

THE NORTHWESTERN

Lutheran

February 2, 1969

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BRIEFS by the Editor

NOWHERE DOES HOLY SCRIPTURE prescribe any forms of worship for the New Testament Church. It tells us that we are to preach the Gospel and to administer the Sacraments of Baptism and the Lord's Supper, but it does not set down any order of service. It does not tell us whether the pastor is to conduct the service in ornate vestments, in a black robe, or in a business suit. It does not tell us that an organ may be used in worship but not an electric guitar. It bids us, "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs"; but it does not forbid us to clap our hands, to stamp our feet, or to dance for joy if we are so minded.

The forms of our worship, then, are matters of Christian liberty. We are free to use or not to use traditional forms. If we feel that it is desirable, we may develop a new order of service, devise new forms of worship, use contemporary music, and conduct our service with either

much or little ceremony, in a formal or an informal manner. These are adiaphora, indifferent things.

There are certain things which Scripture does tell us, however, about our worship. It reminds us that it is to be "in spirit and in truth." It enjoins on us, "Let all things be done unto edifying." It was, furthermore, just in connection with the public services, which had become disorderly in Corinth, that the Apostle Paul found it necessary to voice the admonition, "Let all things be done decently and in order." It is self-evident, of course, that in God-pleasing worship God's Word will be preached in its truth and purity and the Sacraments will be administered as they were instituted by Christ.

* * *

IN RECENT YEARS a rash of services of a contemporary, and sometimes bizarre, type has appeared on the religious scene. Rock and roll combos, folk singers, psychedelic sermons, and dancing have been featured in Lutheran, Catholic, and other churches. The claim is made that worship in order to be

meaningful to modern man must be in a modern idiom.

Some months ago a service called a "Eucharistic celebration and dance" was held at Redeemer Lutheran Church (LCA) in Milwaukee. According to a report in The Milwaukee Journal, the plan was for those attending "to swing a few improvised steps after receiving Communion." The Rev. D. Alan Davis, assistant pastor of the church, is quoted as saying that the dancing was to be a "modern attempt to allow a congregation to express physical joy in response to the gift of the Communion." The Journal report continues:

"Not everyone was joyous when plans for the service were announced, however.

"It was to have been held in the church itself, like any other service, but when some members objected, it was scheduled for the church hall.

"About 450 persons packed that hall. At least another 150 persons listened from an adjoining lounge and hallways, and Davis said that about 200 were turned away.

"The service was written by John Ylvisaker, Minneapolis, who is known as a traveling Lutheran troubadour. He also led the folk rock music, playing a guitar and singing. The

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

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Editorials

An Offer Of Fellowship At a meeting of the American Lutheran Church in Omaha last October, the delegates voted overwhelmingly in favor of a motion to offer the hand of fellowship to The Lutheran Church—Missouri Synod. Pulpit and altar fellowship between the two synods was meant. Where there is altar fellowship, a member in good standing of any congregation of either synod would be welcome to receive Communion in any congregation of the other synod. Pulpit fellowship would mean that any pastor of either synod would be free to invite any pastor of the other synod to preach in his church, on any occasion. In other words, there would be no bar between the two synods to intercommunion at the Lord's Table or to exchange of pulpits.

The American Lutheran Church has made the offer of such fellowship to The Lutheran Church—Missouri Synod. The offer will be presented to the Missouri Synod at its meeting in Denver in July 1969. Dr. R. P. Wiederaenders, first vice-president of The Lutheran Church—Missouri Synod, officially represented his synod at the meeting of the American Lutheran Church in Omaha and extended the greetings of his synod to the assembled delegates. "We pray," he said, "that the Lord will grant us success" in our efforts to bring about establishment of fellowship.

That does not mean that the Missouri Synod officials have committed themselves to establishing fellowship with the American Lutheran Church. The greetings were carefully worded, and the statement is open to at least two different interpretations. Dr. Wiederaenders did not say that the officials of the Missouri Synod intend to use their influence to bring about a vote of acceptance of the offer at the Denver meeting, and that they pray God to make their efforts successful. Nor did he say that, before establishing fellowship, his synod will make every effort to bring about complete agreement regarding doctrinal differences that have kept Missouri and synods in the American Lutheran group apart for a hundred years. Either interpretation is possible. The Denver meeting in July may clarify the situation.

ERWIN E. KOWALKE

* * *

Jesuit Non-Missions As reported in the *New York Times*, a Jesuit priest told 300 Protestant mission leaders that "saving souls" from eternal damnation was no longer a valid theology for the worldwide Christian missionary effort. He declared that no Christian can truthfully say that millions of Buddhists and Muslims are destined for hellfire. The "central problem" of missionary activity, he pointed out, was the dilemma of planting the Christian Gospel in countries that have their own "great" spiritual cultures.

Ten or 15 years ago Father Mathias could have been regarded as a maverick in the Catholic Church, but not today. In 1969 a priest can represent a position that hamstring Christian missions, and in doing so he can

claim the sanction of his own church. From *The Documents of Vatican II* he can cite such statements as these: "The Catholic Church rejects nothing which is true and holy in [Hinduism and Buddhism]." "The Church . . . has this exhortation for her sons: prudently, lovingly, through dialogue and collaboration with the followers of other religions . . . , acknowledge, preserve, and promote the spiritual and moral goods among these men . . ." "Upon the Moslems, too, the Church looks with pleasure."

What the Catholic Church asserts in its Vatican II documents on non-Christians undermines and weakens its declaration that it is the "fundamental duty" of all Catholics to reach all non-Christian peoples of the world with the Gospel message. How urgent is it, actually, for Catholics to preach Christ to Moslems and Hindus who, Vatican II declares, have important spiritual and moral beliefs in common with Catholics?

The Jesuits, the order to which Father Mathias belongs, once compassed the earth to preach the message of their church. In India and China and Japan, in Peru and Mexico and our Southwest, among the Indians of Canada they displayed a missionary zeal and consecration (even though they often accommodated themselves to heathen usage) that has hardly been surpassed in the history of missions. Many of them gave their lives for their devotion.

Today it is not likely that Jesuits who believe as Father Mathias does will be sacrificing their lives for the cause of missions, not when they are approaching complete disregard of the truth of Acts 4, 12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

CARLETON TOPPE

* * *

Activism or the Word? The word "activism" is not one of the more commonly used words in the dictionary, but those who read religious books and periodicals do occasionally come across it. The word obviously denotes being active, but as applied to churches it is not usually intended to be complimentary. It implies undue—and sometimes superficial—emphasis on activity.

There are no doubt many modern churches which can be described as activist. They are busy churches, in some cases almost frantically so. A few years ago a religious writer with a purposeful sense of humor compiled from the Sunday bulletins of a number of churches in Manhattan a schedule of activities for the week for a mythical activist church. Scheduled for Sunday was a United Nations tour and a fellowship supper; Monday: Handbell Ringers rehearsal, a talk on Guatemala, and a piano concert; Tuesday: Pancake Brunch and Woodworking Group; Wednesday: Lecture on "The Role of Women in New India," seminar on "Sexual Behavior and

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Studies in God's Word

Strength for Difficult Times—II Peter 2: 5, 7-9

. . . But (God) saved Noah the eighth person, a preacher of righteousness, . . . and delivered just Lot, vexed with the filthy conversation of the wicked. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds. The Lord knoweth how to deliver the godly out of temptations. . . .

Do I hear you say that it's so difficult to be a Christian in this modern age, that no one ought to blame you for effecting some kind of a compromise with the secular world and with sin? Just whom are you trying to convince? Peter's Second Epistle reminds you and me that it was no easier to be a true Christian in his day than in ours.

Man's Heart Is Evil

It isn't principally the world that's making it difficult; it's the heart. Man's heart has always had trouble recognizing the sinfulness of sin and the need for forgiveness, and has always found it a chore to run the way of God's commandments. This is no less true of the natural heart of the Christian!

Of course, false teachers in the Church never make it any easier. Now as then they capitalize on the desires of the Old Adam, and their arguments sound good to "itching" ears. Such is the power of evil, that even once-faithful members of our congregations have drifted from the truth, not only into some main-line denominations which have sold out to modernism, but even into such non-Christian groups as the Jehovah's Witnesses, the Baha'i faith, the Armstrong sect, and others. Sorry to

say, sometimes it hasn't even taken much of an argument—just a pretty face or a new sports car.

