

THE NORTHWESTERN

Lutheran

April 27, 1969

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BRIEFS by the Editor

IT IS IRONIC that scientific modern man is turning in increasing numbers to the unscientific cult of the occult. With his conquest of space, his computerized society, his pride in what he considers an unprecedented level of academic achievement, his unquestioning faith that science is the master key to all problems, twentieth-century man turns from astronomy—to astrology! For all his vaunted sophistication the end product of Western civilization is beating down the doors of the American version of the most primitive African witch doctor!

According to *Time* (March 21), "It is one of the stranger facts about the contemporary U.S. that Babylon's mystic conceptions of the universe are being taken up seriously and semiseriously by the most scientifically sophisticated generation of young adults in history. . . . Bookshops that cater to the trend are crammed with graduate students and assistant professors." Well known, also, is the tragic case of the former Episcopal bishop, James Pike, who denies the fundamental truths of

Christianity but confesses to a belief in spiritism.

Such phenomena, tragic as they are, should not surprise us. Scripture clearly foretells what will happen to those who "received not the love of the truth, that they might be saved": "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." That is the course that God's righteous judgment takes. That was the tragic history of those two representatives of the height of ancient civilization, Greece and Rome. "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind."

Having jettisoned God and having consigned His holy Word to the category of myth, more and more of today's mod generation is becoming entangled in the satanic web of superstition. With increasing exposure to such things as astrology columns in the newspaper, horoscope magazines, palm reading, numerology, fortune telling, and witchcraft, we Christians need to be reminded that all of this

falls under the condemnation of the Second Commandment. In the words of Luther's Explanation, "We should fear and love God that we do not . . . practice superstition." Solemnly God warned Israel, "There shall not be found among you any one that maketh

his son or his daughter to pass through fire (as young people on an LSD trip reportedly are doing lately), or that useth divination (to foretell the future), or an observer of times (like an astrologer), or an enchanter, or a witch (one who practices sorcery, augury, or soothsaying), or a charmer, or a consulter with familiar spirits (ghosts), or a wizard (one who claims to be in contact with the spirit world), or a necromancer (a medium who professes to call up the dead). For all that do these things are an abomination unto the Lord" (Deut. 18:11, 12).

These black arts are of the devil. Christians will therefore not practice them, no, not even toy with them. Satan's kingdom of darkness is no playground for the children of God.

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SUBSCRIPTIONS for The Northwestern Lutheran at the present time total 35,052, according to Mr. Thomas W. Spaulding, office manager of the Northwestern Publishing House. This count includes all single and bundle

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

The Northwestern Lutheran

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Volume 56, Number 9

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April 27, 1969

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

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The deadline for submitting materials intended for publication in *The Northwestern Lutheran* is three weeks before the date of issue. When pictures are included, an additional 5 days must be allowed. Address all items intended for publication to:

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11754 N. Seminary Dr.
Mequon, Wisconsin 53092

All BUSINESS CORRESPONDENCE is to be directed not to the above address, but to:

Northwestern Publishing House
3616-32 W. North Ave.
Milwaukee, Wisconsin 53208

Second-class postage paid at Milwaukee, Wisconsin.

Subscription rates, payable in advance:

One year\$ 2.50
Three years\$ 6.50
Five years\$10.00

A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

Editorials

Thank God for Patriots! The death of Gen. Dwight D. Eisenhower has removed a great American from the national scene. We cannot predict with certainty how future historians from their vantage point will assess his contributions; but as we review his life today, we see him as a man who served his country.

This makes him what we call a patriot. This used to be a fine sounding word when we read it in our history books years ago, but it sounds a little corny today, and one almost hesitates to use it. To be in step with the times—at least as represented by the long-hair, granny-glasses, sloppy-clothes cult—it seems that one must deride The Establishment and debunk all heroes. In the eyes of some of our more cynical contemporaries, patriotism as reflected in the lives of the great American heroes is as antiquated as the three-cornered hat. It is noteworthy, however, that the freedoms for which these patriots struggled are seized upon by these same cynics and dissipated like the inheritance of the Prodigal Son.

There is nothing wrong with patriotism, nor is it something that is intrinsically selfish. It is akin to love and loyalty for one's own family. The members of your family may not be any better or more deserving than anyone else. But they are yours, and by this fact alone they become your responsibility and the objects of your love and service.

Patriotism is not anti-Scriptural, either. A rather impressive array of Bible passages can be assembled which call upon us to be patriotic in the true sense of the word: to "be subject unto the higher powers" . . . to "render unto Caesar the things that are Caesar's" . . . to "honor the king" . . . to pray "for all that are in authority."

At the risk of being branded "extreme right-wingers," we give thanks to God for patriots who have served our country with courage and integrity. And we venture to suggest that old-fashioned patriotism like theirs will do infinitely more than four-letter graffiti to promote the cause of freedom.

IMMANUEL G. FREY

* * *

Smug? An article in *Christianity Today* discussed the debate that is going on regarding federal aid to parochial schools. It is well known that many Catholic schools are being closed because of lack of funds. But this article reported that the "Wisconsin Evangelical Lutheran Synod has 27,800 students and is smug in its healthy position." Webster's dictionary defines smug as "highly self-satisfied." The writer of the article was friendly toward our Synod, and if that is his opinion, what must be the opinion of those who are unfriendly? Moreover, the writer of that article is not the only one among our more or less friendly critics who is of the opinion that there is in the Wisconsin Synod a trend toward smugness, not only in the matter of the healthy

position of our parochial schools. If it is true that we are smug about our schools, and not only about our schools, but also about our missions, and about our conservative doctrinal position, then we have nothing to be smug about—"highly self-satisfied." That is a dangerous attitude because it is not a Christian attitude.

We are reminded of King David, who in his pride insisted on numbering the people in Israel and Judah to find out how prosperous he was. He persisted in his plan in spite of the warnings of Joab and his army captains, and a consequence was a pestilence that took the lives of 70,000 men. Some years later King Hezekiah proudly displayed all the wealth of his court and of the temple to the Babylonian prince, and then came the prophecy of Isaiah that all of this would be carried away to Babylon and nothing left. It is well to rejoice and be thankful to the Lord when He answers our prayers and gives His Word success, but it is a little more than disconcerting when a friend from the outside looks at us and calls us "smug." Being thankful is Christian, being smug is another matter.

ERWIN E. KOWALKE

* * *

Hymns Are To Be Believed Fifteen years ago we should have been surprised to hear "A Mighty Fortress" played at the funeral of a president as it was played at the last rites for ex-President Eisenhower. Today we have become accustomed to hearing this hymn at state occasions.

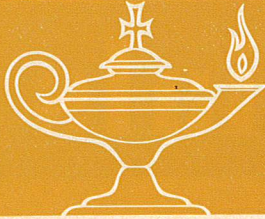
The hymn deserves wide acquaintance, in spite of its frequent misuse in the false fellowship of ecumenical worship. It is an impressive hymn. It sings with majesty and power. One who hears "A Mighty Fortress" hears a hymn that is heroic both in its melody and in its message.

The public would also benefit by learning to know other great hymns of our church. The Lutheran Church has many chorales with melodies of strength and dignity. They too have an assuredness about them, a sense of something solid and unchanging. The average American's taste in hymns, which often inclines toward the romantic and sentimental, would only be elevated by coming to know the magnificent hymnody of our church.

Noble as their melodies are, however, our chorales were not composed to refine musical tastes; they were composed to sing the glory of the Word into men's hearts. The truths of the Reformation are the real treasures of our hymns. What they have to tell of God and man, of sin and grace, of repentance and faith, of hell and heaven, of prayer and praise—this is what makes them precious.

A famous band or a great symphony orchestra may make the melody of our hymns soar; the voices of a fine chorus may weave a tapestry of beauty about them, but unless the words are noted and the message enters the heart, our hymns will only be admired, not believed.

CARLETON TOPPE



Studies in God's Word

Enoch's Life With God—Genesis 5:21-24

And Enoch lived sixty and five years and begat Methuselah.

And Enoch walked with God after he begat Methuselah three hundred years and begat sons and daughters.

And all the days of Enoch were three hundred sixty and five years.

And Enoch walked with God; and he was not, for God took him.

Promise of Future Life

"Because I live, ye shall live also" (John 14:19) is the pledge of Jesus Christ which has buoyed up the spirits of countless Christians for some 1900 years. The resurrection of our Lord has secured for us this pledge of eternal life.

Was there some such pledge to revive the spirits of dying souls in the Old Testament era? They had the Gospel promise that the Seed of the woman would crush the serpent's head and thus undo the terrible consequence of sin.

Regarding Job's bold assertion, "I know that my Redeemer liveth," it was stated that "he could have known (of the living Redeemer and of the Resurrection) if he would have possessed *only* the Protevangel" of Genesis 3:15. But did Job and others have any further assurance of that pledge? Consider the account of Enoch, who lived on earth possibly 1500 years before Job.

History of the Sethites

The fifth chapter of Genesis, which contains the brief history of Enoch, is not just journalistic filler, as some seemingly suppose. Neither is it merely a depressing rehearsal of the dread consequences of sin.

It is true that one cannot escape the monotonous tolling: "And he

died!" But just when we expect to hear the bell peal for the seventh time, we are startled by the joyous note: "And not he, for God took him."

Upon reflection it occurs to us that what we have in this chapter is the historical development of the Sethites, the God-fearing descendants of Adam, the *carriers of the Promise*.

They were carriers of death, too. But it must be remembered that the account is set in contrast to the ungodly line of Cainites (Gen. 4). And it must be born in mind that the history is prefaced with the remark, "Then began men to call upon the name of the Lord" (Gen. 4:26b).

Thus we have a record of the pious worshipers of the Lord who handed down the "faith of the fathers" from generation to generation. It may even dawn on us that Adam could have recounted the first Gospel promise *verbatim* to every generation down to Lamech, the father of Noah. In turn each patriarch lived long enough to preserve and to pass on the faith and worship to many generations. In other words, where we have a forceful reminder of the dread consequences of abounding sin, we have at the same time the assurance that "grace did much more abound."

