls' sake, in that He "spared not his own Son, but delivered him up *for us all*"? Truly, our God is gracious; He forgives our sins; He accepts us as His dear children!

It is this gracious and merciful God whom we can cling to with firm conviction and in true faith. It is He who will continue to be with us in the future as He has been in the past. He will never leave us nor forsake us, "The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore!"

PHILIP R. JANKE

### Briefs

(Continued from page 2)

*ever, the last Reformation issue topped them all. I have read most of it twice, and I know I'll read it again and again. . . .*

*"We appreciate so much being in a synod that stands firm on the inerrant truth of Scripture. Really, it's impossible to explain how grateful we are to be members of the Wisconsin Synod, with all the benefits, one big one being the Northwestern Lutheran. My constant prayer is that we never lose these precious truths."*

*That is a prayer that all of us ought to pray daily.*

\* \* \*

THE LUTHERAN, the official organ of the Lutheran Church in

America, in its issue of October 23, 1968, gave an objective, fair, and fairly accurate presentation of our Synod and its doctrinal position and practice as part of a series entitled "Your Neighbor's Faith," written by Dr. Willmar Thorkelson, the religion editor of the Minneapolis Star. What Dr. Thorkelson writes will undoubtedly be of interest to our readers. We quote:

"The Wisconsin Synod is now one of the most conservative of all Lutheran bodies. It wasn't always that way. It started out 'liberal' and was 'straightened out' by the Missouri Synod." [Here we would have to say that Dr. Thorkelson fails to take into account all of the factors which, under God's grace, entered into the

development of the Wisconsin Synod as an orthodox Lutheran church body — Ed.]

"For 90 years, the Wisconsin and Missouri Synods were allied in the Lutheran Synodical Conference of North America. The two synods exchanged pastors, had intercommunion and did mission work together. But in 1961, the Wisconsin Synod suspended fellowship with Missouri, charging that it had departed from its original confessional position and was becoming 'liberal.' Specifically, it objected to the growing contacts the Missouri Synod was having with Lutheran bodies not in the conference and with which it was not yet in doctrinal agreement.

"In 1962, the Wisconsin Synod withdrew from the Synodical Conference, following the lead of the Evangelical Lutheran Synod, another ultra-conservative body.

"Eventually, the Synodical Conference was dissolved by its two surviving members—the Missouri Synod and the Synod of Evangelical Lutheran Churches (Slovak). The latter two bodies later helped form the Lutheran Council in the U.S.A., along with the LCA and the ALC.

"The Wisconsin Synod was organized in 1850 at a little church outside Milwaukee by three missionaries sent from Germany to work among German Lutherans in Wisconsin. Its original name was First German Lutheran Synod of Wisconsin. For 17 years, the synod received support from 'union' (Lutheran and Reformed) mission societies in Germany, but in 1868 ended ties with them and decided to be strictly Lutheran.

"In 1892, the Wisconsin Synod formed a federation with two somewhat smaller synods, similar in background—the Minnesota and Michigan Synods. They united in 1918 as the Evangelical Lutheran Joint Synod of Wisconsin and Other States. This name was changed in 1959 to the Wisconsin Evangelical Lutheran Synod.

"The synod, as might be expected, is strongest in Wisconsin, with Minnesota and Michigan having the next largest concentration of congregations. The Dakotas, Iowa, Nebraska,

Illinois, Arizona, California, Washington and Colorado also have sizable numbers.

"The Wisconsin Synod has headquarters in Milwaukee. The Rev. Oscar Naumann has been its president since 1953. The synod's seminary is in Mequon, Wisconsin, and the synod's colleges and academies are in Watertown and Milwaukee, Wisconsin; New Ulm, Minnesota; Saginaw, Michigan; and Mobridge, South Dakota. The synod operates 235 parochial schools. A \$4 million drive for the synod's education system in 1966-67 raised \$5.5 million.

"The Wisconsin Synod is known for its uncompromising dedication to orthodox, confessional Lutheranism. It teaches a 'word for word' verbal inspiration of the Bible, accepts Scripture, as 'true and without error in everything it says.' It believes that creation took place in six normal days and rejects evolution and any attempts to reduce the first chapters of Genesis to a narration of symbolic myths. The synod also rejects 'the attempts to make the historicity of events in Christ's life, such as his virgin birth, his miracles or his bodily resurrection, appear unimportant or even doubtful.'

"Boy Scout troops are not permitted in Wisconsin Synod congregations because the synod feels they have religious elements that obscure the teaching that man's salvation is entirely in the hands of God. For similar reasons, the synod does not accept members of lodges which have religious ritual.

