



THE NORTHWESTERN

Lutheran

March 15, 1970

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BRIEFS by the Editor

DURING LENT our attention is naturally focused on the physical sufferings of our Savior, Jesus Christ. His hands were tied, and He was slapped and buffeted, spit on and scourged. A crown of thorns was pressed and beaten into His brow. Huge nails were driven through His hands and feet. For six hours He hung suspended from the cross. His limbs were wrenched in their sockets, and His body was wracked with pain. A raging fever, which produced a burning thirst, sapped His strength. A terrible weakness and utter exhaustion gripped His once strong and healthy frame.

Crucifixion was one of the most cruel and barbaric forms of torture ever devised by the mind of man. The agony that accompanied the slow and lingering approach of death was indescribable. The Romans reserved this form of execution for non-Romans. Under Roman law no one who enjoyed the privileges of Roman citizenship could be crucified, no matter what crime he may have committed. This inhuman form of punishment was meted out only to slaves

and others who were regarded as the dregs of society. To be crucified was the ultimate in shame and disgrace.

* * *

THE PHYSICAL SUFFERING which Jesus was compelled to undergo beggars description. Yet it would be a grave mistake to think that this was all He suffered. Terrible as this was, there was a form of suffering that He experienced that was infinitely more horrendous. The two thieves who were crucified with Christ suffered some of the same physical tortures. Yet their suffering could in no way compare with that of the Man of Sorrows who hung on the center cross.

Jesus' suffering was infinitely greater because the Lord "laid on Him the iniquity of us all." God charged the sinless soul of His Son with the guilt of every sin of every other human being who ever lived or would live in this world. The enormity of this burden is simply incomprehensible to our human minds. It staggers the imagination. God "made Him to be sin for us, who knew no sin." Jesus had to endure

the full fury of God's holy wrath and righteous anger. Forsaken by His Father, He suffered the pains and torments of hell, which is the ultimate penalty for sin.

We can not begin to grasp what it must have meant for the holy and innocent Son of God to suffer these torments. His suffering was unique. Thomas Kelly makes this point in the second stanza of his beautiful Lenten hymn, "Stricken, Smitten, and Afflicted":

*Tell me, ye who hear Him groaning,
Was there ever grief like His?
Friends thro' fear His cause disowning,
Foes insulting His distress;
Many hands were raised to wound Him,
None would interpose to save;
But the deepest stroke that pierced Him
Was the stroke that Justice gave.*
(LH 153:2)

* * *

DURING LENT we want to focus our attention above all, however, on the truth that Jesus' sufferings were vicarious. What He suffered, He suffered as our Substitute. In the words of Paul, "Christ hath redeemed us from the curse of the law, being made a curse for us."

What a precious truth lies in those words, "for us"! Notice these two lit-

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

The Northwestern Lutheran

* Volume 57, Number 6 *

March 15, 1970

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

COVER — St. Paul's Ev. Lutheran Church, Saginaw, Michigan; Richard A. Gensmer and Duane K. Tomhave, pastors.

of issue. When pictures are included, an additional 5 days must be allowed. Address all items intended for publication to:

The Acting Editor
The Northwestern Lutheran
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

Feeling Neglected Bits of wisdom wrapped up in handy axioms are often more obvious than profound. Everyone knows, for example, that "a penny saved is a penny earned" and that under certain circumstances "he who hesitates is lost." But obvious as such truths may seem, they are often overlooked, and stating them in concise form helps to bring them to one's attention.

One of our pastors at a conference some time ago stated that church members who sit at home and complain that their pastor doesn't call on them more often ought themselves to be out calling on the unchurched, the sick, and the shut-ins. His statement is unlikely ever to become an adage, nor is it even very profound. But it is true nevertheless, and it is also Scriptural.

Jesus Himself did not come to be waited on. "The Son of Man," He said, "came not to be ministered unto but to minister." Being catered to inflates the ego; but Jesus said, "Whosoever will be chief among you let him be your servant." Serving, not being served, is the mark of greatness in the kingdom of God.

When the great persecution of Christians began in Jerusalem in apostolic times, the Church grew rapidly, but not entirely, nor even primarily, through the efforts of the few appointed Apostles. The Christians who were driven from their homes and out of Jerusalem, instead of feeling sorry for themselves and looking for sympathy, sought out others with whom to share their faith.

The stated purpose of our Lord and its reflection in these early Christians defines the God-pleasing attitude regarding service. We might well call it to mind when we feel neglected.

IMMANUEL G. FREY

* * *

Good Teachers and Fallen Timber

It makes minor headlines in one state newspaper when a Committee on Public Education unveiled the shocking disclosure: some rural schools do not have indoor plumbing.

The implication was that these students were hopelessly deprived because they had to trot outdoors. The suggested solution was government subsidization, supervision, and organization, along with hot and cold running water. Somehow these benefits, the committee believed, would insure a "good education."

It's almost become an unquestioned axiom: If a school doesn't run a restaurant, operate a bus company, sponsor a social center, and field fully equipped athletic teams and marching bands—you can't get a good education.

We who operate Christian schools are supposed to be especially embarrassed. We are expected meekly to fold our tents and steal away, being unable to compete with a system that can plunder the public taxpayers' purse at will. The question has even come up in regard to

vacation Bible schools held full days during the summer: How are the children going to eat dinner? It nearly sounds barbaric to suggest: Let the kids carry their lunch in a paper sack for a couple of weeks.

A hot-lunch program may be a nice thing, but it is not a must. The Seventh Commandment permits people to have the finest schools and furnishings THEY CAN AFFORD. But check into it sometime whether money—even multiplied millions of money—can guarantee a good education.

Inquire whether the gentleman who authored the Gettysburg Address had the "advantages" of bus transportation, field trips, aptitude tests, indoor plumbing, and the inspiration of a Junior-Senior prom.