Enoch's Walk with God

Enoch was an outstanding example of piety among the Sethites. It is twice recorded for emphasis that he "walked with God." That this was a walk in faith we are told in Hebrews 11:5. We are also informed by Jude (v. 14) that Enoch's walk with God involved "prophesying," the ministry of preaching.

Luther, an outstanding Bible student who devoted much of his later life to the study of Genesis, offers this mature insight: ". . . to walk with God does not mean to flee into the desert or to hide in a nook but

to go out according to one's calling and to offer resistance to the iniquity and malice of Satan and the world; moreover, to confess the Seed of the woman, to condemn the religions and the endeavors of the world, through Christ to preach another life after this life, etc."

By the way, it is worthy to note that walking with God did not rule out begetting "sons and daughters." Neither celibacy nor selfish limiting of offspring are here or elsewhere in Scripture praised as particularly pious.

Luther wrote further of Enoch that "he is praised above others because God wanted him to be an example for the whole world, in order to give comfort and encouragement to the faith in the future life. Therefore this text should be written in letters of gold and should be impressed most deeply on the hearts."

Enoch's Translation

Enoch did not die. He was "translated that he should not see death" (Heb. 11:5). Enoch did not die, "for God took him," that is, took him to Himself. (God did not *leave* him in some "intermediate" state, about which Scripture says nothing.) Enoch, body and soul, was taken. He continued to live after his translation, and this life surely was not physical. It was life with God and involved the glorification of his body.

Thus halfway between Adam and the Flood Enoch's translation offered a most powerful testimony to the prospect of eternal life, both to the contemporary Sethites as well as to all those who were to follow, Job included.

The believers of the Old Testament would not have failed to see the purpose of Enoch's being taken away. Nor should we, although we have the fuller light of the New Testament events to confirm this testimony from the Book of Beginnings.

PAUL E. NITZ

Chaplain Melvin Schwark Reports From Vietnam

SAIGON —

At any given time about 900 young men of the Wisconsin Synod are serving with the Armed Forces in Vietnam and Thailand.

With the responsibility of locating these men and ministering to their spiritual needs, a civilian chaplain has been traveling throughout the country over the last three years. The present civilian chaplain, Pastor Melvin Schwark, arrived in Vietnam December 15, 1968.

Since that time he has met and ministered to 67 of these young men. These men have come from all parts of the United States — from Tacoma, Washington, to Tawas City, Michigan. In addition Pastor Schwark has contacted two reserve units from Wisconsin which, of course, have a higher percentage of Wisconsin Synod men than the normal unit in Vietnam. Many other men have been contacted by telephone or letter and will be contacted personally in the upcoming months.

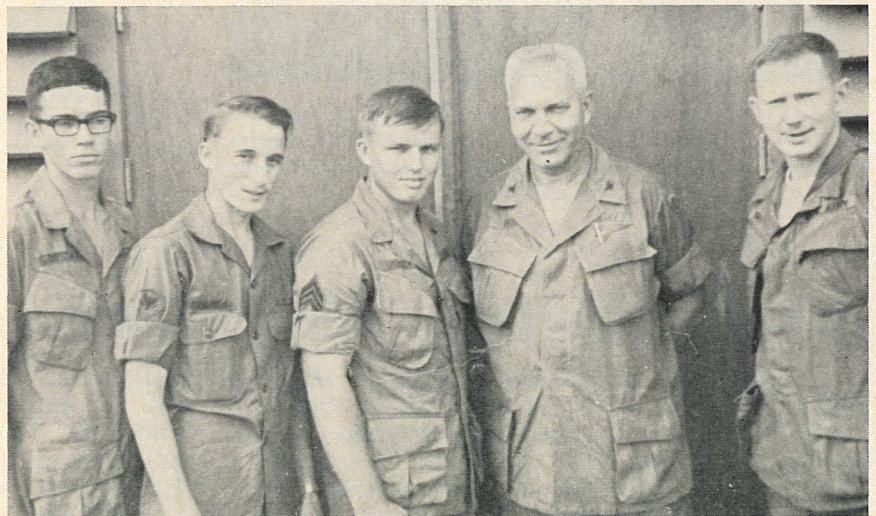
From the very beginning, Pastor Schwark could see, as did his predecessors, the hand of the Lord as He blessed this "different" kind of ministry. Even before he had unpacked his belongings back in December, he received a telephone call from one of his "parishioners." This was a good indication of how the Wisconsin Synod men in Vietnam feel about the role of the civilian chaplain. They are keenly aware of their spiritual needs. Pastor Schwark feels it is a

real privilege to be able to help them.

Services have been conducted in Saigon on all but two Sundays since December 15. (Enemy action around Saigon on these two Sundays caused Saigon to be placed off limits to all military personnel.) Additionally, three services have been held at Long Binh, the huge logistical center 15 miles north of Saigon, and one service each at Nha Trang and Cam Ranh Bay, on the coast of the South China Sea. In the near future, Pastor Schwark will be holding services in the Danang area, 100 miles south of the Demilitarized Zone and at various bases in the Mekong Delta

where men of the Wisconsin Synod are stationed.

Pastor Schwark says of his work in Vietnam, "I feel it is a very good way of contacting our young men and ministering to their spiritual needs. Everyone knows that he is a sinner, but we all like to have the assurance that our sins have been paid for by the blood of Jesus Christ. It is a different type of ministry and a very challenging one. It is my prayer that the Lord will have a man to replace me when my year's leave of absence is up. The civilian chaplain program in Southeast Asia is a good one which should be carried on in a continuous manner instead of only at intervals."



A group of five servicemen attended the most recent service at the 92nd Engineer Construction Battalion Chapel on Long Binh Post. From left to right are SP/4 Clayton Grossmann (Hazelton, North Dakota), SP/4 Wayne Kramer (Green Bay, Wisconsin), Sgt. David Jensen (Baraboo, Wisconsin), Col. Harold Maier (Lansing, Michigan), and SP/5 Ronald Koepsell (Milwaukee, Wisconsin).

Indianapolis Mission Organized

The first Wisconsin Synod mission congregation in Indiana was organized at Indianapolis on February 7, 1969. Since the divinity of our Savior is so commonly questioned in the world today, the Mission chose to confess Jesus Christ as the Son of God by adopting the name, Divine Savior Evangelical Lutheran Church. Divine Savior was organized by 12 families.

Begun With Recorded Services

The history of Divine Savior goes back to the summer of 1966 when two faithful Christian families requested to be served with the pure Word of God at Indianapolis by the "remote-control method." This method is the current means of serving mission outposts when distance prevents full-time service by a neighboring pastor. With this method, a group of worshipers gathers in a private home on Sundays to listen to a tape-



Officiating at the installation of Pastor Thomas Spiegelberg (center) as pastor of the newly organized Divine Savior mission congregation in Indianapolis, Indiana, were Pastors Theo. Olsen (left) and Edward Weiss.

recorded service provided by the General Board for Home Missions through its Library of Recorded Services. After this first recorded service on October 2, 1966, the Mission was served once a month with a "live" service, at first by two visiting pastors from the Milwaukee area and subsequently by Pastor John Raabe, the District missionary. This arrangement continued until January 1969. At this time the needs of a growing congregation were answered when a resident pastor arrived. Pastor Thomas Spiegelberg was installed as Divine Savior's first pastor on January 5, 1969.

Moved to Larger Quarters

The place of worship when "live" services were held had been a small community building on the south side of the city of Indianapolis. The first Sunday after the installation of Pastor Spiegelberg, this facility proved too small. One worshiper sat on a box and another stood during the entire service.

Since these beginnings, the problem of space has been solved temporarily. The V.F.W. building was made available. It provides adequate seating, at least for the time being. As is the case in many new missions, the members of Divine Savior must use makeshift and temporary furniture to give the facilities a churchly appearance. Yet all realize that the important thing is not the appearance of the facilities but the service itself because of the words of Jesus: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Time and Place of Services

Since January, services have been held on a regular Sunday worship schedule, together with Sunday school, Lenten services and adult instructions. For those knowing of some friend or relative in the area, the services are held Sunday mornings at 10:00 A.M., followed by Sunday school at 11:00 A.M., at Fort Harrison Post 7119, 6525 Lee Road, Indianapolis, Indiana.

As a mission the members of Divine Savior realize that they are dependent on the prayers and support of fellow believers throughout the Wisconsin Synod. They thank God for this help and look to a blessed future.

THOMAS C. SPIEGELBERG

A Mission Visitation Trip To Zambia and Malawi, Africa

Since the time the Executive Committee visited the African Mission six years ago, The Lutheran Church of Central Africa has developed both internally and externally. The purpose of the trip at that time, besides a visit to the field, was to discuss mission policies, develop an expansion program, and plan for the erection of a Bible Institute.

God's Blessings Evident

Under God's blessing these objectives were achieved, and the Executive Committee members, Pastors Gerhard Horn and Arnold Mennicke, who visited the field

in Malawi and Zambia from January 30 to February 11, 1969, saw the evidences of growth and development. Besides the faithful work of our missionaries it was particularly gratifying to observe the active participation of Africans in the work of a well-organized church.

This became apparent at the meetings with the Publications Committee, the Board of Control of the Bible Institute, the Synodical Council, the Conference of the Lutheran Church of Central Africa, and hearing the evangelists preach. At the conference, besides an essay on "African Customs of Marriage" by Missionary R. W. Mueller, Mr. Salimo Hachibamba, one of the religious

workers, presented an essay on "African Customs of Burial." It was shown that many customs are carried out because of superstitions, but, the essayist concluded, Christians find comfort and hope through the Word of God. Superintendent E. H. Wendland served as the discussion leader on the doctrine of the Ministry of the



Joshua Tonga (left) and Joseph Njamba at the church sign in Kanyama. Joshua is the son of Timothy Tonga, one of our first evangelists. He is in his second year at the Bible Institute. He preaches and teaches at Kanyama on weekends. Joseph graduated from the Bible Institute in May, 1967. He helped at Kanyama but is now serving the Lord at his home in the Kabompo area.

Keys. The Bible Institute students took an active part in the round-table discussion, and displayed a comprehensive knowledge of the doctrine.

A lack of manpower last year restricted the Bible Institute enrollment to one class. There are six students to be graduated this spring. Plans are to send these



Pastor A. S. Muyangana and his family. The oldest son is not on the picture. He was in Lusaka at the University of Zambia studying. You can see a corner of their house.

graduates into areas where evangelists are working and to draw the experienced workers into the seminary program.