"The synod believes in strict separation of church and state. It does not permit its pastors to accept appointments as government chaplains in the armed forces, believing that they would not be able to practice the synod's religious convictions. It has received permission to use civilian chaplains to serve its members on domestic and foreign military bases. One of them spent 18 months in Vietnam.

"In line with its views on church and state, the synod has asked its congregations to exercise extreme caution in accepting government aid for their parochial schools.

"As a church body, the synod does not concern itself with the civil rights struggle, the war on poverty or the war in Vietnam. But it does believe that members of the synod, as Christian citizens, should be concerned with social issues.

"The synod believes that telling the world that in Christ their sins are forgiven 'is the church's business' and that this assignment will demand all its strength, resources, time and talent.

"The Wisconsin Synod says it is not 'isolationist' and is willing to meet with any church body, at any time, in any place for a discussion of doctrine and practice, provided the other body admits that differences exist. [We would say, rather, admits the necessity of determining whether agreement or differences in doctrine and practice exist—Ed.] and agrees they must be removed before there can be fellowship."

## Editorials

(Continued from page 3)

contains a tongue-in-cheek article under the title, "The Annotated Text." The author, a student of the classics, was annoyed by some of the footnotes which learned commentators append to ancient Greek and Latin texts in an apparent effort to explain their meaning. In the opinion of this student, who was something of a humorist, the commentators harbor pet ideas which they try to read into the ancient author's text; and their comments on the text reflect this prejudice.

To illustrate his point the writer employed a then-current bit of poetic nonsense, as follows:

*I never saw a purple cow;  
I never hope to see one;  
But I can tell you anyhow,  
I'd rather see than be one.*

In mock seriousness he envisions this verse as being uncovered by commentators a thousand years hence.

There follows a pseudo-scholarly scrutiny of the first line of the verse, as commentators would treat it, complete with subtle word analysis and learned theories about the background of the original author. Not content to take the line in its obvious meaning, the fictitious commentators come up with a number of alternate readings far removed from the original, one of which makes the line read:

*I never sawed an intimidated shellfish.*

We were reminded recently of this half-forgotten bit of collegiate foolishness upon reading on successive days two separate comments by different people on texts of the Bible. One comment pertained to the crumbling of the walls of Jericho. The walls did not collapse, we are told. What is actually meant in the Biblical account is that the people of Jericho were demoralized. Another item, in a different publication by a different author, pertained to the Virgin Birth of Christ. Here again, we are informed, such references to the Virgin Birth as that in the first chapter of Matthew are not to be taken

literally, as though Jesus was actually born of a virgin. They have a subtler and "deeper" meaning and have no reference to the biological aspects of Jesus' conception and birth.

In the light of what often passes today for Biblical scholarship, the droll comments of that student years ago seem hardly exaggerated. The fact is that the text of the Bible suffers no less than that of "The Purple Cow" at the hands of those who search for subtle meanings. To some modern critics the Bible appears to be a challenge to their ingenuity to discover what it really means in contrast to what it plainly says. The text is not so much explained as it is explained away.

If this approach were the correct one, the average person would have to despair of Bible reading. He would be constantly troubled by the fact that the real meaning of the text might be getting past him, unless, of course, he retained a resident expert to guide him in seeing through the text.

Fortunately for us, the Scriptures were "written for our learning," not as a test of our ingenuity. And if there are those who delight in searching for hidden meanings, it would be well if they would exercise their ingenuity on such innocuous bits of verse as "The Purple Cow" rather than on the sacred text of the Bible.

IMMANUEL G. FREY

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### TEXAS PASTOR-DELEGATE CONFERENCE

Date: Jan. 14 and 15, 1969.  
Place: Mt. Zion, Hillsboro; Robert Hartman, pastor.  
Time: Opening Communion service at 10 a.m.

Agenda: Guidelines for the Book of Revelation, R. Hartman; Sermon study, W. Diehl; What Constitutes a Fruit of Faith, Wm. Krueger; Exegesis of I Timothy 2, J. Nefendorf; Preparation for the reception of the Lord's Supper, V. Glaeske.  
Vilas Glaeske, Secretary

#### CALIFORNIA DELEGATE CONFERENCE

Date: Jan. 25, 1969; 9 a.m. to 8 p.m.  
Place: Apostles Ev. Lutheran Church, 8001 Blossom Rd., San Jose, Calif.; D. Valleskey, pastor.  
R. Waldschmidt, Secretary