As we witness this, we cannot but fear for ourselves and for our children. We think of Paul's admonition in I Corinthians 10:12: "Wherefore let him that thinketh he standeth take heed lest he fall." If Peter's readers needed help, we do, too, for we are deeply conscious of the fact that we can not depend on our own reason or moral strength. But neither could Noah and Lot, of whom we read in this section of II Peter 2.

The Days Are Evil

Our days in so many ways are the exact counterpart of the days of Noah and Lot. That's why we may well identify our days with the days of which we read in our Lord's discourse in Luke 17:26-30, "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

That's an accurate description of the spirit of the age in which we live. False prophets are also a mark of this age. And that hands Satan a combination with which he has been able to lead many "into misbelief, despair, and other great shame and vice." Daily we need to pray, "And lead us not into temptation."

I'm sure that Peter's first readers, after they had read this letter, prayed this petition more fervently than ever before. That was the very

reason why Peter wrote this letter, for he wrote it not only to warn them, but also to arm them. He did so by citing the example of two men who faced circumstances similar to ours, and were saved by the power of the Lord's grace. Yes, "the Lord knoweth how to deliver the godly out of temptations." Consider how He helped Noah and Lot in situations which were just about hopeless.

"God Saved Noah"

Peter writes: "God . . . saved Noah the eighth person, a preacher of righteousness." We know the outward form this deliverance took. God had Moses build an ark, which rode out the Deluge, a catastrophe the like of which the world had not seen before and has not witnessed since.

But we don't need an ark—we need help against a godless *Weltanschauung*, a godless philosophy of life, and against false teachers. Nor does Peter mention the ark. He emphasizes the spiritual help God gave Noah. Noah and his family were preserved as children of God by the message which God Himself had given Noah to preach. Note that Peter by inspiration calls Noah "a preacher of righteousness," that is, a preacher who in the name of God told all who would hear how they could become right with God.

Noah preached the Law when he revealed God's verdict: "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Gen. 6:13). Such a message, however, can never move men to trust in God. The only thing it can do is to enrage its hearers or drive them to despair.

Thank God, Noah also had another message, a message that offered comfort and hope. It was the word God had spoken to Satan in Eden: "I will put enmity between

thee and the woman, and between thy seed and her Seed; it (He) shall bruise thy head, and thou shalt bruise His heel." Because of the last words of that prophecy John could write of Christ in Revelation 13:8 as of "the Lamb slain from the foundation of the world."

Thus Noah knew of a righteousness with God through the sacrifice of the Lamb of God, the Savior Jesus Christ. It is through faith in this Savior that Noah was "righteous before God" (Gen. 7:1). This same Gospel message is our source of strength in these "last days" and our armor against the attacks of false prophets.

God Likewise Delivered Lot

To what length God will go to preserve a man in faith is learned from Peter's second example. Lot in his life had done anything but make God-pleasing choices. How much

better off spiritually Lot would have been if he had moved away from Sodom! But he didn't. Yet God in His mercy kept him in faith and saved him from the brimstone. We read: "And God delivered just Lot, vexed with the filthy conversation (conduct) of the wicked: for that righteous man dwelling among them, in seeing and hearing, vexed (tormented) his righteous soul from day to day with their unlawful deeds."

Though Lot did not consent to the actions and words of the wicked people among whom he lived, his remaining among them was a tempting of God. Yet the Lord, in His grace, dealt with Lot according to I Corinthians 10:13, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it." Lot could take no credit for be-

ing preserved in the faith. Neither can we. His case, however, demonstrates that God spares no effort to preserve a man in faith.

The Gospel, Our Only Source of Strength

It is this revelation of the saving will of God and His Gospel message which alone can give us the strength we need in these difficult times. As His believing children we do well to turn to Him in the words of a seventeenth-century hymnwriter:

*In these last days of sore distress
Grant us, dear Lord, true steadfastness*

*That pure we keep, till life is spent,
Thy holy Word and Sacrament.*

*Oh, grant that in Thy holy Word
We here may live and die, dear Lord;
And when our journey endeth here,
Receive us into glory there.*

HAROLD E. WICKE



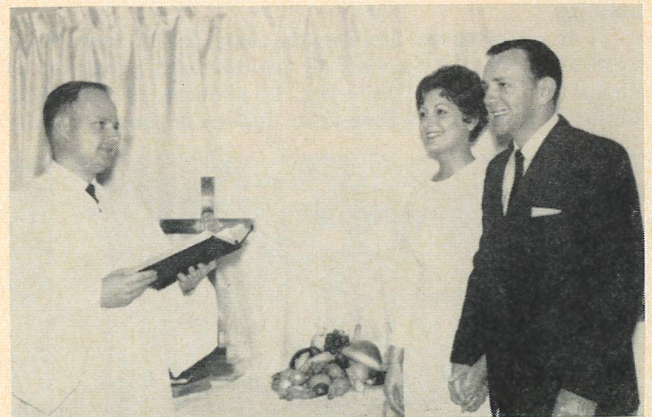
"Confirmed in a Garage-" "Gladly!"

"You mean you two are going to be confirmed in a garage?" asked Mr. Ernest Badgley, as he teed up his golf ball for the long 8th hole. "Gladly, dad," replied Bill. "We normally hold church in the Civic Center, but it won't be available for us on Thanksgiving Day".

"Gladly!" How many of us would *gladly* be confirmed in a 2½-car garage . . . complete with oil-stained floor and, for sound effects, an interstate highway some 80 yards distant? Would you and I really like to be confirmed in such an humble environment?

Bill and Roberta Badgley, the newest members of our mission in Orlando, Florida, weren't a bit dismayed about the situation. For them it was a joy and Spirit-given privilege to say: "With the help of God, we will suffer death rather than fall away from the confession of the Lutheran Church."

Bill, an auto-parts salesman, and Roberta, a legal-secretary, display the attitude found in our mission congregations throughout the country. In fact, without such



Mr. and Mrs. William Badgley (right) were confirmed by Pastor Richard Wiechmann in the "garage" chapel at King of Kings Mission in Orlando, Florida.

attitudes, mission work would be nearly impossible since most of our mission congregations meet from 30 to 36 months without their own facilities. Set up chairs . . . take down chairs; distribute hymnals . . . collect hymnals;

pianos for organs, duets for choirs, card tables for altars, and (on nippy Florida mornings) overcoats for heat—these and similar stories are told and retold in our mission congregations.

Our Wisconsin Synod now has more than 200 mission congregations around the country. The next time you take a vacation, ask your pastor for a list of the mis-

sions in the area you will visit. Stop in and see for yourself the *esprit de corps* of mission members . . . admire the degree of participation and cooperation shown . . . and then return home and tell your fellow members about the devotion and dedication of these struggling infant congregations.

RICHARD WIECHMANN

Missio Dei progress report

December Missio Dei receipts were a surprising \$55,800, bringing to \$5,327,052 the total receipts for the Offering. This is just about 97 per cent of the congregational firm commitments. Since we are born quite forgetful, it is not a vain repetition to add: God has been most gracious to us in bringing us so far past our \$4 million goal!

According to a resolution of the Conference of District Presidents, December 31 formally closed the Missio Dei Offering. Even though the Offering formally closed and supportive administration ended then, Missio Dei contributions will be received *as such* until June 30. After June 30 such funds will probably be considered *special contributions* to the Educational Institutions Building Fund. This will phase out the Offering completely.

Half a Million Short

The cash now available for the basic academic unit at Wisconsin Lutheran College is \$766,800 or about half a million dollars short of the estimated cost. The College is negotiating with several parties for classroom space next school year. Any of the options, according to President Voss, "will give the college adequate temporary space pending the erection of its own academic building."

It is unfortunate (to say the very least) that funds were not sufficient to erect all the buildings programmed under the Missio Dei Offering. In addition to Wisconsin Lutheran College, Northwestern College is short its badly

needed gymnasium, and Dr. Martin Luther is missing its administration facility. One of the pressing problems before the 1969 convention is how to fund these and other capital needs which are already upon us at our schools.

Treasurer Koopmann reported contributions of \$363,000 to the operating budget during December. In 1963 congregational contributions to the operating budget increased 9.2 per cent. In 1968 congregations subscribed \$3,683,000 and remitted \$3,581,000 or 97.3 per cent of the subscribed amount. As in other years, an excellent performance!