The Ministry of the Printed Word

At the meeting of the Publications Committee it was reported that there are 11,448 addresses receiving *The Lutheran Christian* by post. One hundred fifty sermons are sent out weekly to missionaries, evangelists, and communicants desiring them, and 1,600 Lutheran



A few ladies of the Chiteve congregation. Chiteve is about 30 miles east of Kabompo. Kabompo is in the northwest province of Zambia. Notice the markings on the women. They are beauty marks. The ancestors of these people were cannibals. They still file their teeth.

Bible lessons are distributed either in single copies or in bulk. The publications building, made possible through special donations from individuals, societies, and con-



Women of the Chiteve congregation and Pastor A. S. Muyangana. The building in which the congregation gathers is in the left background. The chicken Pastor Muyangana is holding, the cassava, and the peanuts in the dishes on the ladies' heads were gifts to your missionaries.



The congregation at Blantyre, Malawi, in February of this year. Pastor Gerhard Horn of the Board for World Missions is on the left, rear, and Pastor A. L. Mennicke, chairman of the Executive Committee for the Lutheran Church of Central Africa at the right, front. Missionary Raymond Cox, stationed in Blantyre, is on the right, rear.

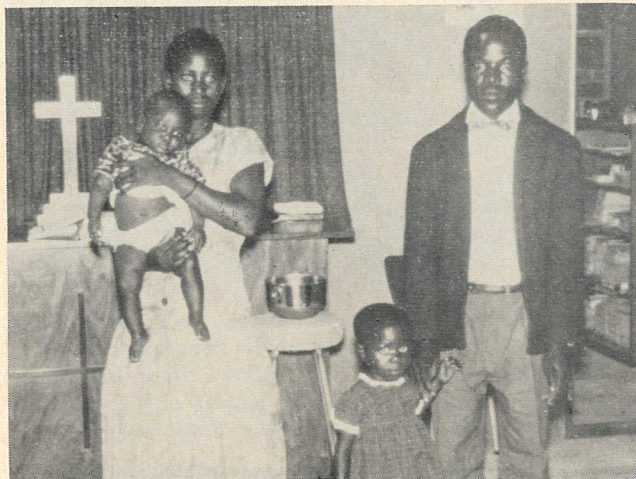
gregations, is well arranged and adds a needed facility to the Bible Institute property. The 30,000 pieces of literature produced at the print shop during December

and January indicate the opportunities which present themselves to spread the Good News through the printed word.

The 1968 Statistics Are Encouraging

The 1968 report shows that there are now 35 organized congregations and five preaching stations, compared with 26 organized congregations and 15 preaching stations a year ago. This indicates concentrated work in preaching places to organize them into congregations. With additional manpower on the field efforts will be made to enter upon waiting areas. Both the Lusaka area with its thousands, and the Monze area, where the late Dr. William Schweppe began work, with its many untouched villages, offer vast opportunities. The Lutheran Church of Central Africa had nearly a 19 per cent increase in membership. A most encouraging increase occurred in the number who received Communion. The average Communion attendance is five times per year per member. There were 441 baptisms and 194 confirmations last year. In these statistics we see the work of our missionaries and evangelists, under God's blessing, bearing fruit.

Our short stay in Malawi, as well as in Zambia, impressed us with the many opportunities which are ours



These two children were baptized in the service at Blantyre on February 6, 1969.

to preach the Gospel. The Blantyre congregation, having received notice that it cannot use its present place of

worship beyond March 31, has no other place to hold services. We need to help this congregation build its own house of worship.

A Native Ministry, An Urgent Need

The great need of the African church is to develop a native ministry. Plans are underway to begin a seminary course this fall by using one of the rooms in the Bible Institute. We are grateful for the contributions we are receiving for the erection of a modest seminary building. The seminary program was authorized by the last Synod convention.

While we were in the African Bush at Lumano, we saw the Martin Luther Church, which is nearing com-



Missionaries, evangelists, and religious workers of the Lutheran Church in Central Africa gathered for a conference at the Bible Institute in Lusaka in February, 1969. Representatives of the Board for World Missions also attended the sessions.

pletion, and met with the medical staff of the dispensary. The walls of the dispensary, weakened by termites, had to be replaced. Two nurses are serving in this mission arm of the church supported by the women of our Synod.

Having acquainted ourselves with the present field and its needs, having concluded the various scheduled meetings both in Malawi and Zambia, we returned home, grateful for our missionaries and their wives whose hospitality we enjoyed while in Africa, for the evangelists and religious workers, and for the fruits of the Gospel the Lord is granting The Lutheran Church of Central Africa.

A. L. MENNICKE

What's Going on in PROTESTANTISM?

FUNDAMENTALISM AND ITS BASIC FLAW

The word "Fundamentalism" somehow has a pleasing ring to it. In these days when so many are playing fast and loose with the Scriptures, this term seems to denote a basically conservative, confessional position, a faithfulness to the Word of God. Webster defines the term as "a recent movement in American Protestantism

in opposition to modernistic tendencies, re-emphasizing as fundamental to Christianity the inerrancy of the Scriptures, Biblical miracles, especially the virgin birth and physical resurrection of Christ, and substitutional atonement." That kind of emphasis we like as children of God.

Fundamentalists "Agree to Disagree"

Yet, we cannot endorse the doctrinal position of the Fundamentalists, for while they championed certain doctrines of the Word of God which they considered to be important, they surrendered others, "agreeing to disagree." This unionistic attitude and willingness to tolerate differences in regard to all but the "fundamental" teachings of Scripture undermined the effectiveness of the testimony of the Fundamentalists.

Three Revolutions

Since the beginning of the nineteenth century the world is experiencing the results of three significant revolutions: the Political, the Industrial, and the Intellectual. These three are simultaneously influencing men's lives, each of them exerting a reciprocal influence on the others. The Political has produced Communism with Karl Marx as its protagonist. The Industrial Revolution with its application of steam to manufacturing processes brought about a great shift of population from the rural to the urban areas. The Intellectual Revolution has resulted in the development of the modern university and its laboratories. Theologically, the latter has attacked Christian doctrine, particularly the inspiration of the Scriptures.

Our own country has not escaped the influences of these three revolutions. The Civil War is one of the most significant milestones in American history. Until 1870 America was basically an agricultural nation embracing a traditional Christianity. After the conflict between the states, however, industrialization made rapid progress in the nation. It was accompanied by a growing disintegration of family life and the introduction of a naturalistic and materialistic philosophy in our public school system. The Reformed church bodies were also swept by the winds of change and a number of their theologians claimed that they no longer accept the "old beliefs" in the light of modern science, higher criticism, and history, and they were compelled to restate Christian belief in terms of modern man's needs and experiences. The "modernist" in these Reformed churches proceeded to reject the Bible as the inspired and inerrant Word of God, and religious experience became his source of religious knowledge. The doctrines of sin, God, the divinity of Christ, atonement, and the kingdom of God were soon cast aside, and the saving Gospel was supplanted by the Social Gospel.

Fundamentalism, The Reaction to Modernism

As Modernism spread through various Protestant denominations and its proponents gained control of theological seminaries and influential boards in their respective church bodies, conservative pastors and congregations among the Presbyterians, Baptists, and Methodists organized to combat modern liberal theology. There were especially three interdenominational movements which brought them together.

A program of summer Bible conferences in which the millennial coming of Christ was particularly discussed was the first. The second was the publication in 1909 of 12 booklets on fundamental doctrines known as *The Fundamentals*. These pamphlets received a warm welcome and were distributed free of charge to all Protestant pastors. They encouraged strong action for the preservation of the historic faith of Protestantism and in the defense of the old Gospel of the fathers. A

third factor which brought the conservatives together was the founding of a number of undenominational and interdenominational Bible schools, particularly the Moody Bible Institute, to train fundamentalist pastors and missionaries.

By 1920 the lines between the Modernists and Fundamentalists were quite clearly drawn, especially in the Baptist and Presbyterian Churches. The conflict reached its climax in 1922 when Harry E. Fosdick preached a sermon on "Shall the Fundamentalists Win?" In his sermon Fosdick not only attacked the fundamental doctrines of the Bible, but also clearly outlined the tenets of Modernist unbelief.

Objectives of the Fundamentalists

In their attempts to stem the tide of Modernism, the Fundamentalists pursued two main objectives: first, to restore the authority of the Scriptures in the American churches, and second, to check all anti-Christian tendencies in the secular life and culture of our nation. To attain their first objective, they undertook a positive mission program of preaching and the circulation of printed literature to gain the unchurched, at the same time engaging in a lively crusade against all kinds of modernism in the church. Their attacks on modernist liberalism soon created serious friction in all the major churches of the Reformed camp.

To achieve their second objective, namely, to put a check on the paganizing tendencies in public life, the Fundamentalists mainly attempted to halt the teaching of evolution in tax-supported schools. William Jennings Bryan (1860-1925), a fundamentalist leader in the Presbyterian Church, lent his support to this program. At the famous Tennessee trial of 1925 he and Clarence Darrow argued the theory of evolution and the Bible teachings which it contradicted. For 11 days they debated whether God made Eve out of Adam's rib, whether a snake walked on its tail before being condemned to wriggle on its belly, and whether a whale swallowed Jonah or Jonah could have swallowed a whale, if the Bible said so. The issue was whether the Bible is literally true—every jot and tittle of it the inspired Word of God. To many liberals and skeptics the trial was a carnival. To the Fundamentalists it was a crisis in the development of mankind, a test as to whether men would be ruled by God or by scientific materialism. Fundamentalists attained their peak of prominence during the evolution trial, but they have fought doggedly on ever since as a determined minority in American religious life.

Fundamentalist Teachings

There are Fundamentalist Baptists, Presbyterians, Methodists and Congregationalists, even Fundamentalist Episcopalians. There are Fundamentalists who belong to no denomination at all, and there are those who belong to the energetic Pentecostal groups such as the Assemblies of God. While the Fundamentalists entertain many conflicting views, for the most part they are agreed on the essentials of Christianity in their fight against Modernism. Over against Modernism's denial of the authority of the Bible, Fundamentalists accept the whole Bible as the inspired Word of God.