Compare the per-pupil cost of education as conducted by the burgeoning bureaucracy of Big Government with that of a Christian congregation. Compare also the standards of academic achievement. Then remind yourself that children do not live by bread alone. That's why we operate Christian schools. Neither do children live by well-equipped palaces or educational expertise, nor by polished professionalism or mastery of modern math . . . "but by every word that proceedeth out of the mouth of God."

A wise man once said: "A good school is a log—with a good teacher on one end, and a pupil on the other." And if that good teacher has the Gospel of Jesus Christ in his heart and on his lips, you have an even better school.

JOHN PARCHER

* * *

Confessional Erosion

Although the President of our country is pledged to serve all areas of our land impartially, he is being influenced by what a syndicated political columnist calls Easternitis (Atlantic Seaboard thinking), which "tends to creep up on every occupant of the White House, no matter how much he might wish it to be otherwise. As the process goes forward, the President himself becomes increasingly out of touch in a subtle, human sense with the rest of the country." The columnist bases this observation on "the fact that the whole aura and atmosphere of where a man lives has something to do with what a man thinks and even sometimes with the way he acts—and this is as true of the President of the United States as of anybody else."

If political thinking is affected by environment, certainly spiritual thinking is. Constant contact with the people whose confessional attitudes are quite lax will tend to make confessional firmness mushy. Daily association with men who are permissive in doctrine and compliant in practice will tend to cheapen spiritual standards. The error that at first offends, becomes fa-

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Studies in God's Word

Details of Christ's Passion — Isaiah 53:7-10a

He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment; and who shall declare his generation? For he was cut off out of the land of the living; for the transgression of my people was he stricken.

And he made his grave with the wicked and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief.

*For the sheep the Lamb hath bled,
Sinless in the sinners' stead.*

(LH 191:2a)

Having compared the mass of mankind with a flock (v. 6), Isaiah uses the same imagery in describing the suffering Servant of the Lord (v. 7). Like the sheep were we; like a lamb is He.

Suffered Under Pontius Pilate . . .

The Lamb is led to the slaughter. Both His innocence and His willingness are indicated by the figure. His silence is the eloquent attestation of innocence and at the same time the forceful declaration of voluntary subjection to the malice of His persecutors.

How perplexed and frustrated were all His judges at the various mock trials to which He was subjected on

Good Friday! Caiaphas, Herod, and Pilate were baffled and vexed by His thundering silence before His accusers.

Only when His Messiahship and royal status were under question did He see fit to open His mouth. To have kept silent then would have been unfaithfulness to His mission.

Was Crucified . . .

"From prison and from judgment," that is, by violent constraint and by ostensible judicial proceedings, He was suddenly taken away by death — "legal" murder, hastily carried out. No witnesses for the defense were allowed. The judge himself acted as prosecutor. "He is guilty of death!" "Let Him be crucified!"

"And in respect to his generation" (this translation seems to be preferable to "and who shall declare his generation?"), that is, among His contemporaries, "who was telling (to say nothing of thinking) that he was cut off out of the land of the living because of the transgression of my people (and) the stroke fell on him?" It was not for any transgression of His own that God smote Him. But who understood it at the time?

Dead and Buried

Now, penned by Inspiration, follows Isaiah's remarkable and detailed description of the place of Christ's death and burial. How could a man be assigned a grave with guilty criminals ("the wicked") and yet actually be interred with a man of wealth? Does this mean that the intent of

the executioners of God's Servant would be overruled? Look at the fulfillment.

Obviously, the Jewish rulers would have given to Jesus the same dishonorable burial as to the two thieves with whom He was crucified. But Pilate handed over the body to Joseph of Arimathea, a man of wealth. The rulers' wishes were frustrated. At death Christ was done with His enemies! Even in the matter of His burial they were powerless. The handwriting was on the wall of Joseph's tomb: Victory!

Note that only of Jesus was this so, that He was crucified with two thieves and yet buried in the new tomb of a rich man. Of whom else, moreover, can it ever be said that "he had done no violence (wrong), neither was any deceit in his mouth"?

Although He was the Sinless One, He was consigned to death with guilty felons. What lay behind such a flagrant miscarriage of justice? Was the Father helpless to deliver His Son? On the contrary, "it pleased the Lord to bruise him." The crucifixion was altogether according to the plan and purpose of God by which He "hath put *him* to grief" that *we* "might be made the righteousness of God in him" (II Cor. 5:21).

*Christ, the Victim undefiled,
God and man hath reconciled
While in strange and awe-full strife
Met together Death and Life.*

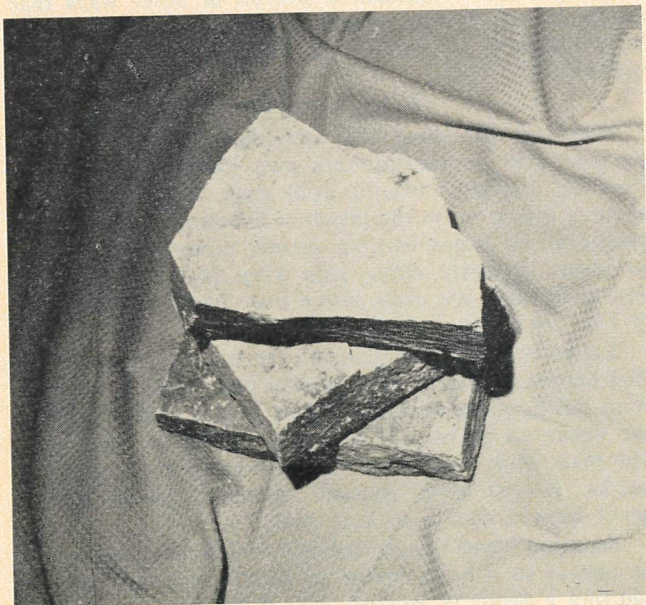
(LH 191:3)

PAUL E. NITZ

What Mean These Stones?

When the Children of Israel left Egypt to go to the promised land of Canaan, they had to trust in the Lord for guidance, help, and safekeeping. This was one of the many lessons God taught them as He brought them through the wilderness of Sinai. Finally they reached the Jordan River and camped opposite the promised land.