Work Undone

But the 97.3 per cent performance on subscribed money left undone almost \$750,000 of work programs authorized by the two past conventions. That \$750,000 of work undone meant fewer workers than needed for our world mission fields. It meant no missions at all in states where families are urging us to serve them with the Gospel. It meant understaffed schools, and services curtailed.

Besides the \$750,000 in work not done, we ended the year with an accumulated deficit in the operating budget of about \$750,000. Work not done . . . deficit . . . unparalleled opportunities to serve our Lord . . . these are some of the things which concern the *Called To Serve* Program.

The *Called To Serve* Program, executed in concert last fall in our 900 congregations, was an organized effort to place before all the families of the Synod their high calling as stewards of God. The program also attempted, as vividly as possible, to show them the many channels in their congregation and Synod through which the Lord is calling them to exercise responsible stewardship. The program endeavored to show them the challenge our loving God had hidden in our budgetary crisis.

In mid-January it is still unknown how successful under God these objectives of the program were. Because of different "stewardship calendars" in congregations, subscriptions for the 1969 and 1970 Synodical budget will not be known much before the middle of February.

May God bless our work as we all join hands to carry out His commission to make known to all men that He has reconciled them to Himself through the death of His Son!

JAMES P. SCHAEFER



This inviting lounge is in the student union at Dr. Martin Luther College, New Ulm, Minnesota. The building was made possible through *Missio Dei* gifts.

What's Going on in PROTESTANTISM?

A LOOK AT THE LWF

If the major religious concern of the twentieth century is to establish joint witness and work across denominational lines in organizations such as the World Council of Churches, it is not at all surprising that a worldwide denominational family would seek the same closer relationships. Among a number of Protestant "world alliances" is the Lutheran World Federation (LWF). The Federation is an attempt to bring into theological conversation and working relationship the 75 million Lutherans in the world.

Now in its 21st year, the Federation has met with more than modest success. Two out of every three Lutherans in the world are drawn into the Federation through its 75 member churches. The only Lutheran church body of any significant size in the United States which is not a member is The Lutheran Church—Missouri Synod. Since the Missouri Synod is feeling a lot of pressure to join, according to some observers "it is only a matter of time" and Missouri will be in it. That will leave only the Wisconsin Synod, representing about four per cent of Lutheranism in America, outside the Federation.

Eisenach 1923

The beginning of the Lutheran World Federation goes back to the first meeting of world Lutherans at Eisenach, Germany, in 1923. A Lutheran World Convention—as it was then called—had been proposed earlier by American Lutheran church leaders who had been brought into contact with European Lutherans through relief work after World War I. At this first meeting 151 delegates from 22 countries were present.

The delegates adopted a doctrinal statement which with one minor amendment has continued to serve as the doctrinal basis of the organization. "The Lutheran World Convention," the statement read, "acknowledges the Holy Scriptures of the Old and New Testament as the only source and infallible norm of all church doctrine and practice, and sees in the Confessions of the Lutheran Church, especially in the Unaltered Augsburg Confession and Luther's Small Catechism, a pure exposition of the Word of God."

The organization was simple. There was an executive committee, and a few paragraphs were sufficient for its direction. The executive committee was assigned the task of coordinating relief work, emergency support of foreign missions, united action and declaration if necessary, exchange of visitors, and the operation of a modest news bureau.

The second Lutheran World Convention at Copenhagen in 1929 continued this simple organizational line. But when the third Lutheran World Convention was held at Paris in 1935, it was generally recognized that this simple organization was not strong enough to carry out the purposes of the convention.

The Lutheran World Federation

At the fourth meeting of the Lutheran World Convention at Lund, Sweden, in 1947, the re-organization, delayed by World War II, took place. Besides adopting its first constitution, the name was changed from Convention to Federation. The change was proposed in order "to indicate greater compactness and efficiency, to suggest permanence, to make possible wider areas of cooperation, and to insist upon the official participation of churches without sacrifice of their sovereignty or autonomy."

Since Lund the Federation has met three times—at Hanover, Minneapolis, and Helsinki. The next assembly is scheduled for 1970 at Porto Alegre, Brazil. At each of the assemblies action was taken to make more efficient the organization and to expand and clarify its objectives.

Its constitution assigns to the Federation the following functions: 1) to further a united witness before the world to the Gospel of Jesus Christ as the power of God for salvation; 2) to cultivate unity of faith and confession among the Lutheran Churches of the world; 3) to develop fellowship and cooperation in study among Lutherans; 4) to foster Lutheran interest in, concern for, and participation in ecumenical movements; 5) to support Lutheran Churches and groups as they endeavor to meet the spiritual needs of other Lutherans and to extend the Gospel; and 6) to provide a channel for Lutheran Churches and groups to help meet physical needs. These functions are carried out through a number of commissions which are responsible to a 20-member executive committee. The executive committee meets annually and acts for the Federation between its biennial assemblies.

On the Sidelines

There are probably few things more fervently wished by the devout Christian today than the outward unity of all Christians. As never before, he yearns for the assurance of sight—and not faith only—that there is only one body of Christ. Why, then, is not the Wisconsin Synod a member of the Federation? Isn't that where the action is today in church life, and shouldn't we have a piece of the action? Why only stand on the sidelines composing critical little articles such as this one will be? Aren't we all servants of God, and couldn't we serve Him better if all of us—at least Lutherans—got together?

But the function of a servant is not only to serve but also to obey. And our great Master speaks clearly with whom we may and with whom we may not fellowship. Those who depart from the doctrine of the apostles we are told to "mark and avoid" (Rom. 16:17). Error, the Holy Scriptures insist, corrupts. Error is not to be wished "Godspeed" (II John 10). We may condemn it; we may testify against it; we may pronounce the "cursed" of God's Word upon it; we may witness to the truth.

All these things we may do—but we must not fellowship with it. The bounds of God's Word are our bounds. We cannot unite where the Word divides.

Now in spite of its fine doctrinal basis, the Federation is utterly divided over doctrine. It is no secret that many of the theologians in the member churches have renounced the Bible as the "only source and the infallible norm of all church doctrine and practice." It is no secret that member churches tolerate the most outrageous theological perversities of the Old Adam. We may either remain faithful to the Word of God or join the Federation. To do both—in the present state of affairs—is impossible.

Still a Valid Judgment

When the Missouri Synod in 1956 declined to join the Federation, it cited three reasons: 1) "the constitution of the Federation clearly indicates to us that the nature and purposes of the Federation are such that they promote cooperation of the member churches in actual church work; 2) the doctrinal basis of the constitution of the Federation does not insist on full confessional agreement on the part of member churches; and 3) such cooperation would involve us in a union in spiritual matters with groups not in doctrinal agreement with us." The Wisconsin Synod convention meeting later that

year called this an "excellent statement of Scriptural principle and policy." In spite of several amendments adopted at the Helsinki assembly clarifying the nature of the Federation, and in spite of evidence that opinion in the Missouri Synod has receded from this strong position, the judgment is still valid.

Although we find ourselves bound by the Word of God to decline membership in the Federation which speaks for so much of world Lutheranism, there are a number of positive things we can do. We can pray that God soon bring into captivity to His Word every thought of Lutheran Christians (especially theologians) everywhere. Where men are held captive to the Word, differences will disappear—and not before. We can continue to witness to the clarity and finality of God's Word. Our firm witness will surely strengthen some. We can continue in all holy sobriety to confess that the "only sure thing to be said about men is simply that they are ungodly men for whose sake God has sent His Son into the world to make them righteous." And finally we can steadfastly refuse, as we have in the past, to be the firehouse on the corner answering all the alarms of society, most of them false.

Perhaps St. Paul is saying it to us too. "Be sure," he said to Archippus, "to finish the task you were given in the Lord's service" (Col. 4:17, TEV).

JAMES P. SCHAEFER



Missionary and Mrs. Kirby Spevacek bid farewell as they leave from the airport at Milwaukee for Lusaka, Zambia, Africa, on November 9, 1968.

Editorials

(Continued from page 39)

Marital Adjustment," and a bridge party; Thursday: Sewing Group, Barbershop Quartet, and Ceramics Group; Friday: Spiritual healing and Photographic Society; Saturday: Couples Club and presentation of Rodgers & Hart's "A Connecticut Yankee" by The Church Players.