Unfortunately, in their opposition to Modernism the leaders of the Fundamentalistic groups have become extremely literalistic in their use of the Bible. This ac-

counts for their chiliastic ideas. Because Modernism has brazenly said that Christ was no more than a unique man, a godlike man, Fundamentalism emphasizes its belief in the deity of Christ, the virgin birth, the vicarious atonement, the resurrection, and the second coming of Christ. In direct opposition to Modernism, the Fundamentalists teach that man is depraved and a child of God's wrath by nature, and can be saved only by grace through faith. In opposing the Modernist teaching concerning a worldly kingdom of Christ, Fundamentalism emphasizes the spiritual nature of Christ's kingdom, but the spokesmen of the Fundamentalist groups go beyond Scripture in teaching that Christ will establish a millennial kingdom.

Dispensationalism

In order to prove their millennialistic beliefs many Fundamentalists even appeal to the creation week. The fact that God created the world in six days and rested on the seventh is said to be a prophecy that the history of the world will consist of six dispensations of human labor and one period of glorious rest. A dispensation is defined as "a period of time during which man is tested in respect to some specific revelation of the will of God." The leading dispensationalists say that the number "seven" is woven into the life, worship, and history of God's chosen people: a "week of days" (Lev. 23:2, 3); a "week of weeks" (vv. 15, 16); a "week of months" (v. 24); a "week of years" (25:4); a "week of weeks of years," 49 years (v. 8). The dispensationalists therefore argue that we also must have a "week of dispensations," and on this argument the entire dispensational theory rests!

Fundamentalism's Basic Premise Overthrows the Authority of the Scriptures

In spite, then, of the somewhat appealing name "Fundamentalism" and the emphasis placed by its adherents upon certain basic doctrines of the Scripture, this is not a doctrinal system which the orthodox Christian can espouse. Its theology is Reformed with no room for the Bible's doctrine of the Means of Grace. The eschatology of Fundamentalism is chiliastic, with many members millenarians of the dispensationalist type. It rejects the doctrines of objective justification and of the union of natures in Christ.

Moreover, Fundamentalism is inherently unionistic, limiting the conditions of Christian fellowship to the fundamentals. Denominational affiliations are not a bar to full fellowship so long as the fundamentals are confessed. The seeds of disregard for the authority of the Scriptures, which Fundamentalism so bitterly attacked among the Modernists, are thus evident in Fundamentalism itself. This is its basic flaw.

The child of God cannot be selective in "the obedience of faith," but needs humbly to accept by God's grace His saving Word in its entirety. With Samuel the true Christian says, "Speak, Lord, for thy servant heareth" (I Sam. 3:10). May God preserve in us individually and as a Synod such fidelity to His Word! Truth and freedom, freedom from sin, wrath, Law, and death are dependent on it.

WALTER A. SCHUMANN, JR.

[The author is the pastor of Trinity Ev. Lutheran Church, Watertown, Wisconsin.]

Called To Serve

THE STRENGTH THAT WE DIDN'T KNOW WE HAD A Report on the Called to Serve Program

by Max P. Lehninger

I was recently given a copy of a little paper called the *Colonial Crier*. It is published occasionally by our newest cluster of congregations in the east. It serves, I presume, as a means of communication among the five scattered congregations in that area.

The page that interested me most in the little paper was a report on the success of their participation in the *Called to Serve* Program. Subscriptions from the five congregations averaged \$51.60 per communicant! The article had an interesting title: The Strength That We Didn't Know We Had.

Record Giving

It occurred to me that the title was not only applicable to the Colonial Conference, but it fit equally well the other 37 conferences of the Synod. In those 37 conferences there were increases in Synodical giving ranging from a low of 13 per cent to a high of 84 per cent. Since in the last six years our Synodical giving increased at an average rate of only 5 per cent annually,

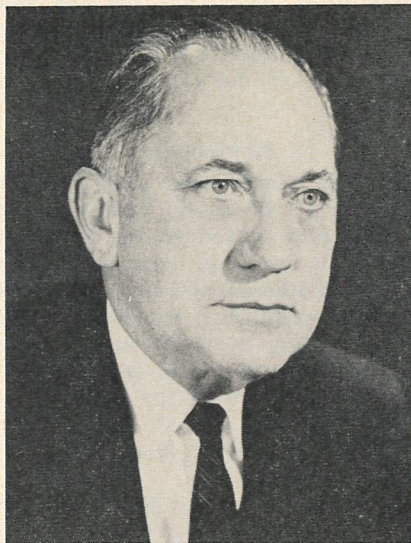
it appears that all of us have discovered a "strength that we didn't know we had."

I want to state right here beyond any misunderstanding that it was God who gave the increase. In this area of Christian stewardship we can plant, we can water, we can cultivate, but "it is God who giveth the increase." Nor will any of us who put in rather long, hard hours last fall be tempted to forget what the Lord told His people of the Old Testament hard at work rebuilding another kind of temple: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Not An Easy Road

The statistical results may make it appear that the way was easy. But there are 850 *Called to Serve* District and congregational chairmen who know otherwise. There were many who saw clearly the challenge that God was placing before us. There were also many who did not see it so clearly, or perhaps saw it too late. In the midst of many joys, there were discouragements.

Since the *Called to Serve* program, in its immediate application, is conceived as a two-year program, I am hopeful that many congregations will use next fall as an opportunity to once more evaluate their commitment to the worldwide call of their Lord to service. Repeat-



Mr. Max P. Lehninger is serving as national chairman of the Called to Serve Program. He is a Milwaukee business executive and a member of Atonement Lutheran Church, Milwaukee.

edly throughout the program last fall I heard circuit chairmen report that congregations would increase their subscriptions in 1970 to the Synod's budget; the 1969 subscription was a first step. I have no reason to believe that this represented irresponsible reporting.

I remember a card that my father used to keep on the desk in his study many years ago. On the card (to the best of my recollection) were the words: a congregation which does not obey the command of Christ to "preach the Gospel to every creature" has surrendered its Christian character. In those days, of course, the words were in German.

I don't know the source of the quotation—it was from a book he had read—but those words have stayed with me since that day I first saw them. I have tried to make "mission" an effective word in my own life and have fortunately been a member of congregations which have also tried to make that an effective word.

Thanks To Thousands

I should like to take this opportunity to thank the 850 leaders and 15,000 visiting stewards who joined me in this program. Without their help our strength would still be untested. I urge them all to maintain a sustained interest in the work of God which this program represented.

I am especially grateful to the District chairmen: Joseph H. Worischek, Arizona-California; Myron D. Dickey, California; Wesley Beaman and Willis Sackreiter, Dakota-Montana; Robert Beyer, Michigan; Robert Grebe, Minnesota; Harvey Carne, Nebraska; Robert Meister, Colorado; A. R. Annis, Pacific Northwest; John Stuedel, Northern Wisconsin; Enno Knief, Western Wisconsin; and Richard Raabe, Southeastern Wisconsin. Their vision and dedication were invaluable in executing the program. And finally, the 735 pastors who served as advisors to the program. Without their leadership, the program would have been impossible.

As we begin our plans for the fall stewardship program, let us again under God discover the "strength that we didn't know we had!"

FROM THE PAGES OF THE PAST IN OUR SYNOD'S HISTORY

Pastor Carl Frederick Goldammer—A Pioneer Pastor Called To Serve

(The First in a Series of Articles)

A letter written from Milwaukee January 15, 1851, signed by Carl Fr. Goldammer, was discovered recently in which he explains how the Lord led him to Manitowoc County in Wisconsin. From this we glean an insight into conditions then existing for the frontiersman, the pioneer pastor called to serve!

... Until now I have traveled about the country, preaching here and there, and could not decide in a hurry what I should choose. I have experienced much which has been disheartening and have been forced to leave large fields where either shoemakers or sectarians are gaining entrance. Oh, it is a pity that no one cares about our German people!

Last Monday I accepted a call to Manitowoc. They have organized a Lutheran congregation. Because I couldn't reach a decision, I sent two sealed letters, one of acceptance, the other refusing. They, however, didn't want to take the chance, but sent me another letter, in which they begged me more fervently than before to come to them. In the name of God I have decided to accept.

1850, the Year in Which the Wisconsin Synod Was Organized

In the middle of the past century, when the stream of German emigration was directed to America, a wonderful mission field was opened for our Lutheran Church in Wisconsin. Three ordained pastors in the Milwaukee

area, together with two candidates in Slinger and Sheboygan, met at Granville on May 26, 1850, to form the First Evangelical Lutheran Synod of Wisconsin. They resolved that each pastor associated with them should particularly concern himself with the youth, conduct day school and Bible class, and carry on mission work.

Carl Frederick Goldammer arrived in Milwaukee in 1850 to join the founding fathers of the new synod. He was born in Germany, in Ursperg, Saxony, on February 9, 1821. He had entered the Rhenish Mission House at Erlangen in 1846 but had withdrawn after two years because he could not master the foreign languages. Later he was given further training in the Barmen mission school and sent out by the Langenberger Society to serve the early German settlers in Dodge County, Wisconsin. He conducted their first services, communed them, and was called upon to minister to their spiritual needs.



Pastor Carl F. Goldammer

Two congregations at least are in existence here as a result of Goldammer's work in Dodge County, Emanuel, Town Herman, organized in 1851, and Trinity, Huilsburg, established in 1852. Nevertheless, he was not to remain here long, but was soon engaged by another parish on the shores of Lake Michigan where no Lutheran pastor was obtainable from far or near.

Settlement of the Manitowoc Area

The founding of congregations proceeded along Lake Michigan to the north. The name Centerville may not mean much to present Lutheran churchgoers of Manitowoc County, but the name of Hika should. It is located halfway between Manitowoc and Sheboygan, from whence it derived its name. The remains of the pier still to be seen on the lake shore indicate the site where Saxon German settlers moved inland, seeking out the good land for farming which now surrounds Cleveland.