The Lord told them to cross over, and they did. As they walked through the dry river bed that the Lord had opened for them, they picked up stones. When they reached their stopping place that night, they took the stones and built an altar so that future generations would know the hand of the Lord, that it is mighty; and that they might fear the Lord their God forever (Josh. 4:24).



Some of the stones Faith Congregation in Anchorage, Alaska, gathered to set into the altar of the new church they are building.

It was just a little while ago that something similar happened among God's people in one of our new mission fields, Anchorage, Alaska. It happened on a bright, brisk Sunday afternoon that the leaders of this congregation picked up some stones and carried them up the gentle slope of a hill. It is there that the congregation plans to build its church; and the stones that were picked up that day are to be fitted into the altar so that they and we, yes, all the people of the earth might know the hand of the Lord, that it is mighty; and that we might fear the Lord our God forever.

As God was with the Children of Israel, so God has been and always will be with us. He is with His children in Alaska. For most of them, moving to Alaska meant leaving father and mother, brothers and sisters, other relatives, and longtime friends. For most of them, the move to Alaska meant a long journey over the wilderness of northern Canada. For most of them, it took not only trust in the Lord's guidance to make the journey, but also confidence in the Lord's promise: "I will be with you."

God keeps His promises! Here in Alaska God is very much with us. Through the Pacific Northwest District Mission Board of our Wisconsin Synod a pastor has been called and has been in residence for a year and a half. Through our Synod's Church Extension Fund a site has been purchased in this rapidly growing area. Through a second loan, granted from our Synod's Parsonage-Teacherage Fund, the congregation built a parsonage. They did almost all the work themselves. By means of a third loan a modest chapel is now being built by the congregation. They eagerly look forward to assembling there to worship the Lord, to grow in His Word, and to be guided further by His counsel.

And it is there, that this altar of stones will be built, so that "all people might know the hand of the Lord."

Pastor David Zietlow
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NEW MANAGING EDITOR ASSUMES DUTIES

As previously announced, Pastor Harold E. Wicke has been appointed as the new Managing Editor of *The Northwestern Lutheran*. Kindly send all material intended for publication to him at the following address:

Pastor Harold E. Wicke, Managing Editor
The Northwestern Lutheran
3616-32 West North Ave.
Milwaukee, Wisconsin 53208

Pastor Wicke also serves as the literary editor-in-chief of the Northwestern Publishing House. He will assume his new responsibilities with the next issue of *The Northwestern Lutheran*.

Wilbert R. Gawrisch
Acting Editor

The Christian and the World

IN IT, BUT NOT OF IT

THE SCOUT LAW IN THE LIGHT OF SCRIPTURE

How the Scout Law Subverts Christian Sanctification

(The second in a series of three articles)

"Scout's honor!" You have heard or seen this phrase before. It has passed into the vocabulary of many people who have never taken the formal Scout Promise. Perhaps you pass it off as a casual phrase, an everyday expression of the twentieth century. However, there is more behind this phrase "Scout's honor" than is suggested by its common use. This maxim gives the impetus to the entire Scouting movement. "A Scout is trustworthy, loyal, helpful, friendly, . . ." *because of his Scout's honor.*

A Christian asks whether there is anything wrong with such motivation. How does it compare with the motivation given by Scripture for a God-pleasing life? Is the motivation of Scripture the same as the motivation of Scouting? If they are not the same, can both forms of motivation stand side by side? To establish the answers to these questions it is necessary to investigate the area of moral righteousness.

Scouting and Moral Righteousness

The Scouting movement seeks to produce moral righteousness; the goal of Scouting is to transform the lives of all Scouts so they become and remain "physically strong, mentally awake, and *morally straight.*" This last expression, "morally straight," is explained in the *Boy Scout Handbook*: "A boy gets to be a good citizen by practicing citizenship—by learning the importance of truth and honor, duty and justice, love of his fellow man, and by acting according to the high standards he has set for himself. Your Scout life takes you along the trail that leads from spirited boyhood to upright manhood."¹ The conscientious Scout, according to this explanation, learns about "truth, honor, duty, justice, and love of his fellow man." By putting into practice what he has learned, he becomes "morally straight" and grows into "upright manhood."

Where does a Scout learn how to become "morally straight?" The answer is found in the 12 points of the Scout Law and in the accompanying explanations. Here the Scout has spelled out for him what is expected of him if he wishes to be a "good Scout." "The Scout Oath and the Scout Law are your guides to citizenship. They tell you what is expected of a Scout and point out your duties."² Without a doubt the Scout Law is the means which Scouting employs in its attempt to effect moral righteousness.

Scouts' Motivation

But what motivation does the Scout have to follow the Scout Law? It's the "Scout's honor" referred to previously. "On my honor I will do my best . . . to obey the Scout Law." This "honor" is described in various ways in Scout literature. The explanation of the first point of the Scout Law states: "A Scout's honor is to be

trusted." "It is a great thing to have people trust you. It feels good to 'keep your honor bright' and to be able to look people straight in the eyes."³ *The Boy Scout Handbook* elaborates by saying: "The signers of the Declaration of Independence pledged to each other their lives, their fortunes, and their sacred honor. Heroes have died rather than betray their honor. As a Scout, you count your honor one of your most valuable possessions."⁴ If this honor is analyzed, it consists of an overgrown pride in oneself, an appeal to the flesh to appear superior to other people.