None of these activities is out of place in the social, cultural, or recreational life of church members. Most church organizations schedule similar activities to bring their members together for social or recreational purposes, and who would find fault with that? But there is a temptation to look upon such activities as a remedy for indifference among the members and as a means of strengthening the church. When interest is at a low ebb, and church, Sunday school and Bible classes are sparsely attended, someone is almost sure to come up with the suggestion that the congregation schedule more "activities."

The Bible proposes a different course for strengthening the church and building the kingdom. It proposes sitting quietly at Jesus' feet and listening to His Word as Mary of Bethany did. This is "the one thing needful" and the only effective remedy for indifference and weakness in the church. No amount of activity, however good in itself, qualifies as a substitute for it.

No church was ever strengthened spiritually by scheduling more secular activities, and no soul was ever saved by coffee and doughnuts. These things have their place in the lives of Christians, but the Word alone builds the Church and strengthens the bonds of true Christian fellowship.

IMMANUEL G. FREY

The Christian and the World

IN IT, BUT NOT OF IT

HOW CAN I LET MY LIGHT SHINE?

Perhaps an incident similar to the following involving a new convert is familiar to you. On the very next day after Gospel preaching had drawn him to repent of his sin and rely on Jesus completely for pardon, and peace, the convert (whom we shall call Tom), now overflowing with joy, was determined to bring his former cronies to share the same salvation from hell and experience the same satisfying life with God.

The first one Tom confronted was Dick, "You've got to trust in Jesus too," he insisted. Dick was dumbfounded, unresponsive. Tom's exuberance rose to a higher and higher pitch trying to drive his friend from unbelief to faith. When finally resistance was Dick's total reaction, Tom really got carried away. Longing to free his pal from damnation, he had him by the shoulders, shaking him. "Dick, you've got to believe in Jesus. You've just got to!"

An extreme case, you say? Perhaps. But only in method, not motive. It was only his approach that was questionable, not his urgent concern.

Everyone Needs Christ

Every funeral notice, every calamity, is another exclamation point after God's reminder to us: Let your light shine now.

Every person we associate with is a sinner, either a sinner with forgiveness, living a new life with God, or without forgiveness, without trust in Christ, a sinner still in his sins and headed for the eternal forsakenness of hell. Everyone we meet needs Christ today.

A Reason for Urgent Concern

We pray that the sense of urgency about eternity never be stifled in us by the glamor of what this world holds out. We get worked up about all sorts of things, but this is the one issue worth getting excited about. How sad that we Christians have a tendency to go through life like gay tourists concerned chiefly about enjoying ourselves, rather than realizing that we have been called to Christ's ranks for a crusade to win some men from the wrath to come!

Our light dare not be dimmed by the world's misty notions that as long as a person has some virtues—being good-hearted, likeable, decent—his future will take care of itself. What about his sins? Sin insults God. Sin violates God's intent for our existence. Sin damns. No one can rid himself of sins, not even decent people. Everyone we know needs Christ.

Letting our light shine means directing men to the Christ they need. No situation ought to let this get out of focus. There's the motive; and that determines the method, too.

How We Can Take Advantage of Opportunities to Direct Sinners to Christ

Suppose an acquaintance demonstrates a disregard

for God by cursing and foul language. What he needs is not so much to change his talk, but a change of heart. Genuine light must convey to him far more than that his speech displeases *me*. I must try to get him to think about where he stands in God's sight. I might remark, "Joe, I wish you wouldn't talk like that." But something like this would be better: "Joe, do you ever consider that you must answer to God for the way you use His gift of speech?" Can we open up an opportunity to get him to think about the greatest issues: A human being's reverence for his Creator; the sinner's need for His saving mercy in Christ?

If in conscience toward God we have to object to someone's actions, or to what might be suggested for us, let's strive to demonstrate that the issue is not our standards, but rather that our attitude is that of Joseph when tempted—a loving regard for the will of a merciful heavenly Father.

Our Witness Must Be Sincere

Our responsibility is not so much a matter of getting up on a soapbox—as though we sought to *make* our light shine by getting people to take note of our Christianity, or of our church and what it stands for. If our witness is contrived or artificial, it will have the appeal of a "commercial." Paul once set down, "We preach not ourselves." Self-regard is hollow. Our concern must be for the welfare of others: what do they need to know and consider about where they stand with God?

When showing friends the colored slides of our vacation, it's what's on the screen that should fascinate them, not a lecture about the projector. Letting our light shine is a matter of projecting what Christ means, what He has accomplished for us. It means projecting His truth and mercy, His forgiveness and compassion. It is a natural expression of what His love prompts in us.

Beware of Becoming a Faulty Projector!

A faulty projector, however, can blur the image; it can even destroy it. For one thing this means avoiding Tom's approach. It means being careful to choose methods that do not antagonize. Our actions have to befit the invitation to get people to listen to the message of God. Jesus engaged the woman at the well in a discussion about water. Of course, He had to bring her to see her sin, but He did not open the conversation by calling her an adulteress.

Bringing people to see that they are damned sinners in need of forgiveness does not flatter, and we must expect antagonism as Jesus experienced in other cases, but let us be judicious so that we do not antagonize by our manner or method. We need to strive to leave people thinking about the *message*. We need to be careful not to give them an excuse to pass it off because of the way the messenger presented it.

The point is not to win an argument, but to win a soul. We dare not deny the truth, but we must learn to hold our tongue, to listen also and not just to lecture.

Simply Invite Men to "Come and See"

With eternity ahead let our attitude be one of wooing insistence—putting forth our best to be persuasive, motivated by love for the other party. High pressure does not convince. Peter and Nathanael were led to Jesus (in spite of objections) with a heartfelt, but simple, "Come and see." To let our light shine means to make sure that what we do does not detract from pointing people to the Savior.

Our Daily Life Must Reflect Our Faith in Christ

This puts us face to face with the question whether our conduct reveals how much our Savior means to us. Letting one's light shine means honesty. It means conducting our business not just with a view to what is "good business." It means dealing honestly even if the boss says we should deal otherwise. If the light is to get through, the lantern can not be fouled with the filth in the world that degrades God's gift of sex for marriage. If the Christian woman's call is to project the majesty of her God and not to call questionable attention to herself, then letting one's light shine helps determine hemlines and necklines.

By the same token if the issue is gambling or pornography or intemperance, the Christian accomplishes little by lashing out with cutting remarks. The heart must be reached with a loving presentation of the claim of God on hearts He has created and ransomed to be

His own. Let others be violent; a Christian will present God's truth and rely on it to be effective.

Witness Wherever You Can

Sometimes we can choose how we shall let our light shine: What's the most appropriate time during the week to talk to our new neighbor? What can I relay from Sunday's sermon to stimulate the interest of the gang in the carpool? What pamphlets or tracts would be helpful if enclosed in my letter to an old acquaintance?

But often we do not have the privilege of choosing. A pleasant conversation turns to how the world is going to the dogs. Do we hop on the pessimists' bandwagon, or are we ready to let our light shine by pointing to God's promises in Christ, referring to our Bibles—the real source of strength and help?

The Success of Our Witnessing Rests with God

None of us will be able to persuade a fellow sinner that he is made right with God by the execution of a Carpenter from Nazareth. To the unconverted the Gospel still looks like nonsense. We can not engineer conviction; we can not high pressure any one into faith. But we can let the light shine! This means getting the Word across. What we can not produce the Holy Spirit can—and does, praise God. And He does it through the Word.

To let our light shine we need to get to know our Bible better, and then we will reflect our Savior better.

ROBERT HOCHMUTH

[Robert Hochmuth is pastor of Peace Ev. Lutheran Church, Santa Clara, California.]

We Turn to the Psalter . . .

. . . With Penitent Hearts

Most of you are acquainted with King David's adulterous relationship with Bathsheba, the wife of Uriah (II Sam. 11). You are, therefore, also aware of the fact that he repented of his sins and received, from the Prophet Nathan, God's assurance of forgiveness. An expression of David's sincere repentance is recorded for us in the 51st Psalm.

What an excellent Psalm this is for every one of us Christians to use as a pattern for our own expressions of penitence and sorrow over our sins! All too often many of us are so involved in the day-to-day ritual of living that we really don't give much thought to our own sinfulness and unworthiness before God. Sometimes, then, as the Lenten Season approaches, we suddenly feel the need to "do something" in order to show that we are truly penitent. To many

Lent means "self-denial." It means the giving up of certain kinds of pleasure or food or activity. And this can very easily nourish the belief that these outward "sacrifices" during Lent are, somehow, pleasing to God.