Twelve miles to the north, immigrants landed at the harbor of Manitowoc, which was a port of entry. Upon

reaching Milwaukee, immigrants came to Manitowoc County either by boat, oxcart, horse, or on foot. German Lutherans came into the area in 1847. Their objective was that part of Wisconsin which now centers around Newtonburg, but which was then unbroken wilderness. Many thought little about God and the church when they left Germany. They were seeking a better life for themselves and their children. However, their God and Lord in His grace had not forgotten them in the Wisconsin wilderness.

Newtonburg

Pastor Carl F. Goldammer from "Manitowoc" received ordination at the Synod meeting in Milwaukee, where his name was affixed to the Synod constitution June 15, 1851. He came in contact with the various German settlers. Lutherans pleaded with him to serve in their midst, to establish a congregation among them, and to be their pastor. Some 20 families promised him a salary of a dollar and a half per family. They also promised to supply him with the necessities of life as they had them. Thus St. John's Evangelical Lutheran Church of Newtonburg came into existence under his leadership.

The Town of Newton was settled by Germans of various religious convictions. Among them were Roman Catholics, Reformed, and Lutherans, from various parts of Germany. At that time the virgin forest still caused many difficulties for the settlers. In the spiritual realm, not only the common hindrances had to be conquered which are always met with in establishing a Christian congregation, but the enemies of God's truth did everything possible to hinder the congregation from coming into existence. Many a member of the church had strayed into the cunningly laid snares of the sects and could not find a way out. In spite of all this, the congregation at Newtonburg flourished under the faithful, steadfast guidance of Pastor Goldammer. Services were held at first in a home, then in a school, and then in a log cabin, which served as combination school, church, and parsonage.

The Town of Liberty

Pastor Goldammer soon expanded his field west into the Town of Liberty, where he founded Trinity Church in 1853. The founders of this congregation spoke many German dialects, but their faith was firm and strong. Their devotion to God's Word was genuine. The first services were conducted in a blockhouse which stood opposite the dwelling of Joachim Schnell, a mile north of the present church site. The virgin forest was thick, the paths rough, and the poverty great.

The two congregations of Newtonburg and Town Liberty shared the services of the same pastor. They realized early in their history that to remain a solidly Lutheran church they would be required to make a clear-cut Lutheran confession. Pastor Goldammer drafted a constitution based on the Word of God and the confessional writings of the Lutheran Church. It was accepted in 1854.

After a substantial group of faithful members had been gathered, the necessary buildings for worship were erected. Wisely, a parsonage was erected at Newtonburg for the pastor and after a time preparations were made for a church located on eight acres of land donated to the congregation by the John Roepke family, with the

(Continued on page 159)

Looking at the Religious World

INFORMATION AND INSIGHT

EARLIER COMMUNION, LATER CONFIRMATION

The traditional arrangement of welcoming young believers to their first Communion after confirmation in their eighth-grade year is being studied and may be changed by most Lutherans in our land. Commissioners representing The Lutheran Church—Missouri Synod, the American Lutheran Church, and the Lutheran Church in America are proposing a first communion at the age of nine or ten and a three-year course of weekly instruction preparing for a tenth-grade confirmation.

Congregations of the three bodies are being asked to study the proposal in depth and report their findings by August 1, 1969. Then the commission will use these findings in preparing a final recommendation to the church bodies. Their decision is expected in 1970 or 1971 and could well influence our practice some day.

Whatever the outcome in 1971, the question will touch off lively controversy and extensive debate. Much of the discussion will center on confirmation. Dear as that rite is to all Lutherans, they will realize that decisions regarding the Lord's Supper and instruction in Christian truths and teachings are even more important.

MIXED MARRIAGES

A well-received West Coast television broadcast on February 20 entitled "The Ecumenical Now" endeavored to ascertain whether the 1969 setting has in any way changed the problem of marriages between Roman Catholics and Protestants. In the actual case study the Protestant was a Lutheran wife.

The two-hour telecast highlighted two major concerns: the question of public- or parochial-school education for the children and the inability of the couple to join in receiving Holy Communion.

If such basic difficulties remain, then certainly there is no reason to

assume that it is easier in 1969 for a Lutheran to marry a Roman than it was in years past.

CONSTITUTIONAL ECUMENICITY

Chief Justice Warren and his court have been called many things in the past 15 years but not until now have they been charged with ecumenical tendencies. By leaning over backward to avoid any mixing of church and state, the Supreme Court on January 27 rendered a decision that will aid denominations in effecting mergers over the objections of individual congregations.

The issue in *Presbyterian Church vs. Hull Memorial Church* was the right of a Georgia court to determine whether a denomination had departed so substantially from its fundamental doctrines that member congregations were free to secede and still hold claim to the local church property in spite of regulations that secession involved property forfeiture. The Supreme Court rightly held that American courts should not convert themselves into theological tribunals judging the orthodoxy of church bodies.

However, the ultimate result will be to enable larger church bodies to change their doctrinal platforms and their fellowship structures by majority rule and in spite of well-founded objections of local congregations. The dissenting congregations will have to go along or else forfeit their property if regulations so stipulate.

With all signs indicating a decline in confessionalism and an increase in mergers, the necessary and proper *Presbyterian* decision may have some regrettable consequences.

THE GOOD AND THE BAD

At its third annual meeting last month the Lutheran Council in the U.S.A., as its releases reveal, heard reports that involve a blending of good and bad. The good deserves reporting; the bad cannot be overlooked.

The Rev. G. Thompson of the Council's Division of Welfare Services pointed to a grave and real danger when he warned that the church's "sudden preoccupation with the massive social ills of the inner city" creates "a real hazard that she will forget her commitment to the needs of individuals."

The cure that is prescribed unfortunately fails to equal in excellence the skilled diagnosis. "Needs are so massive today, even in the voluntary sector, that it is questionable how long we can continue to offer separate and distinct Lutheran, Catholic, Presbyterian, and Methodist services. Making common cause with other Christian agencies to meet the needs of individuals and groups not serviced by public or nonsectarian agencies ought to be a startling proposal in these days of ecumenical tolerance and understanding."

Dr. C. Thomas Spitz, the LCUSA observer-consultant to the Consultation on Church Union which is endeavoring to merge some ten large church bodies, reported on the seventh COCU meeting and deplored the avoidance of confessional faithfulness.

"This," he said, "will make it increasingly difficult" for Lutherans to participate in the merger effort. Dr. Spitz complained about a resolution on the Apostles' Creed that represented a step "even farther away from confessional commitment." He stated: "It was made quite clear that the Creed should not even be spoken in a public worship service if speaking it would give offense to any parties in the United Church."

Unfortunately the plea for confessionalism loses much of its vigor in the context of a COCU consultant role and from the forum of LCUSA, which links in religious endeavors churches not in fellowship.

EPISCOPALIAN EXTREMISTS

Early this year St. Clement's Episcopal Church in New York held an "environmental" Lord's Supper in

which barefoot and blindfolded communicants were led for 40 minutes on an obstacle course that included toilet tours and crawling over bread crumbs to indicate "humble access" to Holy Communion.

On Ash Wednesday the Episcopal Society for Cultural and Racial Unity conducted a book-burning in front of its denominational headquarters in New York using as fuel books with racist viewpoints. The activity was to symbolize an effort "to burn racism from the church as we know it, that it might be made whole to serve the human community in the name of Christ."

There is something seriously wrong with the judgment of people who in religious concern evolve and espouse a Communion service that attracts attention to odd rituals and away from the gift of the Sacrament and who seek to overcome racist bigotry with the bigotry of the book-burner. We have always counted it a gain that churches have ceased trying to make their point by fire and force and formalism.

TAXING CHURCH BUSINESS

In a month when taxes are at the top of everybody's list of timely topics, a special church exemption came under fire in testimony before the House Ways and Means Committee by Mortimer Caplin, former Commissioner of Internal Revenue. He objected to exemption from federal taxes on "unrelated business income" granted to churches but not to other nonprofit organizations.

Said Mr. Caplin: "A number of churches have entered into active and aggressive commercial endeavors. One, for example, has become a wholesale distributor of popular phonograph records. Another has acquired at least seven sportswear and clothing manufacturing businesses." It is no secret that religious organizations own the land under Yankee Stadium, the New Orleans CBS television outlet, and the Real Form Girdle Corporation.

Surveys indicate that 84 per cent of the general public, 93 per cent of the clergymen, and 96 per cent of the Washington lawmakers are not in favor of the exemption. Some insist that the exemption is an unconstitu-

tional government support of a particular religion.

There seems to be general agreement that churches should be granted tax exemption on buildings used for religious purposes and on income from contributions. At the same time, there is growing opposition to additional exemptions, especially those on "unrelated business income."

FEDERATION EVALUATION

The Commission on Theology and Church Relations of The Lutheran Church—Missouri Synod recently reported that the doctrinal basis of the Lutheran World Federation "sets forth the proper and sufficient norms for its identity as an association of Lutheran churches." This judgment will weigh heavily in determining the commission's final recommendation on LWF membership to the Synod's July convention and on action there.

As the lengthy evaluation of the LWF in the February 2 issue of *The Northwestern Lutheran* indicated, the doctrinal situation in the Federation is not at all what it should be and "we find ourselves bound by the Word of God to decline membership." Up to the present time The Lutheran Church—Missouri Synod has also refrained from joining the Federation.

In fact, in 1956 Missouri almost unanimously rejected LWF affiliation and clearly indicated its dissatisfaction with the lack of confessionalism that was apparent within a body that promotes cooperation in actual church work.

Since then the Federation has added the three Ecumenical Creeds to the Lutheran Confessions in the doctrinal article of the constitution. It has intensified its claim to be a free association of member churches and not a church itself. However, the major fault, lack of confessionalism in actual practice, has, if anything, changed for the worse. Membership in 1969 is no better bargain than it was in 1956.

PRICE OF PRINCIPLE

Forty-six congregations that refused for doctrinal reasons to go along with their Evangelical United Brethren in the 1968 merger with the Methodists are paying \$690,266 for their property worth almost \$4 million. Thirty-one other congregations are still negoti-

ating and one has surrendered all property claims.

Regulations of the two merging bodies and of the merged church all stipulate that a congregation withdrawing from the denomination forfeits to it all property rights. Thus the dissenting congregations had to buy back their properties that they had originally built up at an average price of \$15,000.

The 78 congregations of the newly formed Evangelical Church of North America are to be commended for a willingness to stand by their convictions even at considerable cost.