Scout leaders are directed to appeal to this honor when a Scout's conduct is not "morally straight." "This (swearing) could become a problem with a group of boys unless it is checked as soon as it starts. You should make it quite clear that this sort of thing isn't part of Scouting—that toughness is proven in other ways than swearing. . . . *Private appeal to pride* and a play on the boy's desire to be wanted and liked by adults can work wonders."⁵

False Assurance

Scouting also gives the individual boy the false assurance that he through his own powers can become "morally straight." "Doing your duty to God and your country, living up to the ideals of Scouting, helping other people at all times *become second nature.* And as you go about sincerely doing your very best in everything you undertake, *you grow into a true Scout, into the kind of boy you want to be.*"⁶

Listen to the advice given to the boy who feels a conflict between good and evil within him: "There is a constant battle going on inside all of us—a battle between the desire to do certain things or not to do them. . . . The main thing is to be *strong enough* to suppress those quirks. If you keep yourself 'mentally awake' they'll never have a chance to take over."⁷

Scouting hopes to accomplish moral righteousness with an appeal to a boy's honor to obey the Scout Law. In addition a Scout is assured that, if he does the best he can, he will be leading a morally pleasing life.

Scripture and Moral Righteousness

How does this teaching compare with the teaching of Scripture? At the outset Scripture knows of no God-pleasing actions apart from Christ. "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me *ye can do nothing*" (John 15:5). There can be no moral righteousness unless a person is joined to Christ by faith.

Through the Gospel God works saving faith within a person's heart. "For I am not ashamed of the gospel

of Christ: for it is the power of God unto salvation to everyone that believeth" (Rom. 1:16). From faith flow fruits of faith, true moral righteousness. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). This life of sanctification in a Christian is the result of the Holy Spirit working through the Gospel. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). The Christian's only motive for leading a moral and God-pleasing life is a Christian's love for his Savior. "We love him, because he first loved us" (I John 4:19).

Only One Choice

Now compare Scouting and Scripture in the area of moral righteousness. Scripture allows no other moral righteousness than that which is worked by the Gospel. "Without faith it is impossible to please him" (Heb.

11:6). Scouting speaks of no other moral righteousness than that which a person attempts to gain by his own efforts in following the Scout Law. These two approaches to moral righteousness cannot stand side by side. Since the Scout Law subverts Christian sanctification, Christian parents, when faced with a decision on Scouting for their children, know they have only one choice. Love for Christ requires a firm but loving "No."

- 1 *Boy Scout Handbook*, January 1969, p. 209.
- 2 *Ibid.*, p. 19.
- 3 *Ibid.*, p. 40.
- 4 *Ibid.*, p. 380.
- 5 *Scoutmaster's Handbook*, 1967, p. 494.
- 6 *Boy Scout Handbook*, January 1969, p. 209.
- 7 *Ibid.*, p. 434.

JERALD J. PLITZUWEIT

[The author is professor of Greek at Northwestern College, Watertown, Wisconsin.]



Adiaphora?

WE ARE FREE TO USE THE THINGS OF THIS WORLD

Outside of the limitation God has placed upon us, that love be the guiding principle of our lives, the Christian is free to arrange the affairs of his private or domestic life, his church life, and his community life, as he sees fit, knowing that through his partnership with Christ, his King, the Lord of the universe, he is master of all things.

"All Things Are Yours"

No doubt this is what the Apostle Paul had in mind when he wrote in I Corinthians 3:21-23: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all things are yours; and ye are Christ's; and Christ is God's." All things should be taken just as it stands. This world exists for us Christians. With Christ we are joint owners of everything He has created. In other words, everything in this great universe which is in itself not sinful is ours to use and enjoy.

But also note Paul's closing words, "Ye are Christ's; and Christ is God's." It is as if to say, "Certainly you are lords of the universe. Yours is the rulership over things present and even things to come. But, don't forget, you are also Christ's servants, to whom you must some day give an account as to how you have used these blessings He has given to you, whether they be the blessings of time, talents, or treasures." Thus Paul warns against the feeling of pride, which lurks in every human breast.

Be Careful!

Yet though all things are ours as children of God, we have to be very careful that we do not expand this statement to include things that are definitely not Chris-

tian. A Christian obviously cannot hold membership in a non-Christian lodge or secret society, nor in the godless Communist Party or any of its "front" organizations. Since such membership involves the acceptance of principles which are contrary to his Christian faith and profession, he won't have anything to do with them. Likewise a Christian will not go along with our permissive society, which condones the so-called "new morality" which is no morality at all, or the use of drugs for kicks, or the illegal protest marches, sit-ins, and other civil disobedience campaigns on the campuses of our great universities. To join in with these movements under the guise of reforming our sick society is to flout God's holy Law in His face.

On the other hand, a Christian may hold membership in certain service clubs. He may join a labor union if he so desires. He is free to buy his groceries, clothes, car, TV, in fact, anything from anybody, Catholic, Jew, or Protestant, even though the money he pays for these items may be used to support a faith he does not profess. Certainly no one can accuse him of unionism if he does such things. Rather, here another word of Paul, also applies. Though he warns the Corinthian Christians "not to company with fornicators" (I Cor. 5:9), nevertheless he does not make this prohibition absolute. Rather, he very plainly states (I Cor. 5:10 — Phillips): "I didn't mean, of course, that you were to have no contact at all with the immoral world, nor with any cheats or thieves or idolaters—for that would mean going out of the world altogether." And that we Christians certainly can never do, otherwise we could not be what our Savior tells us we must be, "a salt," "a light" in this decaying, darkening world.

KENNETH W. VERTZ

With Christ In Saigon, Vietnam

[Pastor Waldemar Hoyer is our Synod's civilian chaplain in Vietnam. After one year there he will return to his congregation in Rochester, Minnesota. He recently sent the following report.]

The once-white statue was covered with Saigon dirt and darkened by the exhaust of the millions of Hondas that had in the years roared past it. I first saw this statue soon after my arrival in Saigon. The thought of it haunted my memory, not because of its accumulated dirt and secular location, but because it was an armless statue of Christ. I wondered how the arms were lost. Did perhaps the last Tet offensive of 1968 blast them away?