The Psalmist David had no such illusions. Read Psalm 51. Hear him asking the Lord for mercy, for forgiveness, for cleansing. Hear him humbly acknowledging his own sin and the existence of original sin in everyone (v. 5). David knew that mere outward acts, such as fasting, special prayers, etc., could never satisfy God. "Thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering" (v. 16).

What God expects of us is not merely those words and activities that people usually associate with "be-

ing religious." He is neither impressed nor honored by any kind of superficial "piety." God wants our entire being. He wants us to be His own. He wants to live within our hearts.

This is what the Psalmist is referring to when he says (v. 17): "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou will not despise." Our sinful pride must be broken. Our sinful hearts must be cleansed by the blood of our Savior. Our lives must be guided by the Holy Spirit. God is "pleased with the sacrifices of righteousness" (v. 19); He seeks in us contrition, repentance, faith, love, and service.

Therefore we sing with David in the Offertory (vv. 10-12): "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy holy spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit."

PHILIP R. JANKE

Dedication—La Mesa, California

On October 27, 1968, Shepherd of the Hills Ev. Lutheran Church was privileged to dedicate a complete church plant to the glory of the Triune God and the preaching of His Word. The church is built on a 3.65-acre piece of land on Fletcher Parkway in La Mesa, east of San Diego. The parsonage is also built on this land and was likewise dedicated in the same service. Guest

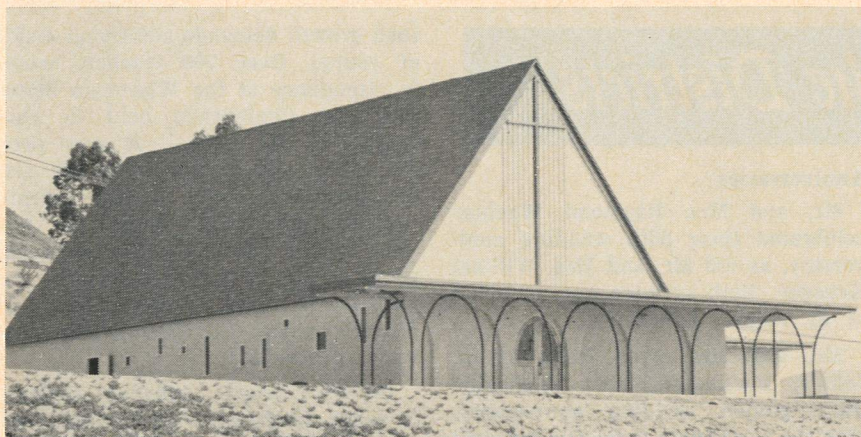
speaker for the dedication service held at 11:00 A.M. was the Rev. Edgar Hoenecke of San Diego, the executive secretary of the Board for World Missions. A service of thanksgiving was held at 4:00 P.M. with the Rev. Joel Gerlach, vice-president of the District and pastor of King of Kings Church in Garden Grove, as the guest speaker.

Six years ago it became evident

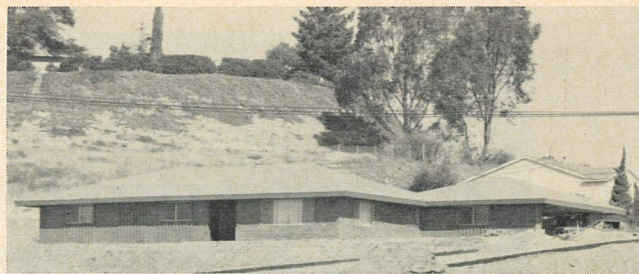
that the Wisconsin Ev. Lutheran Synod would do well to begin mission work in San Diego. Reformation Church was founded on Reformation Sunday 1962. Candidate Lowell Smith became the first resident missionary in 1963. Before long it also became evident that other missions should be started in the San Diego metropolitan area of one million people. On March 21, 1965, Wisconsin Synod services were held at Alpine, 30 miles east of the Pacific, and at Grossmont College in El Cajon, 15 miles east of the ocean. The 19 communicants of this mission chose the name Shepherd of the Hills Ev. Lutheran Church. The Rev. E. Hoenecke preached at Alpine and the Rev. Lowell Smith conducted the services at El Cajon and San Diego until September, when the Rev. Arnold H. Zimmermann was installed at Alpine and Shepherd of the Hills. In January 1967, Pastor Zimmermann asked to be released from his call.

On April 9, 1967, the Rev. Paul Heyn was installed as pastor of the two churches. Because of his duties as chairman of the District Mission Board and as pastor of two churches, he was given a vicar. Carl T. Otto, who served from August 1967 to July 1968, also helped with another new mission, started after Easter 1968, in Escondido. Vicar Curtis Lyon and his wife now live in the apartment connected with the church in Alpine. In December 1967, the Alpine church moved from the Women's Clubhouse in Alpine to its own building on Tavern Road.

Groundbreaking for Shepherd of the Hills took place in November 1967, but it was April 1968, before



The new Shepherd of the Hills Ev. Lutheran Church in La Mesa, California, which was dedicated October 27, 1968.



(Above) This attractive, ranch-style parsonage was also dedicated by Shepherd of the Hills Congregation on October 27, 1968. The hillside on which the church and parsonage are built rises behind the house.

(Left) Pastor Paul Heyn, pastor of Shepherd of the Hills Congregation, stands at the entrance to the new church.

all the building regulations were met and the hillside site was developed at a cost of \$17,000. Sewer assessments, a fire hydrant, and other utilities added another \$9,000 to the cost. The modern Spanish-style church, which seats 184 in the nave and has room for 49 in the balcony, cost \$56,000. A folding door between the sanctuary and the educational wing will permit the seating of another 100 people on special occasions. The two services

on dedication Sunday were attended by 362 people.

With all the problems that go with building a new church, the blessings of the Lord on Shepherd of the Hills have always been evident. The congregation wishes to express its gratitude to our Wisconsin Synod for its help in providing financing through its Church Extension Fund, a Chapel Expansion Loan, and a Parsonage-Teacherage Loan. Now

that it has some adequate facilities, Shepherd of the Hills Church looks forward under the blessing of God to joining the ranks of the self-supporting congregations of our Synod. The members of Shepherd of the Hills Ev. Lutheran Church look back on the past with sincere thanks to our gracious Lord, and they also look ahead to the future with increased trust in the Lord, who "hath done all things well."

PAUL HEYN, Pastor

Direct from the Districts

Southeastern Wisconsin

Dedication

November 10, 1968, St. John's in Slades Corners dedicated its new parsonage, organ, and renovated church. Pastor D. H. Kuehl of Hartford, Wisconsin, preached in the morning service. In the evening service Pastor Wm. Ziebell of Rt. 1, Lake City, Minnesota, preached and Teacher Fred Biedenbender of Kenosha was at the organ.

The organ is a Rodgers 32C electronic organ with a selter board. Major items in the church renovation included redoing the walls and ceiling with drywall, new pews, carpeting, and a new treatment of the chancel area and its furniture as well as of the church entrance. The new parsonage is a pleasant arrangement of 10 rooms.

The present pastor, A. Hellmann, reports, "We give Thee but Thine own' was true in a double sense in this case. The Lord gave the necessary money to St. John's by means of the Herman and Mary Pachnich estate. St. John's thanks the Lord."

Anniversaries

Mr. and Mrs. Raymond Waehler celebrated their 50th wedding anniversary, as did Mr. and Mrs. William Krueger. Both couples are members of St. John's, Lomira.

Mr. and Mrs. Fred Pella of St. John's, Burlington, also celebrated their golden wedding anniversary. May the Lord bless these His servants in the evening of their lives!

Pastor George Boldt of Morton Grove, Illinois, celebrated his 25th year in the holy ministry. Pastor Arthur F. Halboth of St. Matthew's, Milwaukee, Wisconsin, celebrated the 50th anniversary of his ordination. May the Lord bless these His workers!

David's Star Congregation of Jackson and St. John's, Oakwood, both celebrated their 125th anniversaries. May the Lord bless them further with His Word!

Schools

Wisconsin Lutheran High School reports a total attendance of 1051 students this year! The blessing of

such growth demands additional staff, of course. Over 700 teachers were in attendance at the Wisconsin State Teachers' Conference held in November at the school. A new program has been arranged by the art department. A series of nine exhibitions by outstanding artists of this area will be on display for two-week periods. The artists will also be in attendance on the opening afternoon of each exhibit. Our members are invited to attend.