#### GADSDEN DELEGATE CONFERENCE

Date: Jan. 31, 1969.  
Time: 9 a.m.  
Place: Grace Lutheran Church, Warren, Ariz; host pastor, W. F. Winter.  
Agenda: Gal. 3:1-14, E. Zimdars; A Home Visitation Program, W. Winter; Basic Teachings of the Council of Trent, E. A. Sitz; How to Recruit Children of the Church as Workers in the Church, K. Moeller.  
V. H. Winter, Secretary

#### BLACK CANYON DELEGATE CONFERENCE

Date: Mon. and Tues., Feb. 3 and 4, 1969.  
Time: 10 a.m.  
Place: St. Thomas Lutheran Church, 52nd Ave. and W. Thomas Rd.; Pastor William Meier.  
Communion service: Tues., 9 a.m. Vicar Harry Hagedorn, speaker.  
Agenda: Isagogical Study of Isaiah, William Bein; Is There a Conflict Between Modern Medicine and the Word of God? William Meier; Mormonism: A Christian Looks at its Claims, Hugh Reaume.  
Hugh Reaume, Secretary

### MICHIGAN

#### NORTHERN MICHIGAN PASTOR-TEACHER CONFERENCE

Date: Jan. 20 and 21, 1969.  
Time: 9 a.m., Communion service; J. Brenner, preacher.  
Place: Christ Ev. Lutheran Church, Saginaw, (Swan Creek), Mich.; H. C. Kuske, pastor.  
Program: Exegesis of Eph. 2, H. C. Kuske; Christ's Descent into Hell, W. Voss; Canon of Scripture, G. Struck; Communicating the Gospel in the 20th Century, K. Vertz.  
E. Schmelzer, Secretary

#### SOUTHEASTERN CONFERENCE PASTOR-TEACHER CONFERENCE

Place: Trinity Lutheran Church, Jenera, Ohio.  
Date: Jan. 20 and 21, 1969.  
Time: 10 a.m.  
Agenda: Is Memorization Important and Necessary? How to Get Children to Memorize Effectively; How to Teach Children to Sing Two-part Harmony—Teacher and pupils, Trinity; Wedding Regulations, J. De Ruiters; The Moral Aspects of Heart

Transplants, R. Mueller; Isagogics of the Book of James, With Special Reference to Activism, R. Stieve.

Note: Teachers are expected to attend the first day only. Information on lodging and meals will be sent.  
Communion service: Monday at 7 p.m. (F. Jungkuntz, C. Palenske, alternate).  
K. Haag, Secretary

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### NEBRASKA

#### SOUTHERN DELEGATE CONFERENCE

Date: Feb. 10 and 11, 1969.  
Place: Zion, Garrison, Nebr.; E. Miller, pastor.  
Sermon: K. Plocher (G. Haag, alternate).  
Papers: Augsburg Confession, Article XXVIII, "Of Ecclesiastical Power", P. Soukup; The Joy of Christian Giving, Mr. A. Richert; The Sabbath Command: To What Extent Ceremonial, To What Extent Moral? D. Plocher; Importance of Christ's Resurrection for Our Salvation, W. Goehring. Alternate: When and How Does a Person Become "Joined Together by God"? R. Roth.  
Please announce to the host pastor in sufficient time.  
R. Tischer, Secretary

### NORTHERN WISCONSIN

#### RHINELANDER PASTOR-TEACHER CONFERENCE

Date: Jan. 6, 1969.  
Place: Zion, Rhinelander, Wis.; D. E. Kock, pastor.  
Time: 9 a.m., beginning with Holy Communion.  
Preacher: E. A. Kock (R. Oswald, alternate).  
Agenda: Topics — "Pastor Recruitment"; "Value of extra-curricular activities in relationship to our total school program."  
T. C. Spiegelberg  
Secretary pro tem

### SOUTHEASTERN WISCONSIN

#### SOUTHERN PASTORAL CONFERENCE

Date: Jan. 14, 1969.  
Place: Palos Lutheran Church, Palos Heights, Ill.  
Host: John Schewe.  
Time: 9 a.m. Communion service.  
Preacher: Karl Molkentin (R. Pankow, alternate).  
Agenda: Exegesis; Rev. 20, George Boldt (alternate, Ezek. 20-28, R. Pope); Paper: What Did the Fathers Mean by Evangelical Admonition? E. Schewe (alternate); The Relation of Justification and Sanctification in the Narrow Sense, R. Shekner).  
David M. Ponath, Secretary

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#### METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: Jan. 20, 1969.  
Place: Messiah, 2015 E. Fernwood Ave.; V. Vogel host pastor.  
Time: 9 a.m.  
Preacher: K. Otto (J. Raabe, alternate).  
Exegesis: Malachi 4, A. Schupmann; James 5, J. Chworowsky; Mission Activity in the Old Testament, V. Thierfelder.  
Paul G. Eckert, Secretary

### WESTERN WISCONSIN

#### WISCONSIN RIVER VALLEY — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Jan. 21, 1969.  
Time: 9 a.m. Communion service.  
Place: St. Andrew, Goodrich.  
Speaker: W. G. Voigt (R. E. Vomhof, alternate).