STRANGE DEVELOPMENTS

The people of communist Yugoslavia, who even under regimes favorable to Christianity had to be content with an inferior Bible translation from the German, now enjoy a recently published Serbo-Croatian Bible translated from the original languages. Praise for the version has been expressed by government periodicals.

In Madrid on December 17, 1968, a Jewish synagogue was dedicated. This was the first synagogue dedication in Spain since King Ferdinand expelled the Jews in 1492. It is to be hoped that this represents increasing religious toleration in that land.

In India, where neutralism is supposed to hold sway and where the number of foreign missionaries has increased since 1947, a so-called "Religious Freedom Bill" places severe limitations on efforts to convert persons from one religion to another. All conversions must be reported and any by "force, allurement or fraudulent means" are illegal. Also forbidden are conversions of women under 18.

It is not surprising that Senator Dirksen has for a third time proposed a constitutional amendment that will make nondenominational prayer participation possible in public buildings. Nor is it surprising that the proposal will again fail to gain the two-thirds approval of both houses required. What is passing strange is that 32 of the required 34 states have endorsed the proposal.

E. C. FREDRICH



A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: What Are the Implications of Membership in a Congregation or Synod?

"How about sometime writing . . . about the implications of membership?" This request of a reader goes on with the words: "I find it difficult for people to understand that it is a 'package deal,' that a person is not only responsible for that which he accepts." The question is: To what extent does an individual become involved through his membership in a congregation or church body?

Membership Involves One All the Way

It is a generally accepted principle that through membership in an organization one identifies himself with what it stands for, with its principles and program. If I join the Society for the Prevention of Cruelty to Dumb Animals, my membership is evidence that I agree with what the Society aims to do. I can hardly choose to be kind to my pet cat, but to whip and kick and starve my dog. Membership in the Society will hardly allow for a choice of showing kindness to one animal and cruelty to another. Membership involves me with its principles all the way.

The Christian Is Totally Under God's Word

What is true in a general way of membership in any society is all the more true of our relationship to Christ and His Church. When the Holy Spirit leads a sinner to faith in Jesus as his Savior, that individual becomes a member of God's family, the Holy Christian Church with Christ as its Head. As such, he is completely subject to Jesus. He loves Him and acknowledges Him as his Lord and Master. This means that every Word of Jesus will be precious to him, will have rightful demands upon him. The Christian cannot say that he is willing to listen to Jesus when He speaks of the forgiveness of sins, but not when Jesus speaks of Christian conduct. The Christian through faith in Christ has placed himself under the whole of God's Word, the Holy Scriptures. He may not understand all of it fully, but he will not challenge its authority and claim on him. "If ye continue in my word, then are ye my disciples indeed" is the way Jesus put it.

Membership — A Confessional Act

When a Christian joins a particular group of Christians like a congregation or a larger church body, he thereby makes it known that he agrees with the doctrine and practice of that church, that he believes that they have placed themselves totally under Jesus' Word as he has. He identifies himself with its confessional position.

Membership in a congregation or a synod is a confessional act. It is an expression of unity under Christ.

That is the way our congregational and Synodical constitutions also view it. The constitutions of our congregations contain an article that expresses the congregation's confessional position: the acceptance of all the canonical books of the Old and New Testament as the verbally inspired Word of God and the only norm of faith and life; the recognition of the Lutheran Confessions as a true exposition of Scripture doctrine. Another article, on membership, in some way states that only such can be and remain members in the congregation who are in agreement with the congregation's confession. The same is found in the Synodical constitution, which expresses this in the following words: "Membership in the Synod shall be restricted to congregations, pastors, professors, and male teachers who agree in doctrine and practice with the confession set forth in Article II." Membership involves us not only in part of a congregation's or a synod's doctrine and practice, but with all of it.

What About a Confessional Conflict?

But what if a Christian finds that there is a conflict between his commitment to the whole of Jesus' Word, the Scriptures, and the confessional position of the church in which he holds membership? Let him first devote himself to prayerful study of God's Word. Then let him discuss this conflict with the other members of his church. The first goal will be to bring the confession of a congregation into harmony with God's Word, to correct what may be wrong in its doctrine and practice. If this fails, the Christian cannot simply say, "I for myself reject this part of the congregation's or synod's confession" — while he retains membership in it. To free himself from involvement in the error against God's Word, he will need to dissociate himself from the fellowship where that error exists.

Cooperation in Adiaphora

But what about disagreements in a congregation on matters that are not decided by the Word of God, in so-called adiaphora? In these there can be disagreement. Not all may agree to paint the interior of the church green instead of beige. But when a majority of the members arrives at a decision in such matters, the minority will in Christian love not only yield, but will also work along to carry out the will of the majority.

ARMIN SCHUETZE

Direct from the Districts

Dakota-Montana

Apostles Ev. Lutheran Church

The apostles of Jesus received from their Master the command to "be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." In order to be witnesses of Jesus Christ like the apostles in Billings, Montana, in Yellowstone County, in the Dakota-Montana District, and in all the world, Lutheran Christians in Billings selected as the name for their newly merged congregation, Apostles Ev. Lutheran Church.

Billings is a city with approximately 100,000 people living in its immediate area. Yellowstone County contains about one-fifth of the state's population. A mission congregation, Faith Ev. Lutheran Church was begun by our Synod in Billings in 1954 in order to proclaim the Gospel of Jesus Christ in its truth and purity among these many thousands.

On November 6, 1968, a group of concerned Lutherans resigned from their congregation when it reaffirmed its membership with The Lutheran Church — Missouri Synod. These Lutherans and their pastor had charged their church body with the continued toleration and harboring of false doctrine. Faith Ev. Lutheran Church offered the use of its facilities to these Lutherans without a church home, who then adopted the name Lamb of God Lutheran Church.

The pastor of Lamb of God Lutheran Church, Harold A. Wood, applied to the WELS for membership. On December 17, 1968, a colloquy committee found Pastor Wood to be in doctrinal agreement with our Synod and declared him to be eligible for a call into the ministry of our church body. Lamb of God Lutheran Church also applied for membership in the WELS.

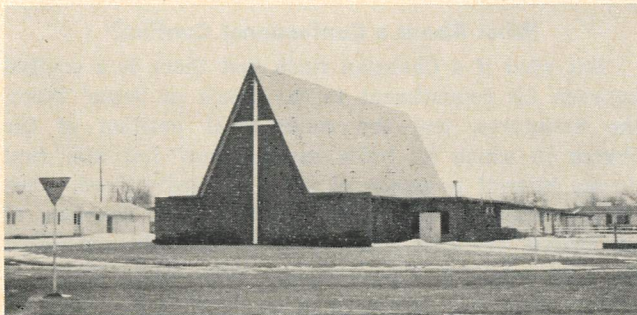
Discussions were held by the church councils of the two congregations in

Billings regarding the merger into one congregation. At voters' assemblies the conviction was expressed that the Lord Himself had united them in faith and brought them together. It was felt that a mutual confession of that Savior would be in the best interest of His work.

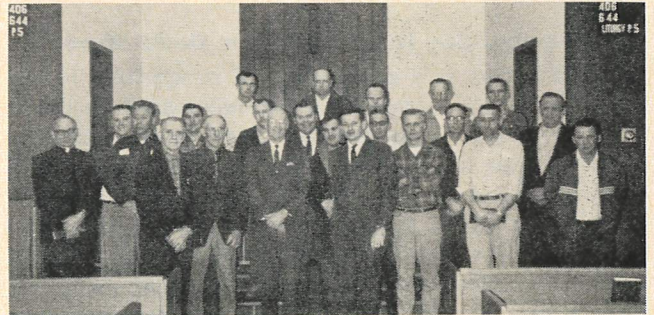
The merger was accomplished on Sunday, February 23, 1969. The pastor of Faith Ev. Lutheran Church, James Schneider, had already received his peaceful release from the congregation in order to accept a call to serve a parish in Wisconsin. In addition to selecting its name, Apostles Ev. Lutheran Church, the congregation also called Pastor Harold A. Wood to serve as vacancy pastor until the calling of a permanent pastor can be arranged.

May God grant these modern-day apostles of our Lord the strength to continue to follow the path which they, by the grace of God, have chosen, a path which follows their Master in the preaching of the Gospel!

JAMES SCHNEIDER



Apostles' Ev. Lutheran Church, Billings, Montana.



Voters of Faith Ev. Lutheran Church and Lamb of God Ev. Lutheran Church in Billings, Montana, have merged to form Apostles' Ev. Lutheran Church.

Northern Wisconsin New School

Martin Luther Congregation of Neenah was organized in 1941. In 1957 a school was opened with 62 pupils and two classrooms in the original chapel building. In 1960 a two-classroom addition was constructed. The cornerstone for the present new school was laid on October 29, 1967, the 450th anniversary of the Reformation. Dedication of the present school took place

on November 3, 1968. The opening enrollment for 1968 was 152.

Hundreds of hours of labor were donated by members. The congregation acted as its own general contractor. The cost of the new construction was \$163,000. The new building, which includes four new classrooms (with some remodeling of two rooms built in 1960), has workrooms, a library, an office, a gymnasium, dressing rooms, a duplicating room, a teachers'

lounge, first-aid room, and other facilities. The plans provide for three more classrooms when this becomes necessary.

The preacher for the two dedication services was Prof. Robert Voss, President of Wisconsin Lutheran College, Milwaukee. The pastor is the Rev. G. Jerome Albrecht.

Anniversaries

A combined 30th anniversary and a mission festival service on October

20, 1968, marked one of the milestones of the Lutheran Church of Our Savior at Lena, Wisconsin. The speaker for the morning anniversary service was Pastor Armin Engel of Maribel, Wisconsin, who was active in the founding of the congregation. The speaker for the afternoon mission festival was the undersigned. The combination of anniversary and missions reminded members to thank God for a generation of grace in their midst, but also, looking forward, to rededicate themselves anew to the one task which God gave the congregation — the work of preaching the Gospel of forgiveness to a world so sorely in need of it. Pastor of the congregation is the Rev. Warren R. Steffenhagen of Oconto Falls.