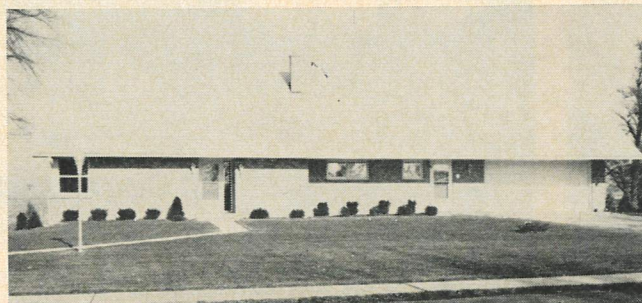
Our Wisconsin Lutheran College is again offering an adult education program. Two six-week courses are being offered at Peace Lutheran Church in Hartford, Wisconsin. The enrollment for these courses is 68. The courses are entitled "Practical Christianity" (I Corinthians) and "The Christian Looks at Communism." An Institute on Missions started on October 15 was conducted for six weeks. Resource men were secured to present all aspects of missions. A three-credit course on the life of Christ is being presented by Dr. S. Becker. With these programs the school seeks to be of wider service to the Church.

Missions

Our Synod has repeatedly encouraged the establishment of daughter congregations, a position our District is on record as supporting. The Southeastern Wisconsin District has one such daughter congregation at the present time, Hope, of Twin Lakes, Wisconsin.

In September this congregation took another step in acquiring its own house of worship. The congregation accepted the preliminary sketches of the architect for an A-frame house, which, by leaving out all the partitions will serve as a house of worship until such time as

(Continued on page 51)



The new parsonage of St. John's Ev. Lutheran Church, Slades Corners, Wisconsin.

Centennial Anniversary

Zion, Peshtigo, Wisconsin

By God's marvelous grace, Zion Congregation was permitted to celebrate its centennial on Sunday, October 13, 1968.

The members of Zion have reason to render special thanks to the Lord, because even though He permitted the most disastrous and deadly fire in U.S. history to strip the area, yet He permitted Zion to build again upon its own ashes, and permitted it to enter a second century of what, we hope and pray, will be a period of renewed and sanctified service to Him and His kingdom.

Of this Zion was reminded by the toastmaster, the Rev. Harold Wicke, at its centennial banquet, and by the guest preacher in both festival services, the Rev. Eldor Toepel.

Pastor Wicke reminded those present at the banquet that the disastrous fire which occurred on the same night as the great Chicago fire, but was four or five times more deadly, was considered a judgment of the Lord, and a call to repentance and renewed service. The texts chosen by several of the visiting pastors in the year or years immediately following the fire, bore this out. One pastor who spoke several times in the months immediately after, spoke on the two following passages of Holy Scripture from Lamentations 1, portions of the 1st, 12th, and 13th verses, reading as follows: "How doth the city sit solitary, that was full of people! How is she become as a widow! The Lord hath afflicted me in the day of his fierce anger. From above hath he sent fire into my bones, and it prevailed against them." The Rev. T. Gensicke went on to apply the words to the sin of the carousing, boisterous, and "devil-may-care" attitude of the people residing in the booming, but sinful frontier lumber city, Peshtigo.

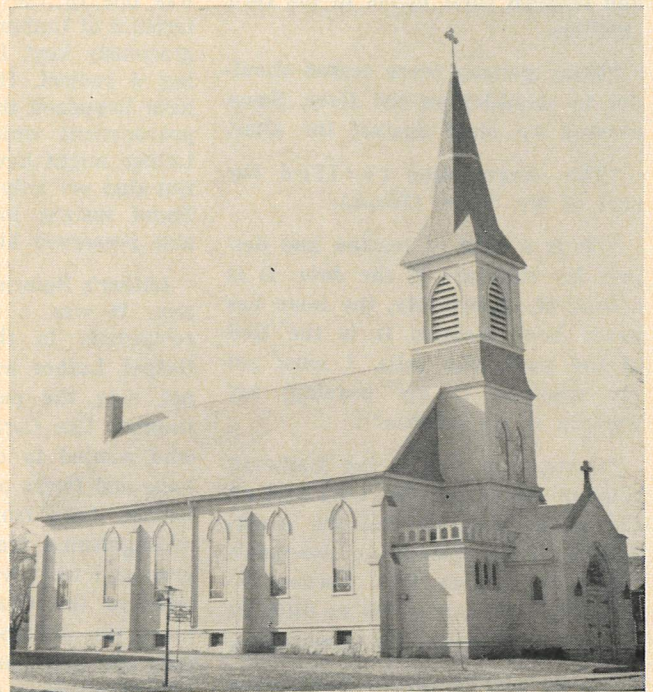
On the following Sunday, Pastor Gensicke preached on Revelation 3:19, 20, "As many as I love, I rebuke and chasten: be jealous therefore and repent. Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Following the second sermon, many people spoke to the pastor in this vein, "Mr. Pastor, Peshtigo simply could not remain as it was — the sin was too great; what came upon us came as a just payment for our sin."

God's people through the "little" Wisconsin Synod of that day did not forget the survivors of the holocaust, however. Above and beyond many gifts of food and clothing, they also sent over \$2200.00 in cash.

On the morning of Zion's centennial anniversary celebration, the Rev. Eldor Toepel urged the members of Zion to go "Onward with Joy in the Lord's Work," using as his text Hebrews 10:35-39. He stressed the need of repentance, and a new and joyful zeal for the Lord, perhaps even more necessary as Zion enters its second century than it was in the first.

Zion Congregation grew rapidly in the years following the Peshtigo fire into a sizable congregation. However, after the lumber company blew its whistle for the last time in 1916, the number of member families dwindled to less than 50.

Since that time Zion has experienced steady growth. Today by the grace of God it is a congregation number-



Zion Congregation of Peshtigo, Wisconsin, celebrated its centennial on October 13, 1968.

ing about 900 souls, 600 communicants, and 260 voting members.

Present material property includes the church, now 72 years old, but beautifully built and marvelously preserved; a combined parish hall and 13-classroom educational building, which includes a private office for the pastor; and a new ranch-style 11-room parsonage with a full basement.

Zion's prayer can only amplify the words of the hymnist:

*Abide, O faithful Savior,
Among us with Thy love;
Grant steadfastness and help us
To reach our home above.*

May Zion of Peshtigo indeed go onward with joy in the work of the Lord!

DELTON J. TILLS, Pastor

Briefs

(Continued from page 38)

band included, besides guitars, an electric organ and drums.

"A message of Christian love for the poor and oppressed was contained in the service which was a modern version of the story of Jonah and was called 'The Strange Career of Mr. Christopher Churchill Jones.'

"The service was sponsored by the church and the Lutheran Campus Ministry, and it was open to all. Clergymen from other churches were among those who sang and prayed and clapped their hands to the rock rhythms.

"Many persons were seated shoulder to shoulder on the floor. Some pressed up close against the altar.

"The congregation recited the part of Mr. Jones (Jonah):

"It is a time of tension and despair for riots are at the door. It is a time of opportunity, the issue has never been clearer. It is the God of the poor who calls. I must go! My response is my worship; my worship is my mission."

"Davis, who also is the Lutheran campus pastor for the Lutheran Church in America and the American Lutheran Church in downtown Milwaukee, noted that, because of the huge crowd, it would be difficult to move to the altar for Communion.

"So he said he would drink some of the Communion wine, 'and do this symbolically for everyone.'

"Laughter.

"I'll take only a little bit,' Davis added, smiling.

"He and other churchmen also waded about halfway into the crowd to distribute Communion bread."

* * *

SOME TIME after this newspaper account appeared, a copy of the printed order of service came into our hands. This reveals that the Journal report did not begin to tell the whole story. The flagrant disregard of God's Holy Word in respect to the administration of the Lord's Supper is shocking enough. To this is added, however, a blasphemous

and sacrilegious parody of the Biblical Book of Jonah punctuated with profanity.

Such a service is a far cry from a mere change in form. It is a perversion of the Gospel of Christ into "another gospel, which is not another." It falls, therefore, under the indictment of Paul, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

* * *

SOBRIETY, or sobermindedness, was one of the outstanding characteristics of Luther's Reformation. God graciously kept Luther from becoming a radical. How easily it could have happened that under the many provocations which he had to face Luther might have lost his sobriety! But God not only gave Luther a profound insight into the Gospel, He also preserved his good judgment.