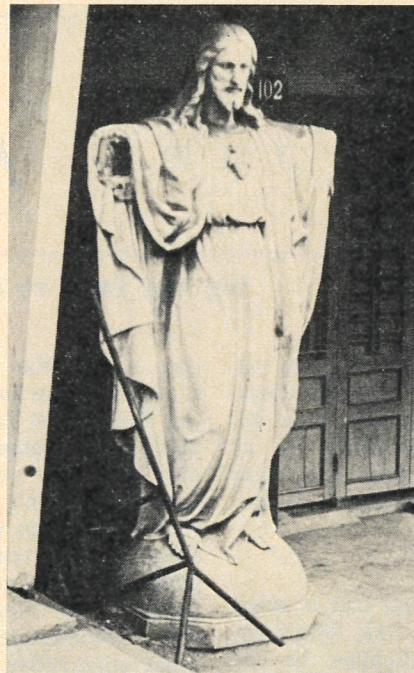
After much searching I again found the statue at 122 Vo Tahn-Ton Son Nhut. I did not take time to ask the shopkeeper about it. For one thing, he would not have understood me; for another, I was no longer curious as to how its arms were lost. More important to me now was the sermon it preached to me. Does not our Christ have all power in heaven and earth? Is He not the Good Shepherd who promised His lambs and sheep, "No one shall pluck them out of my arms?" But the Christ of Saigon had no arms.

Then I remembered what our Christ would say to those on His right hand when He comes again in glory, "Ye gave me meat, ye gave me drink, ye took me in, ye clothed me, ye visited me, ye came unto me." The armless Christ of Saigon is indeed our Christ, and you and I are His arms and His hands whether we are living in the worst city of the world, as Saigon has been called, or the finest and cleanest city or town or country. "Inasmuch as ye did it to one of the least of these, ye did it to me."

Now that I understood my assignment, now that I remembered whose ambassador I was, I was ready to go to work even as He said last of all, "Go ye into all the world and preach the Gospel and, lo, I am with you." So that everyone would know whose business I was about, I took the silver chaplain's cross which I had on my lapel for my chaplaincy work at Rochester and placed it on my cap. I was here for Christ, to be His arms,

to be His hands, to be His voice, to be His feet, to comfort and encourage the good soldiers of Jesus Christ, especially those in the Wisconsin Synod, and to spread the Good News to all people.

Before I wore the cross, I was just another American in Saigon. No one knew why I was here and certainly not the Vietnamese. The prostitutes would ask the same questions: "What time is it? You like Saigon tea?" The young boys would come to me at the bus stop and ask: "You buy dirty pictures? Ten pictures for 150 piast-



The armless statue of Christ which Chaplain Hoyer saw in Saigon.

ers." This traffic, which is welcomed by only too many, depressed me deeply.

But now, with the cross on my cap, I can walk the streets of Saigon with the comfort and courage of one who comes in the name of the Lord. Now the nationals know who I am. Another boy who wanted to sell me pictures saw the cross and put them away in embarrassment. I gave him a tract to read in his own tongue about his brother, the Prodigal Son. A group of children was playing in the street. I greeted them. One little child came up to me and pointed his finger to the cross and said to his friends, "Tin Lanh," which means evangelical.

The GI's know who I am. They address me as chaplain or sir. They often step to one side and let me go first into the bus or chow line. In a chow line at Bien Hoa a GI had already paid for my meal when I got to the cash register. He was just a month from DEROS (date eligible for return from overseas) and Colorado. "You're a civilian pastor and will be here for one year? Why that's great! Which is your church?"

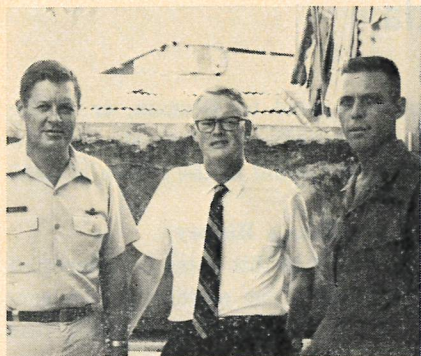
The bus was filled when I went to Long Binh for a Communion service. I got up and offered my seat to the GI who came into the crowded bus. After the argument was lost, I sat in my seat for Christ, and the GI stood for Christ all the way to Long Binh.

A national bus driver tipped his hat to me and pointed to the cross, indicating that he too was a Christian. To the nationals, be they Buddhist or Christians; to the Americans; or even to the third nationals here, the cross identifies me. For testimony on temptation read I Cor. 6:15-20: "Know ye not that your bodies are the members of Christ?" I am still curious how the Christ of Saigon lost his arms, but that's only a statue. What concerns me most of all is that my Christ would lose His hand if this member of His refused to help one of the least of these His brethren.

I have been here in the field for two months and am now ready to branch into the boondocks where the action is. The approach which I am using with good success is through the military chaplains. They know the men and the units, and they furnish me with transportation. Last week at Long Binh I was trying to find John Hartwig of the 12th Ave. Gp. With the help of three chaplains taking me to three areas I was able to reach my man. I was introduced by a Lutheran chaplain as a civilian chaplain of WELS. "This Synod does not have military chaplains," he said, "but they think so much of their men's spiritual welfare that they send their pastors to visit them." When John Hartwig of Trinity Lutheran from Neenah, Wisconsin, was called to the orderly room, he was as amazed as he was pleased to find a pastor from his church visiting him. "It's like a visit from home," he said.

So far I have met 27 of our men

personally and written to 200. Some may question the expense in sending a chaplain when so few can be



Picture taken at Saigon service (left to right): Lt. Col. Warren Luce, Tucson, Arizona; Chaplain Waldemar Hoyer; M/Sgt. Olaf Dover, Chippewa Falls, Wisconsin.

reached personally. They should rather question the men we do reach and to whom we preach and administer the Sacrament. Eleven thousand miles from home these servicemen are truly grateful to the Church that cares enough about them to send a pastor to serve them in the name of the Savior who said: "Lo, I am with you always."

There is a difference in the ministry of those who hear Him say, "Ye have done it unto me." This puts spring into our steps, and we never grow weary in our well-doing. Every visit is a royal visit. Yes, the armless Christ of Saigon is our Christ, and you have sent me here to lend Him a hand.