On Sunday, September 15, 1968, the 40th anniversary of the dedication of St. Paul's Lutheran Church of Gladstone, Michigan, was observed. The pastor is the Rev. Theo. Hoffmann. Since 1928, 158 have been baptized, 117 confirmed, 41 buried and 75 couples married in this congregation. The speakers for the occasion were Pastors Theo. Hoffman and Philip Kuckhahn of Hyde, Michigan.

On the 23rd Sunday after Trinity, November 17, 1968, St. Paul's Ev. Lutheran Church of Green Bay was privileged to celebrate the 85th anniversary of its founding. Pastor Karl Gurgel of Fond du Lac preached for the occasion. The present pastor is the Rev. Arno Voigt.

Baptized, Confirmed, and Married in a Dance Hall can be claimed by many members of St. Paul's Ev. Lutheran Church of Hyde, R.R. 1, Bark River, Michigan. We hear of mission congregations starting out with services in garages, funeral homes, school buildings, basements, and similar places. St. Paul's, a self-supporting congregation, has for its church building one which was formerly a dance hall. Today one would have a difficult time realizing its past.

On May 27, 1900, St. Paul's was organized as a mission congregation of the Synod. At that time the *Gemeinde-Blatt*, the Synod's official publication,

reported that although it was a church of but seven families, they were willing to sacrifice to build a small and handsome church. Services prior to that were conducted in a school. The church of 1900 was used for 32 years but because the building was beyond repair and the road sometimes impassable in winter, the congregation purchased a dance hall in the village of Hyde. On December 11, 1932, this place was dedicated as a place of worship. Former pastors, Pastor L. Kasper of Greenville and Pastor A. A. Gentz, presently of Marinette, preached. Pastor A. L. Engel, now of Maribel, the first resident pastor, once lived in the front part of the building. In later years, a house was moved from Kingsford, Michigan, to Hyde, and this has served as the parsonage since 1939. Improvements have frequently been made to the church building, including the addition of a full basement, art-glass windows from Zion at Peshtigo, and other modernizations. Most recently a red-brick addition with a large lighted redwood cross on the front was added. Enclosed steps, lavatories, and a cloak-room are in the new front section. New green masonite siding covers the exterior.

Practically all the work through the years has been done by the members in a spirit of love for their Savior. The change from a dance hall to a house of worship in wood and stone worked by the hands of men serves as a humble reminder for the members of St. Paul's of the wonderful change wrought by the grace of God in the hearts of men who are transformed from sinners to children of God. The Rev. Philip Kuckhahn is pastor of St. Paul's.

A Congregation which Loves its School — Following are excerpts from a January 24, 1969, article in the *Fond du Lac Commonwealth Reporter*. "The congregation loves this school, and they won't give it up. . . ." Rev. W. H. Zickuhr described the enthusiasm that has kept St. Paul's Lutheran School on Ridge Road in the Town of Eldorado going for over 100 years. . . . The one-room

school was founded, with the church, in 1863 by the Rev. Friedrich Hilpert, who taught classes in a room of the parsonage. The present school building was built in 1882. . . . St. Paul's Church conducted school on a full-time basis for the first time in 1918 . . . when Miss Mathilde Hencke became the first teacher. . . . At the present time classes are taught by Miss Beverly Heine.

Area Lutheran High Schools

Manitowoc — Sunday evening January 12, 1969, was a red-letter day in the history of Manitowoc Lutheran High School because it marked the first meeting of the new Federation of 14 supporting congregations.

Bands of the Lutheran high schools in the district had an opportunity to participate in the annual Wisconsin Lutheran Band Festival held at Onalaska on March 14 and 15. Members were selected from the individual bands by testing.

Retirement

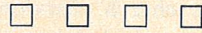
Pastor Reinhardt G. Koch of Grace Lutheran Church at Pickett plans to retire this May. He expects to preach his final sermon on May 18. Pastor Koch has served in the ministry for 43 years. He is a graduate of our Seminary, formerly located in Wauwatosa, being a member of the class of 1926. He served churches at Waterloo and Zilwaukee, Michigan, at Maribel, Wisconsin and in Boyd, Minnesota, before coming to Pickett in 1962. He looks forward to assisting where needed and to supply work as health and time permit. His new residence will be at 704 Shepard Street, Rhineland-er, Wisconsin.

Church Music Workshop

A workshop for pastors, organists, and choir directors was conducted under the direction of our Synod's Commission on Liturgy, Hymnody, and worship at Grace, Oshkosh, March 16, 1969. Four papers were presented with emphasis on the Easter Festival. Participants were teachers A. Peter of Manitowoc, J. Kieselhorst of Rhineland-er, R. Kuehn of Oshkosh, and H. Gruenhagen of Fond du Lac.

LEROY RISTOW

What do
you mean..



Good Works?

“LOVE IS THE FULFILLING OF THE LAW”

In this day of absolute lawlessness, when men break every law of both God and man, men need to be told as never before in history that God in His holy Ten Commandments demands of us all that we do that which pleases Him. That we should be zealous in good works is one of the purposes for which Christ redeemed us, and for which the Holy Ghost converted us. “This is the will of God, even your sanctification,” Paul reminds us in I Thessalonians 4:3.

Love for Christ, the Only God-Pleasing Motive

However, such works, done according to God’s Law, are not good nor pleasing to God if done under duress, or because they are merely commanded by God, or because they are done from fear of punishment or from a desire for a reward. Those who think that way are like the Pharisees at the time of Christ, who were so zealous about trying to keep every detail of the Law that they paid tithes even on the spices they grew, but who did it only out of vain glory or from a self-righteous heart.

No, love for Christ is the only proper motive for keeping God’s holy Commandments. If there is no love for God or our fellow men in our hearts, then we will fail, and fail most miserably. That’s exactly what Jesus is trying to teach us in Matthew 22:37-40, “You must love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and most important commandment. The second most important is like it: You must love your neighbor as yourself. The whole Law of Moses and the teachings of the prophets depend on these two commandments” (TEV).

Paul, who understood Christ perhaps better than any man that has ever lived, therefore, taught in Romans 13:8-10, “Be in debt to no one—the only debt you should have is to love one another. Whoever loves his fellow man has obeyed the Law. The Commandments, ‘Do not commit adultery; do not murder; do not steal;

do not covet’—all these, and any others besides, are summed up in the one command, ‘Love your neighbor as yourself.’ Whoever loves his neighbor will never do him wrong. To love, then, is to obey the whole Law” (TEV).

This the great Reformer and master teacher, Luther, realized by God’s grace. This he, therefore, incorporated in the meaning of each and every Commandment, which he began with the words, “We should fear and love God.”

Only, we must remember, we are not living in a vacuum. We are living in the world. We are living among people, all kinds of people. It is in our relationship with people that God expects us to show this love.

Some Practical Examples

In the marriage estate husbands and wives are to love each other, forgiving one another, even as God for Christ’s sake has forgiven them. In our family relationships children are to show love for their parents by being obedient and respectful; and parents are to show love for their children not only by caring for them physically, but by bringing them up in the nurture and admonition of the Lord.

In our community life we are to show our love by being concerned, by becoming involved in the affairs of our community, and by cheerfully submitting ourselves to the ordinances and laws of our community, state, and nation, and not becoming rabble-rousers or trouble-makers.

In our church life we will show our love toward our pastor by hearing his sermons and by living his sermons. We will show our love to our fellow believers by taking an active role in the work of the church. We will not always say, “Let George do it.”

Yes, no matter where God places us, in positions of honor and trust, or in lowly positions of humble obedience, we will show love toward one and all, for “love is the fulfilling of the Law.”

KENNETH W. VERTZ

Briefs

(Continued from page 142)

subscriptions, domestic and foreign. The count in January showed an increase of 1005 over the previous year. He also reports that 491 gift subscriptions were received through the new gift envelopes that were included in two issues at the close of the year. These figures are re-

ported here in answer to inquiries that are received from time to time.

* * *

A **TIMELY WARNING** is issued by Professor E. E. Kowalke in his editorial in this issue (see page 143). A caution against an attitude of self-satisfaction is always in place. On the one hand, we will gratefully acknowledge and rejoice over God’s

blessings. On the other hand, we must always be on guard against the temptation to compare ourselves with others. A Pharisee lurks in the heart of every Christian. We ever need to beware, therefore, of the spirit so congenial to the Old Adam, “God, I thank thee that I am not as other men are.” Don’t fail to read Professor Kowalke’s appropriate words of warning.

We Turn to the Psalter . . .

. . . To Review the Blessings of Christian Family Life

We are living in an age in which the processes of moral decay are becoming more and more evident even to the members of the "secular society." People are alarmed and are searching for answers to questions that are just not answerable outside of the context of the Christian religion.

But the believer knows where the root of the problem is located. He knows also, from his knowledge of God's Word, where the cure is to be found. The moral condition of the nation is inevitably a reflection of the moral condition of many of the homes and families of that nation.

"Blessed is everyone that feareth the Lord: that walketh in his ways." These words of Psalm 128 remind us of what so many have forgotten concerning life here on earth in general and family life in particular. For Psalm 128 does speak of the blessings of Christian family life. It is a beautifully accurate reflection

of God's own design for the home. And as such, it is also the answer to the moral problems of the nation. "Fear the Lord, citizens. Walk in His ways, parents and children. This will make you truly happy, and it will be well with you!"

It is a sad commentary on our society to note that even in some "Christian" homes there seems to be a total lack of appreciation for God's design for the home. "The evidences of it are all too apparent in our disintegrating society. It is high time we do something other than just talk about it. . . . An orderly or a good society is one in which all the individual units fit together in a proper relationship to each other. That means good father-son relationships, good mother-daughter relationships within the home, and then also good home-to-home relationships when those sons and daughters marry and establish new homes."*

So let us be reminded once again of the marvelous blessings God has to bestow on those homes which are built according to His divine design. The Psalmist must have such a home in mind when he wrote these inspired words:

Blessed is every one that feareth the Lord; that walketh in his ways.

For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table.

Behold, that thus shall the man be blessed that feareth the Lord.

The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life.

Yea, thou shalt see thy children's children, and peace upon Israel.

May God grant that we continue earnestly with the building of our homes with God's help according to His divine design!

PHILIP R. JANKE

*Quoted from "Sermons on The Home" by Pastor Joel C. Gerlach.