Luther's Reformation was conservative. It was a reformation, not a revolution. In the interest of the Gospel, Luther was forced to oppose not only the papists, but also extremists like Carlstadt and Muenzer, who wanted to discard all the customs and forms of worship that were handed down from the past without distinguishing between what was good and what was bad in the traditions of the Church. Luther recognized the difference between essentials and nonessentials, between matters of doctrine and adiaphora, matters of indifference.

Luther's soberness, sound judgment, and clear thinking are clearly evident in his reply to George Buchholzer, who was the dean of the pastors in Berlin and who asked for Luther's advice about retaining certain ceremonies in the service as Elector Joachim II wished. Luther wrote:

"If your lord, the margrave and elector, permits the gospel of Jesus Christ to be preached with purity and power and without human additions and the two sacraments of Baptism and the Body and Blood of Jesus Christ to be administered and offered according to their institution, if he is willing to abolish the invocation of saints (as if they were

mediators, intercessors, and deliverers) and the carrying about of the Sacrament in procession, and if he is willing to discontinue daily Masses, vigils, and Masses for the dead and the consecration of water, salt, and herbs and allow only pure responses and hymns, Latin and German, in procession, go along in God's name and carry a silver or gold cross and wear a cope or alb of velvet, silk, or linen. And if one cope or alb is not enough for your lord, the elector, wear three of them, as the high priest Aaron did when he put on three vestments, one on top of the other and all of them beautiful and attractive (after which ecclesiastical vestments were called *ornata* in the papacy). Moreover, if His Grace is not satisfied that you go about singing and ringing bells in procession only once, go about seven times, as Joshua compassed the city of Jericho seven times with the Children of Israel, making a great shout and blowing trumpets. If your lord, the margrave, desires it, let His Grace leap and dance at the head of the procession with harps, drums, cymbals, and bells, as David danced before the Ark of the Lord when it was carried into the city of Jerusalem. I am fully satisfied, for none of these things (as long as no abuse is connected with them) adds anything to the gospel or detracts from it. Only do not let such things be regarded as necessary for salvation and thus bind the consciences of men. . . .

"As concerns the elevation of the Sacrament in the Mass, this is an optional ceremony and no danger can come to the Christian faith as a result of it, provided nothing else is added. Accordingly you may lift up the Sacrament in God's name as long as it is desired.

"We had ample cause to abolish the elevation here in Wittenberg, and perhaps you do not have such cause in Berlin. Nor shall we restore the ceremony unless some urgent reason requires us to do so, for it is an optional thing and a human exercise rather than a divine commandment. Only what God commands is necessary; the rest is free."

Sobriety such as God gave to Luther is sorely needed in the Church today!

† Pastor August C. Bartz †

Pastor August C. Bartz of Fort Worth, Texas, passed away December 29, 1968, at the age of 84 years.

He was born in Baraboo, Wisconsin, and graduated from Concordia Lutheran Seminary, Springfield, Illinois, in 1907.

Congregations served by him included those at Roscoe and Lemmon, South Dakota, Winthrop, Minnesota, and Centuria, Wisconsin, before he accepted the call to serve Immanuel Lutheran Congregation, Waukegan, Illinois, in 1923. After serving the latter congregation for 36 years, he retired from the active ministry in 1959 and made his home at Fort Worth, Texas, until the time of his death.

Survivors include his wife, Adelheid, nee Heier, and four married children living in four different states.

During the ministry of Pastor Bartz in Waukegan, a relocation of the church facilities took place, and additions and improvements were made to keep pace with the growth of the congregation and its Sunday-school classes.

OSCAR A. LEMKE

District News

(Continued from page 48)

the congregation can build a regular church. This daughter was begun by a resolution of Peace Lutheran Church, Wilmot, Wisconsin, "to investigate the possibility, feasibility, and necessity of holding services in Twin Lakes and eventually establishing a congregation there." Services were begun in June 1964 in a rented room. The congregation was organized with 27 communicants about a year later. It now numbers about 52 communicants and has chosen its name "Hope" by following the precedent set by the other daughter congregation of Peace, "Faith" of Antioch, Illinois. That daughter was begun in 1949 and today is a self-supporting congregation numbering 350 communicants. Hope Congregation contributes for pastoral service from the mother congregation at Wilmot on a per communicant basis. Just as no Synodical funds were spent in establishing and maintaining Faith of Antioch, so there are no plans of making Hope a Synodical mission congregation. Faith Luther-

an Congregation was begun during the pastorate of the Rev. R. Otto and the current daughter, Hope, has been begun in the ministry of the Rev. George Enderle.

The enthusiasm of this small group can be assessed when one knows that one of its members mortgaged his own home to obtain the necessary fi-

nancing for the beginning of the mission. May the record of Peace of Wilmot with Faith and Hope inspire other congregations to establish daughter congregations in adjacent areas and thus free Synodical funds for our opportunities in the uttermost parts of the earth!

H. WIEDMANN

WISCONSIN EV. LUTHERAN SYNOD CURRENT BUDGETARY FUND

1968 Prebudget Subscription Performance

Twelve months ended December 31, 1968

| | Subscription Amount for 1968 | Offerings Received in 1968 | Per Cent of Subscription |
|-----------------------------|------------------------------|----------------------------|--------------------------|
| Arizona-California..... | \$ 91,932 | \$ 84,578 | 92.0 |
| Dakota-Montana..... | 111,973 | 112,894 | 100.8 |
| Michigan..... | 593,761 | 576,185 | 97.1 |
| Minnesota..... | 590,135 | 599,626 | 101.6 |
| Nebraska..... | 106,255 | 110,864 | 104.3 |
| Northern Wisconsin..... | 645,628 | 650,330 | 100.7 |
| Pacific Northwest..... | 28,425 | 29,522 | 103.9 |
| Southeastern Wisconsin..... | 781,034 | 732,705 | 93.8 |
| Western Wisconsin..... | 734,380 | 684,513 | 93.2 |
| Total — This year..... | \$3,683,523 | \$3,581,217 | 97.2 |
| Total — Last year..... | \$3,358,502 | \$3,280,812 | 97.7 |

CURRENT BUDGETARY OFFERINGS

Twelve months ended December 31, 1968, with comparative figures for 1967

| | Budgetary Offerings | | Pension Plan Offerings | |
|-------------------------------|---------------------|-------------|------------------------|----------|
| | 1968 | 1967 | 1968 | 1967 |
| Arizona-California..... | \$ 84,579 | \$ 69,454 | \$ 3,038 | \$ 2,283 |
| Dakota-Montana..... | 112,894 | 100,370 | 1,731 | 1,503 |
| Michigan..... | 576,185 | 511,500 | 4,739 | 1,408 |
| Minnesota..... | 599,626 | 594,632 | 14,858 | 12,654 |
| Nebraska..... | 110,864 | 94,169 | 1,901 | 1,164 |
| Northern Wisconsin..... | 650,330 | 610,337 | 15,611 | 18,226 |
| Pacific Northwest..... | 29,522 | 25,089 | 667 | 716 |
| Southeastern Wisconsin..... | 732,705 | 688,123 | 29,429 | 23,891 |
| Western Wisconsin..... | 684,513 | 587,138 | 27,745 | 23,265 |
| Sent Direct to Treasurer..... | 134,650 | 97,201 | 137 | 28 |
| Total..... | \$3,715,868 | \$3,378,013 | \$99,856 | \$85,138 |
| Increase over prior year: | | | | |
| Amount..... | \$ 337,855 | | \$14,718 | |
| Per cent..... | 10.0% | | 17.3% | |