Agenda: Exegesis of I Tim., by H. M. Schwartz; An Appraisal of the Personality of the Seven Churches in Asia Minor, by H. Heckendorf; The Advantage or Disadvantage of Being Synod-Conscious, by G. E. Schmeling; Terminal Illness: How Long Should a Person Be Kept Alive?, by R. E. Vomhof; The Validity of the Sacrament, by Wm. Lange; Ministering to the Grief Sufferer, by J. P. Meyer; Lutheranism and Society, by R. F. Weber; Mission Report by Wm. Lange and H. M. Schwartz; Synodical Information by E. E. Prenzl; Questions of Casuistry.  
Kent E. Schroeder, Secretary

### ORDINATIONS AND INSTALLATIONS

#### Installed

#### Pastors

Albrecht, Paul, as pastor of Divine Peace Ev. Lutheran Church, Renton, Wash., by W. Widmann, assisted by G. Frey, R. Baur, D. Bode, M. Teske, L. Weindorf; Dec. 8, 1968.

Johnson, Iver C., as pastor of St. James Ev. Lutheran Church, St. Paul, Minn., by C. F. Bolle, assisted by D. Grummert, D. Westendorf; Nov. 28, 1968.

Krueger, Wilbert T., as pastor of St. John's Ev. Lutheran Church, Lannon, Wis., by Philip Janke, assisted by Mark Liesener, Herbert Kruschel; Nov. 10, 1968.

### CHANGE OF ADDRESS

#### Pastors

Albrecht, Paul G.  
16905 126th Place S.E.  
Renton, Wash. 98055  
Krueger, Wilbert T.  
20801 Forest View Dr.  
Lannon, Wis. 53046

#### OKLAHOMA CITY, OKLA.—Names Requested

If you know of members, former members, students, or servicemen, who have moved to the Oklahoma City area, including Oklahoma City, Midwest City, Del City, Bethany, Moore, Edmond, Nichols Hills, The Village, or Warr Acres, please send their names and addresses to:  
Pastor Paul W. Knickelbein  
2628 NW 27th St.  
Oklahoma City, Okla. 73107  
Ph: 946-9293

### EXPLORATORY SERVICES

#### Fort Wayne, Indiana

Sunday school at 2:30 p.m., Worship Services at 3 p.m. on the second floor of the YMCA, Fort Wayne, Ind.  
Contact: Pastor F. C. Kneueppel, P.O. Box 297, Sturgis, Mich. 49091 or call 651-5308.  
Or call Hugo M. Wiebusch, 6356 Stellhorn Rd., Fort Wayne, Ind., Telephone 485-3660.  
Listen to "Here I Stand", 8:15 a.m. Sundays, WIFF (1055 on your dial) Auburn, Ind. Wednesdays 5:45-6 p.m., WSTR (1230 on your dial) Sturgis, Mich.

**WISCONSIN EV. LUTHERAN SYNOD  
CURRENT BUDGETARY FUND**

1968 Prebudget Subscription Performance

Eleven months ended November 30, 1968

	Subscription Amount for 1968	11/12 of Annual Subscription	Offerings Received	Per Cent of
Arizona-California.....	\$ 91,932	\$ 84,271	\$ 76,124	90.3
Dakota-Montana.....	111,973	102,642	103,458	100.8
Michigan.....	593,761	544,281	507,014	93.2
Minnesota.....	590,135	540,957	525,562	97.2
Nebraska.....	106,255	97,400	98,792	101.4
Northern Wisconsin.....	645,628	591,827	590,110	99.7
Pacific Northwest.....	28,425	26,056	26,154	100.4
Southeastern Wisconsin.....	781,034	715,948	648,541	90.6
Western Wisconsin.....	734,380	673,182	641,258	95.3
Total — This year.....	\$3,683,523	\$3,376,564	\$3,217,013	95.3
Total — Last year.....	\$3,358,502	\$3,078,626	\$2,957,074	96.0