PASTOR GOLDAMMER

(Continued from page 152)

intention that a school and a parsonage be erected there in the future.

Adjacent Areas

About this time another congregation was organized south of Newton, on the present highway 141. The first church building was erected of wooden blocks. While it was at first a "free" church organized by German settlers, it was for a time served by Pastor Goldammer. Later, however, the congregation affiliated with the Reformed Church. Founders of the congregation chose the

rooster as the symbol for their church steeple, basing their choice on the story of Peter's denial. This church is widely known even today as "the rooster church."

The Synod realized the need of a traveling missionary, but since that was not yet feasible, the five ordained pastors were urged to cover as much territory in their vicinity as possible. The pastoral candidate at Sheboygan came into contact with the Reformed colony near there and forsook the Wisconsin Synod, going back to the Reformed camp from whence he originally came. Thus Pastor Goldammer found it necessary to go to Sheboygan to take charge of the orphaned Lutheran flock.

ARMIN ENGEL

SESSIONS OF THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet in the Synod Administration Building, 3512 W. North Ave., Milwaukee, Wisconsin 53208, on May 7 and 8. The first session begins at 9 a.m. Preliminary meetings of various boards and committees will be convened by the respective chairmen.

"All matters to come before the convention shall be presented in writing to the President not later than the May meeting of the Synodical Council. The Praesidium shall decide which of these matters is to be included in the REPORTS AND MEMORIALS to the convention." Constitution and Bylaws, Section 2.01(e). All reports should be furnished for the Council meetings in 125 copies.

Oscar J. Naumann, President

COMMITTEE ON ASSIGNMENT OF CALLS

The Conference of Presidents will meet, God willing, as Committee on Assignment of Calls together with advisory members from the administrators of our worker-training schools and our mission boards on May 20 and 21. The first session will begin at 9 a.m. at the Seminary in Mequon. The Conference of Presidents will convene on May 19 at 7 p.m. in the President's conference room to study the calls that have been presented.

Oscar J. Naumann, President

REQUEST FOR COLLOQUY

Mr. Elmer H. Dobberstein, now serving as mathematics teacher and coach at the Concordia Collegiate Institute of Bronxville,

New York, has requested a colloquy preparatory to entering the teaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence concerning the applicant may be directed to the undersigned.

W. J. Zarling
Michigan District President

REQUEST FOR A COLLOQUY

Mr. Edward J. Lochmoeller (formerly Missouri Synod) has requested a colloquy with a view to entering the teaching ministry in the Wisconsin Ev. Lutheran Synod. Correspondence regarding this request may be directed to Arizona-California District President I. G. Frey or Vice-President Joel C. Gerlach.

I. G. Frey, President
Arizona-California District

LIST OF CANDIDATES

The following men have been nominated by members of the Synod to the tenth professorship at Wisconsin Lutheran Seminary, Mequon, Wisconsin. This professor will be expected to teach in the fields of New Testament and Church History:

- Pastor Julian G. Anderson, St. Petersburg, Florida
- Dr. Siegbert W. Becker, Milwaukee, Wisconsin
- Prof. Edward C. Fredrich, New Ulm, Minnesota
- Pastor Karl Gurgel, Fond du Lac, Wisconsin
- Prof. Theo. J. Hartwig, New Ulm, Minnesota
- Pastor Winfred Koelpin, Livonia, Michigan
- Pastor Juul Madson, Cottonwood, Minnesota
- Prof. Armin J. Panning, Watertown, Wisconsin
- Prof. Erwin Scharf, Watertown, Wisconsin
- Pastor Leo C. Scheelk, Newburg, Wisconsin
- Prof. Oscar Siegler, New Ulm, Minnesota
- Prof. Cyril Spaude, Watertown, Wisconsin

The Board of Control plans to meet Monday, May 19, 1969, at 1:30 p.m. at the Seminary at Mequon to call the tenth professor from the above list. Any correspondence from the members of the Synod would have pertaining to any of these candidates should be in the hands of the Secretary of the Board of Control by May 17, 1969.

Pastor Emil G. Toepel, Secretary
614 East Street
Baraboo, Wisconsin 53913

**CANDIDATES NOMINATED
for
MICHIGAN LUTHERAN SEMINARY**

The following candidates have been nominated to fill the vacancy in the field of social science (social studies, history, civics, and economics) at Michigan Lutheran Seminary:

- Mr. Marcus Buch — Tomah, Wis.
- Mr. Milton Bugbee — Bay City, Mich.
- Mr. Gerald Cudworth — Westland, Mich.
- Mr. Robert Gruetzmacher — Adrian, Mich.
- Mr. Gerald Jacobson — Appleton, Wis.
- Mr. Daniel Kirk — Flint, Mich.
- Mr. Robert Kock — Jenera, Ohio
- Mr. Reuben Kramer — Lannon, Wis.
- Mr. Paul Nelsen — Milwaukee, Wis.
- Mr. Robert Ness — Saginaw, Mich.
- Mr. Albert Nolting — Kenosha, Wis.
- Mr. Virgil Raasch — Benton Harbor, Mich.
- Mr. Richard Scharf — Milwaukee, Wis.
- Mr. Douglas Stindt — Saginaw, Mich.
- Rev. Delton Tills — Peshtigo, Wis.
- Rev. Richard Wiechmann, Maitland, Fla.
- Mr. Donald Zimmermann — Stevensville, Mich.

Any correspondence regarding these candidates should be in the hands of the secretary no later than May 12, 1969, at which time the Board of Control of Michigan Lutheran Seminary will meet to call a candidate from this list.

Gerald R. Cudworth, Secretary
34235 Blackfoot Lane
Westland, Mich. 48185

NOTICE

The next regular meeting of the full Board of Trustees is scheduled for May 5 and 6, 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

CLOSING DATE FOR DISTRICT CASHIERS

The schedule of closing dates for remittances of offerings by congregations to their District Cashiers is as follows:

- May 24, 1969
- June 23, 1969
- Norris Koopmann, Treasurer

**GRADUATION SERVICE —
WISCONSIN LUTHERAN COLLEGE**

The graduation service of Wisconsin Lutheran College will be held on Thursday, June 5, at 8 p.m. in the chapel-auditorium, 330 North Glenview Ave. A class of 111, the largest in our history, will be graduated and commended to further study at Dr. Martin Luther College. The graduation speaker will be the Rev. Robert Krause, principal of Wisconsin Lutheran High School. You are invited to attend this service.

Robert J. Voss
President

REQUEST

St. Matthew's Ev. Lutheran Church of Edmonton, Alberta, Canada, needs a **Chorbuch** by Layriz for use with the German hymnbook and hopes that congregations which have discontinued German services may be able to furnish one for this mission. German choir music, especially copies of **Chorbuch** and **Zionsklaenge**, is also needed. Please write to:

Pastor W. O. Loescher
8915 76th Ave.
Edmonton 82, Alberta, Canada

BLACK CHOIR GOWNS — FREE

St. John's Lutheran Church of Bay City, Michigan, has 35 black choir gowns which are available without charge to any WELS mission congregation. We will prepay all shipping charges. For further information contact:

Willard Engel
206 S. Mountain
Bay City, Michigan 48706

CHANGE OF ADDRESS

Pastors

- Ehlert, G. J.**
809 Martin Ave.
Fond du Lac, Wis. 54935
- Plocher, Karl M.**
9403 Switzer
Overland Park, Kans. 66212
- Tessmer, L. A.**
1304 Le May Avenue
Fort Collins, Colo. 80521

NOTE!

Mailing Address of our Pastor in Vietnam (first class only):
Rev. Melvin Schwark
% Wisconsin Ev. Lutheran Synod
Box 56 APO SF 96243
Street address in Saigon (for servicemen in Vietnam):
329 VO TAHN Telephone: PTT 22429

CALENDAR OF CONFERENCES

SOUTHEASTERN WISCONSIN

**METROPOLITAN MILWAUKEE
LUTHERAN TEACHERS' CONFERENCE**

Date: May 2, 1969.
Time: 9 a.m.
Place: Peace Lutheran School, Hartford, Wis.
Agenda: The Sixth Commandment, Prof. Siegbert Becker; The Place of Sex Education in the Lutheran School Curriculum, Howard Dorn.

James A. Behmer, Secretary

* * *

SOUTHERN PASTORAL CONFERENCE

Date: May 13, 1969.
Place: Friedens Lutheran Church, Kenosha, Wis.
Hosts: Pastor Buenger and Pastor Schewe.
Time: 9 a.m. with Communion.
Preacher: R. Pankow (alternate, D. Ponath).
Exegesis: Rev. 20 by G. Boldt (alternate: An Isagogical Study of Ezek. 40-48 by R. Pope).
Paper: The Relation of Justification and Sanctification in the Narrow Sense by R. Shekner (alternate: The Etymology of the Word **Baptidzo** by A. T. Kretzmann).
Please excuse to the host pastors.
David M. Ponath, Secretary

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: May 6, 1969.
Place: St. John's, Hillpoint, Wis.
Time: 9 a.m.
Host: Pastor James Mumm.
Preacher: James Mumm (alternate, Carl Nommensen).
Exegesis: II Cor. 9, Henry Klug.
Isagogics: Micah, Max Herrmann.
Doctrinal: The True Teaching of the Lord's Supper As Restored Through Martin Luther, Martin Lemke; The Universal Priesthood of All Believers As Restored Through Martin Luther, Otto Heier.
Note: Wives are cordially invited.
James M. Mumm, Secretary

OFFER

St. John's Ev. Lutheran Church, Stanton, Nebr., will give the altar from its former church to anyone willing to pay transportation costs. It is the tall, wood type. For further information please contact Mr. Herman Koch, Stanton, Nebr., Phone, 439-2305, or the undersigned.

Pastor James Humann
Stanton, Nebr.
Phone: 439-2207

REQUEST

The new mission in Kelowna, British Columbia, is in need of the following items: a communion set, the larger German hymnals, German choir music, and a crucifix for the altar. Any congregation that would like to donate any of the aforementioned items to this mission is asked to contact the undersigned. The Kelowna Mission is willing to pay shipping costs.

Pastor Warren Widmann
795 Kingsway
Kelowna, B. C., Canada