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended December 31, 1968, with comparative figures for 1967

| | Twelve months ended December 31 | | | |
|---|---------------------------------|--------------|-----------|----------|
| | 1968 | 1967 | Amount | Per cent |
| Income | | | | |
| Prebudget Subscription Offerings..... | \$3,581,217 | \$3,280,812 | \$300,405 | 9.2 |
| Gifts and Memorials..... | 134,651 | 97,201 | 37,450 | 38.5 |
| Pension Plan Contributions..... | 99,856 | 85,138 | 14,718 | 17.3 |
| Bequest..... | 52,526 | 1,000 | 51,526 | |
| Income from NWPH..... | 16,562 | 16,562 | | |
| Proceeds from sale of land..... | | 10,988 | 10,988* | |
| Other Income..... | 922 | 4,843 | 3,921* | 81.0* |
| Total Income..... | \$3,885,734 | \$3,496,544 | \$389,190 | 11.1 |
| Expenditures | | | | |
| Worker-Training..... | \$1,392,386 | \$1,249,223 | \$143,163 | 11.5 |
| Home Missions..... | 1,174,931 | 1,068,225 | 106,706 | 10.0 |
| World Missions..... | 639,331 | 560,598 | 78,733 | 14.0 |
| Benevolences..... | 690,919 | 583,836 | 107,083 | 18.3 |
| Administration and Services..... | 314,153 | 305,240 | 8,913 | 2.9 |
| Total Expenditures..... | \$4,211,720 | \$3,767,122 | \$444,598 | 11.8 |
| Operating Deficit**..... | \$ 325,986** | \$ 270,578** | | |
| Accumulated Deficit, July 1966 through December 1968, | | \$733,324 | | |

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

CALENDAR OF CONFERENCES

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: Feb. 4, 1969.
Place: St. Peter's Lutheran Church, St. Peter, Minn.
Time: 9:30 a.m.; Communion service at 11 a.m.
Preacher: R. W. Schlicht (S. Stern, alternate).
Agenda: Discussion of Christian Stewardship, L. Lothert; Casuistry.
An offering will be taken.
D. Begalka, Secretary

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REDWOOD FALLS PASTORAL CONFERENCE

Date: Feb. 11, 1969.
Time: 9 a.m. Communion service.
Place: St. John's Ev. Lutheran Church, Redwood Falls; E. O. Schulz, pastor.
Preacher: L. Hohenstein (alternate, A. Janusch).
Agenda: Gen. 2:1-11, L. Hohenstein; I. Tim. 1:3-11, O. Engel; This We Believe, E. Carmichael; Eighth Commandment from Large Catechism, H. Hackbarth.
Please, send excuses to the host pastor.
D. W. Arndt, Secretary

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NEW ULM CONFERENCE

Date: Feb. 12, 1969.
Place: St. John's, New Ulm.
Time: 9:30 a.m. (Communion service 11 a.m.).
Preacher: L. Hanke.
Agenda: Isagogical study of Malachi, W. Borgwardt; Exegetical study of Matt. 11:12-15; I Cor. 15:35-49, L. Huebner.
Ralph J. Polzin, Secretary pro tem

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

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CENTRAL DELEGATE CONFERENCE

Date: Feb. 10 and 11, 1969.
Place: Sioux City, Iowa, L. Cross pastor. Communion service: H. Russow (alternate, D. Gray).
Agenda: Augsburg Confession, Art. 18 and 19, H. Lichtenberg; Isagogical and Exegetical Treatment of I John 3, L. Cross; Practicing Stewardship in the Home, Mr. R. Baccus, Des Moines; What can a Congregation Expect from its Called Workers? Mr. H. Carne, Omaha; The Male Teacher: Minister, Associate, Assistant, Teacher M. Roehler.
C. Flunker, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: Feb. 10, 1969.
Time: 9 a.m.
Place: Faith, Oshkosh; J. Ruege, pastor.
Preacher: J. Dahlke (G. Ehler, alternate).
Agenda: Eph. 6, G. Meyer; discussion of "Called To Serve."
Paul Kolander, Secretary

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FOX RIVER VALLEY PASTORAL CONFERENCE

Date: Feb. 11, 1969.
Place: St. Peter's, Freedom, Wis.
Time: Holy Communion at 9 a.m.
Preacher: J. Behling (alternate, H. Bergholz).

Papers: "Small and Large Catechisms," J. Kingsbury; alternate, "Adiaphoristic Controversy," R. Frey. Gospel for 1st Sunday in Advent, L. Koenig; alternate, 2nd Sunday in Advent, E. Greve. Heb. 13, R. Unke; alternate, James 1, A. Schwerin. Jonah, J. Kingsbury; alternate, Micah, I. Boettcher.
Wallace Gaulke, Secretary

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MANITOWOC PASTORAL CONFERENCE

Date: Feb. 10, 1969.
Place: Rockwood Lutheran Church, R. 4, Manitowoc, Wis.; H. Kesting, pastor.
Time: 9 a.m.
Preacher: A. T. Degner (alternate, A. Engel).
Agenda: Sermon Study, R. Sawall; Exegesis — Isa. 54, A. T. Degner; Exegesis — Isa. 55, H. Kesting; The Right and Wrong of Private Judgment, A. Schultz; Soul Conservation and Soul Accounting, C. Reiter; Difficult Funerals (Emphasis on Suicides), N. Kock; The Northern Wisconsin District — Persons, Places, Events, A. Engel.
Paul V. Borchardt, Secretary

WESTERN WISCONSIN

MISSISSIPPI VALLEY PASTORAL CONFERENCE

February 4 — Mt. Calvary, La Crosse, Wis. (Morning)

9:00 - 10:15 — Communion service, E. Zehms, preacher, (G. Albrecht, alternate).
10:30 - 10:45 — Minutes, Roll Call.
10:45 - 11:45 — Exegesis — I John 1-3, J. Braun.

11:45 - 1:00 — Noon Recess. (Afternoon)

1:00 - 1:10 — Devotions.
1:00 - 2:15 — A Comparison of the Teachings on Church and Ministry as Found in the Brief Statement and the Four Essays of the 1965 Synod Convention, G. Albrecht.

2:15 - 2:30 — Recess.
2:30 - 3:30 — When is a Pastor Acting as a Missionary and When as a Sheep-stealer as He Seeks Souls Among the Liberal Church People of Our Day? L. Lambert.

3:30 - 3:45 — Relations Between Synod and A.A.L., W. Schmidt.
3:45 - 4:00 — Financial Reports, Conference Business, etc.

Alternate Papers:
Evaluation of Some Modern Translations, E. Zehms; The Divine Call — Doctrine and Practice, T. Kuske.
L. Zessin, Secretary

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CENTRAL PASTORAL CONFERENCE

Date: Feb. 11, 1969.
Place: Northwestern College, Watertown, Wis.
Preacher: Henry Paustian (alternate, Richard Balge).
Time: 9 a.m.
Agenda: Exegesis on Acts 7, James Thrans; Our Synod's Home Mission Policies, Norman Berg; The Use of Modern Bible Translations In Public Worship, Victor Prange.
Wernor E. Wagner, Secretary

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SOUTHWESTERN PASTORAL CONFERENCE

Date: Feb. 11, 1969.
Place: St. Paul's, Hillsboro, Wis.
Time: 9:30 a.m.
Host: Pastor John Meyer.
Preacher: Martin Lemke (John Meyer, alternate).
Exegesis: II Cor. 8, Ethan Kahrs.
Isagogics: Jonah, Arthur Werner.
Doctrinal: The True Teaching of the Lord's Supper as Restored through Martin Luther, Martin Lemke.
Practical: The Use of the Law and Gospel in Preaching, Walter Paustian.
James M. Mumm, Secretary

RESULT OF COLLOQUY

In a colloquy held on December 17, 1968, Pastor Harold A. Wood, Billings, Montana, formerly of the LC-MS, was found to be in agreement with the Wisconsin Ev. Lutheran Synod in doctrine and practice. He is

herewith declared to be eligible for a call into the public ministry of our Synod.

2nd Vice-President Manfred J. Lenz
District President Arthur P. Kell
Prof. Armin W. Schuetze

RESULT OF COLLOQUY

In a colloquy which was held on January 6, 1969, Pastor Norton R. Carlson, formerly affiliated with the Church of the Lutheran Confession, was found to be in agreement with our Synod in doctrine and practice. He is herewith declared to be eligible for a call into the public ministry in the Wisconsin Ev. Lutheran Synod.

First Vice-President Carl H. Mischke
District President Arthur P. C. Kell
Professor Armin W. Schuetze

MINNESOTA DISTRICT HISTORY

The Minnesota District announces the publication of an illustrated history of the District and its congregations, including pictures of all churches, schools, faculties, and pastors. It will contain about 320 pages, with hard cover, and is to be had for the price of \$4.00 postpaid. April delivery is anticipated. Please send orders with payment immediately to:

Pastor L. H. Lothert
921 E. Shakopee Ave.
Shakopee, Minn. 55379

NOTICE

The next regular meeting of the full BOARD OF TRUSTEES is scheduled for March 17 and 18, 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