**CURRENT BUDGETARY OFFERINGS**

Twelve months ended November 30, 1968, with comparative figures for 1967

	Budgetary Offerings		Pension Plan Offerings	
	1968	1967	1968	1967
Arizona-California.....	\$ 84,209	\$ 68,804	\$ 3,123	\$ 2,951
Dakota-Montana.....	110,197	104,761	1,910	1,359
Michigan.....	560,433	524,081	4,480	2,683
Minnesota.....	588,233	584,190	14,616	10,239
Nebraska.....	106,376	97,685	1,914	1,175
Northern Wisconsin.....	660,438	597,537	18,854	16,291
Pacific Northwest.....	28,960	27,768	933	499
Southeastern Wisconsin.....	725,936	680,216	30,216	22,443
Western Wisconsin.....	675,969	607,151	27,324	23,566
Sent Direct to Treasurer.....	127,877	98,449	137	28
Total.....	\$3,668,628	\$3,390,678	\$103,507	\$81,234
Increase over prior year:				
Amount.....	\$ 277,950		\$ 22,273	
Per cent.....	8.2%		27.4%	

**MISSIO DEI CONTRIBUTIONS**

Total to November 30, 1968

Arizona-California.....	\$ 157,129
Dakota-Montana.....	170,160
Michigan.....	660,819
Minnesota.....	730,103
Nebraska.....	161,112
Northern Wisconsin.....	1,066,789
Pacific Northwest.....	50,131
Southeastern Wisconsin.....	1,300,456
Western Wisconsin.....	912,442
Gifts sent to Treasurer's Office.....	60,559
Total.....	\$5,269,700
Total Subscription.....	\$5,525,000
Per cent received.....	95.4

**CURRENT BUDGETARY FUND**

Statement of Income and Expenditures

Twelve months ended November 30, 1968, with comparative figures for 1967

	Twelve months ended November 30		Increase or Decrease*	
	1968	1967	Amount	Per cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$3,540,751	\$3,292,229	\$248,522	7.5
Gifts and Memorials .....	127,877	98,449	29,428	29.9
Pension Plan Contributions .....	103,507	81,234	22,273	27.4
Bequest .....	13,512	1,000	12,512	1251.2
Income from NWPB .....	16,562	16,562		
Proceeds from sale of land .....		10,988	10,988*	
Other Income .....	2,360	3,582	1,222*	34.1*
Total Income .....	\$3,804,569	\$3,504,044	\$300,525	8.6
<b>Expenditures</b>				
Worker-Training .....	\$1,226,909†	\$1,385,562†	\$158,653*	11.5*
Home Missions .....	1,170,543	1,053,875	116,668	11.1
World Missions .....	632,424	558,654	73,770	13.2
Benevolences .....	688,775	571,149	117,626	20.6
Administration and Services .....	331,161	279,455	51,706	18.5
Total Expenditures .....	\$4,049,812	\$3,848,695	\$201,117	5.2
Operating Deficit** .....	\$ 245,243**	\$ 344,651**		

Accumulated Deficit, July 1966 through November 1968, \$788,542

† These amounts include the monthly appropriations to the Educational Institution Building Fund as recorded through November 30, 1967 at which time a moratorium was declared retroactive to July 1, 1967.

Norris Koopmann, Treasurer  
3512 W. North Avenue  
Milwaukee, Wisconsin 53208

**REQUEST FOR COLLOQUY**

N. R. Carlson, Jamestown, North Dakota, CLC, has applied for a colloquy by way of preparing himself for re-entering the Wisconsin Evangelical Lutheran Synod and its public ministry.

Arthur P. C. Kell, President  
Dakota-Montana District

**RESULT OF COLLOQUY**

In a colloquy held on May 29, 1968, the Rev. David F. Moke, formerly of the American Lutheran Church, was found to be in agreement with the Wisconsin Ev. Lutheran Synod in doctrine and practice. He has accepted a call to Bethany Lutheran College, Mankato, Minnesota, as professor of religion and the classics. In this position he also instructs students of the Wisconsin Ev. Lutheran Synod who are enrolled in the Bethany Program of Special Preseminary Ministerial Training.

First Vice-President Carl H. Mischke  
District President M. J. Lenz  
Prof. Carl J. Lawrenz

**NOTICE**

The next regular meeting of the full BOARD OF TRUSTEES is scheduled for January 21 and 22, 1969.

Business to be acted upon should be in the hands of the Chairman of the Board of Trustees or its Executive Secretary at least ten (10) days before the scheduled meeting.

Norbert E. Paustian, Secretary  
Board of Trustees

**EXPLORATORY SERVICES**

Palatine, Illinois

The Southeastern Wisconsin District is considering starting exploratory services in Palatine, Ill., early in 1969. Please send names and addresses of prospects in the Palatine, Arlington Heights area to:

Pastor H. Wackerfuss  
1108 Darrow Ave.  
Evanston, Ill. 60202