Picture taken at Long Binh service on December 7 (left to right): M/Sgt. Marvin Deines, Phoenix, Arizona; Sp/4 Clayton Grossman, Hazelton, North Dakota; Sp/4 Paul Sullivan, Watertown, Wisconsin; Sp/4 Jack Rider, Madison, Wisconsin; Lt. Dale Miller, Le Sueur, Minnesota; Lt. Stephen Beig, Omaha, Nebraska; W/O James Marshall, Norfolk, Nebraska; Sp/4 Richard Pless, Milwaukee, Wisconsin.

Seventh Lutheran Free Conference Scheduled

The seventh in a series of annual Lutheran free conferences will be held July 14-17 at Rockford College, Rockford, Illinois. The announcement was made by the Rev. Armin W. Schuetze, chairman of the conference's Arrangements Committee and a member of the faculty of the Wisconsin Lutheran Seminary in Mequon.

According to Prof. Schuetze, the purpose of the conference is to "provide a forum for mutual strengthening of all those who are concerned about an uncompromising confession of doctrines currently being jeopardized in the Lutheran Church."

A statement by the Arrangements Committee pointed out that "many pastors and laymen in various Lutheran synods are concerned about liberalism in the Lutheran Church," and many of these are "especially concerned about the dilution of the doctrine of inspiration of the Holy Scrip-

tures by contemporary theology and by accommodation to current scientific theories about the origin of the earth and of man." The Committee also said that there was a need for such free conferences which would "frankly admit differences existing among Lutherans, frankly attempt to remove such differences, and make no premature demonstrations of fellowship until doctrinal unity is achieved."

Five clergymen from five Lutheran church bodies will address the conference on the theme "The Way to Lutheran Unity." The five clergymen are: Dr. Julius E. Farup (American Lutheran Church), Tacoma, Washington; the Rev. T. N. Teigen (Ev. Lutheran Synod), Ashland, Wisconsin; the Rev. Rollin Reim (Church of the Lutheran Confession), Redwood City, California; Dr. Arnaldo Schueler (Lutheran Church—Missouri Synod),

Porto Alegre, Brazil; and the Rev. Winfred Koelpin (Wisconsin Ev. Lutheran Synod), Livonia, Michigan.

The free conferences are being sponsored by an Arrangements Committee composed of 23 pastors and laymen from five Lutheran church bodies who characterize the movement as "an inter-Lutheran effort to foster confessional unity on the basis of the verbally-inspired, inerrant Holy Scriptures."

Named to moderate the seventh free conference was the Rev. Norman W. Berg, Milwaukee, executive secretary of domestic missions of the Wisconsin Ev. Lutheran Synod. Pastor Berg has moderated the previous six free conferences.

At a free conference participants do not speak for or bind their church bodies.

For further information write Lutheran Free Conference, 11844N Seminary Dr. 65W, Mequon, Wisconsin 53092.

JAMES P. SCHAEFER

Editorials

(Continued from page 87)

miliar and understandable. What at first is only tolerated, becomes accepted and is even embraced.

Many Lutherans who were reared to reverence every word of Scripture no longer feel obliged to do so because they have too long been in contact with other Lutherans who feel no such respect for God's Word. Theologians who once pledged themselves before God and their fellow Christians to an unreserved obedience to every Word of God, and to an unqualified subscription to the Lutheran Confessions, have been disarmed by

congenial and devout errorists and now hold to an accommodating and pliant Lutheranism.

A political analyst could predict such spiritual falling away; Scripture sounds clear and repeated warnings against spiritual consorting with those who are cordial to other doctrines and who preach an edited Word of God. But not many possess the God-given wisdom to understand the Scripture doctrine of separation. And if they do understand, few have the spiritual strength to take the action God requires to preserve spiritual truth and integrity.

CARLETON TOPPE

Dedication of St. John's Ev. Lutheran Church

Wetaskiwin, Alberta, Canada

On October 26, 1969, members and friends of St. John's Ev. Lutheran Church, Wetaskiwin, Alberta, Canada, gathered to praise and thank Him who is the Giver of every good and perfect gift, for on this day St. John's Congregation was dedicating its new church building to the glory and service of the Triune God. Three dedicatory services, two German and one English, were held.

In the morning German and English services Pastor Arthur P. C. Kell of Watertown, South Dakota, the president of the Dakota-Montana District, addressed the congregation on the basis of I Corinthians 15:58. He pointed out to the congregation why it should thankfully receive its new church from God's hand. In the German service in the afternoon Pastor Waldemar O. Loescher, who had founded the congregation, preached the sermon on Genesis 26:23-25. He expressed the wish that Isaac's worship at Beersheba would serve the congregation as a God-pleasing example for its worship in its new church. Pastor Richard W. Strobel, the pastor of St. John's, served as the liturgist in the festival services.

As is true of every mission congregation, the day of the dedication of its new church was a red-letter day for the members of St. John's of Wetaskiwin. For this day marked in a formal manner the end of five years of praying and planning and hoping for a church of its own. It meant also the end of five years of afternoon services in rented quarters. And for the still small group

of members who can understand no German, or at the best very little, the day of dedication was also the assurance that English services would in the future be held regularly.

The Congregation's History

Perhaps our readers would at this point be interested in a brief history of St. John's, one of the German congregations of Synod. It was on November 22, 1964, that Pastor W. O. Loescher of Edmonton conducted the first service among the German-speaking Lutherans of Wetaskiwin, who would soon organize themselves as St. John's Ev. Lutheran Church. At first services were held in the homes, then in the Odd Fellows' Hall and after that in another Lutheran church for about three years. In 1965 the congregation was organized according to the laws of the province of Alberta, and in 1966 it became a member of the Wisconsin Ev. Lutheran Synod. In January of 1967 the congregation, which up to that time had been served by Pastor Loescher, called its own pastor in the person of Pastor Richard W. Strobel of Mandan, North Dakota. Pastor Strobel accepted the call and was installed on April 23, 1967. In the same year, the Synod bought four lots in the northwest section of Wetaskiwin. The new church now stands on two of these lots; a third lot is used for parking and the fourth will be used for the new parsonage. The present parsonage in the southern part of town was bought in 1967 and dedicated on November 19 of that year. Thus with the help of our gracious God, working through Synod, the congregation had taken its first steps.

The next big step was the building of a church. This step began with the groundbreaking on March 23, 1969, continued with the cornerstone-laying on September 7 and was completed with the dedication on October 26.

The New Building

As to the new church itself, it is of wood construction, 34 by 78 feet, with a comfortable seating capacity of 208 in the nave and about 30 in the balcony. The inside is paneled with ash; the outside is coated with white and rose stucco. All outside doors and trim are a dark brown. The altar, pulpit, lectern, and pews are oak. In general one can say that the church is of simple design, practical, yet beautiful. Total cost of the building with furnishings is about \$40,000.00.

St. John's of Wetaskiwin is grateful to the Lord and to Synod for making it possible for them to worship in their own church and to hear the Word of Life regularly in the German language, their mother tongue.

RICHARD W. STROBEL



This is the ash-paneled interior of the new St. John's Ev. Lutheran Church in Wetaskiwin, Alberta, Canada.

Looking at the Religious World

INFORMATION AND INSIGHT

ABORTION COUNSELING

A Sane, Scriptural Viewpoint

Regular readers of *The Northwestern Lutheran* will recall a timely article by Dr. S. W. Becker entitled "A Christian Look at Abortion" which appeared in the issue of January 4, 1970. In contrast to the many strident voices heard today urging the legalization of abortion in our country, Dr. Becker's calm, sane, Scripture-based presentation clearly branded abortion as the *killing* of unborn children and therefore a sin against the Fifth Commandment. To those who object that an unborn child is not a human being, Scripture offers the example of the unborn fetus of John the Baptist who leaped in his mother's womb for sheer joy over the coming birth of the Savior. In this connection Dr. Becker remarked:

"The account of the Visitation surely justifies us in saying that unborn children are human beings, that they are persons, and that therefore they come under the protection of the Fifth Commandment. The Bible, indeed, does not tell us when this unborn child becomes a person, but neither does it tell us of any time when the unborn child is not a person, and we can only conclude that there is at least a possibility that a human being, a real person, comes into existence at the moment of conception."

A Radical Lutheran Viewpoint

Since this possibility exists and is attested to by medical research (more on this later), one would think that every Christian pastor would show concern for the sanctity of human life and emphatically counsel against abortion except where the life of the mother is seriously threatened by a given pregnancy. Hardly had the ink dried on Dr. Becker's article, however, when the January 7, 1970, issue of *The Lutheran* appeared with an article that strongly recommended abortions in the case of "Problem Pregnancies." *The Lutheran* is the official magazine of the Lutheran Church in America, and the article was written by one Richard L. Peterman, an LCA pastor from New Jersey.

His opening paragraph was quite a shocker:

"In the past year, I have counseled with 70 pregnant females (the youngest 14, the oldest, 46) regarding an abortion. All but five of them decided on an abortion—and followed through by having the operation in Puerto Rico, England, or Japan."

Instead of showing dismay, Peterman actually appeared quite proud of his track record as an abortion counselor. He spoke of it as "specialized" counseling which has become a "vital part" of his ministry. Of the four cases which he cited as examples, not one involved a pregnancy which might have endangered the mother's life. Two were typical cases of unmarried school girls, while a third concerned a married woman involved in an extramarital affair. The fourth case was termed typical of many of Peterman's counselees: that of the married couple who felt they couldn't afford another child because they already had three sons whom they wished to put through college.

Selfish Motivations

In all of these cases the basic motivation for desiring the abortion was a *selfish* one: fear of shame and humiliation or a reluctance to jeopardize one's standard of living. To cater to such selfish motives by advising abortion is not true Christian compassion. Nor is it in line with Scriptural teaching for a pastor to encourage engaging in the sin of abortion with the tacit understanding that a person can repent afterward—that God can forgive any sin, even an abortion. The Christian, who has experienced the forgiving grace of God, will want to *refrain* from further sinning and not commit the deliberate sin of abortion to hide a previous sin. Two wrongs do not make a right!

Poor Exegesis

In a feeble effort to prove from Scripture that abortion does not involve taking a life, Peterman points to the Genesis account of man's creation as indicating that a human being becomes a "living soul" only *after* he breathes life on his own:

"The sequence, according to Genesis, is: God molded man of clay, he breathed into man his life's breath, and man became a living soul. In other words, man is not a total being until he breathes the breath of life on his own—apart from the mother."

Such "proof" violates both sound exegesis and common sense. How can Peterman equate the two cases? God's original act of creating man instantaneously turned lifeless clay into a living, full-grown human being in full possession of his faculties, without a mother being in the picture at all. God's provision for continuing His creating act involves a long, gradual process of growth from a single, *living* fertilized egg cell in the womb of a mother. The human fetus has been *living* and developing in a sheltered environment for nine months before the birth event forces him to receive oxygen, food, and shelter in a different fashion outside his mother's body. Breathing on one's own does not *initiate* life; it rather provides for the independent perpetuation of life that has been in existence for quite some time.

No More Than a "Tumor"?

Apparently this "specialized" LCA pastor would be willing to go along with the crude description of a human fetus that was used in a recent legal hearing for a Milwaukee doctor charged with performing an illegal abortion. A witness for the defense spoke of a human fetus less than three months old as being medically "no different from a tumor or any growth in the body." To counteract such irresponsible testimony the district attorney quoted statements from medical experts to show that the fetus, even in its early stages of growth, is far more than just a "tumor." Of special interest was this statement made by Dr. Herbert Ratner, director of public health in Oak Park, Illinois:

"The fertilized ovum, from the initial moment of its existence, is a separate entity, possessing at once the mystery of life, life in addition to that of the mother" (*The Milwaukee Journal*, January 24, 1970).

Expert Medical Testimony

Further evidence of the early existence of distinctively human life in the womb was furnished in a full-page public statement by a group of 94 St. Louis doctors which appeared in the *St. Louis Globe-Democrat* of April 18, 1969. *Christian News*, in its issue of January 19, 1970, did its readers a distinct service by photographically reproducing this enlightening statement (along with reproductions of the contrasting articles by Dr. Becker and Pastor Peterman). The St. Louis doctors prefaced their public statement with these striking facts in bold headline type:

"To interrupt a person's life cycle at any stage is to destroy an individual human being. Consider, at what age would you cut off the child's life in utero? 8th day—sex is certain. 10th day—first veins develop. 14th day—mouth develops. 21st day—heart is beating. 56th day—all organs present. 62nd day—hair and eyebrows. 64th day—eyes developed but are still closed."

The entire statement deserves careful reading and rereading. Here we must restrict ourselves to the following excerpts:

"An individual's complete life history is known in the sciences as its ontogeny. Scientists observe that ontogeny begins with the egg's fertilization, which is followed in time by the embryological and infancy periods, adolescence, maturation and the twilight of life, old age.

"Birth is only one clearly observable milestone in the *continuing* life process of an individual which develops in an uninterrupted chain of events. To deliberately interrupt this chain of correlated events at any time in an individual's life is to cause that individual's death.

"Embryological studies . . . give a definite answer to the question, 'Is embryonic or fetal life human life?'

". . . A study of the embryo or fetus from a woman classifies it as human, excluding all other possibilities, even if it had some defect.

"Embryology's findings about the humanity of embryonic or fetal life is certain. From the very beginning of its existence as a zygote, the fertilized egg, we have a unique human individual who will develop and mature.

". . . The body of the offspring of two parents belongs to a unique individual human life which began at the time of the egg's fertilization.

"Abortion interrupts, terminates, the life of the third person in his own embryonic or fetal stage. . . ."

So far the statement of the 94 St. Louis doctors. It certainly should give every thinking Christian, particularly pastors, additional reason to counsel *against* abortions rather than to follow the lead of the LCA pastor in encouraging them as a solution for "problem pregnancies."

Hundreds of Clergy Involved

This New Jersey Lutheran pastor, incidentally, is not an isolated case;

he is a full-fledged member of the Clergy Consultation Service on Abortion, a service originated in 1967 in New York City by the Rev. Howard R. Moody, the Baptist senior minister of the Judson Memorial Church in Greenwich Village. *Christian News* describes Moody as "an outspoken advocate of the 'new morality'" who "rejects the Christian faith." In two year's time Moody's ideas have been copied by more than 100 community or state groups in major metropolitan areas from coast to coast. Hundreds of clergymen are actively involved in circumventing state laws by telling women how and where to get abortions. Many of the women are advised to go to nearby states which have more liberal abortion laws; others who can afford it fly outside of the country to England, Puerto Rico, or Japan. One promoter from Springfield, Massachusetts, openly advertised a group abortion flight to London for \$1,250—all expenses included—until the Massachusetts attorney general won a restraining order preventing him from doing business.

A Ghastly Mistake

Observing the growing number of "abortion mills" springing up in their country, the British public is beginning to look upon their legalized abortion law as "a pretty ghastly mistake." Would that the misguided clergy in the United States who are encouraging abortions might realize their "ghastly mistake" in ignoring what light God's Word has to shed on this vital subject.

MARTIN W. LUTZ

RENOVATED CHURCH REDEDICATED

St. Paul's Ev. Lutheran Church, Saginaw, Michigan

In the fall of 1968 St. Paul's Congregation of Saginaw, Michigan, made what appears to be a rather important decision when it decided not to change the site of its church building and not to erect a new church building on its school property. In June of 1960 the congregation dedicated a new school and parish-center building, which is located on a five-acre plot about one and one-half miles from its 48-year-old church building.

With this important decision behind it, the congregation proceeded to finalize some plans which had been made to improve its existing church

property and building, which seats over 700. These plans the Lord privileged and permitted the congregation to carry out in the summer of 1969. For three months the church services were held in the congregation's school auditorium. During this time the pews were removed from the church and re-finished. The building was rewired, and a new electrical lighting system and fixtures were installed. Three series of lights illuminate the chancel area, with each series on a separate dimmer control. The green carpeting in the chancel area is accented by red upholstery on the chancel chairs

and Communion kneeling pads and by red tapestry behind the organ pipes. Three electrical circuits also service the nine main fixtures. Two of these circuits are on separate dimmer controls also. The total light power in each fixture is 2840 watts.

All floors and stairways in the church have been carpeted, with the exception of the basement floor, on which an ivory colored tile was laid. The church auditorium was redecorated in a light cool green. Ventilation of the auditorium was greatly improved by the installation of a large exhaust fan. The sacristy walls were papered with a vinyl material. New cabinets, counter, and sink were installed in the elders' room, opposite the sacristy.

Improvements in the basement included the paneling of the walls, the installation of a drop ceiling, and the modernization of the restrooms.

A canopied entrance into the basement was constructed in the rear of the church. This is a fine accommodation for those who use the lighted, asphalt-covered, 50-car parking lot, built at the rear of the church. This parking area was made available by moving the parsonage and by purchasing two adjoining residences. The

congregation hopes to expand the parking lot by the purchase of another residence when it becomes available.

The total cost of the project, which also included the tuck pointing of the church exterior where needed, and the cleaning of the cement sills and trim, was \$110,000. The renovated church building was rededicated to the glory of the Triune God and to the service of His kingdom in a special service on the evening of Sep-

tember 28. The sermon on this occasion was delivered by Pastor Duane Tomhave, who had been installed as an associate pastor of the congregation on July 20, 1969. The undersigned served as liturgist. The congregation observed the 118th anniversary of its organization last November.

May many more be privileged to learn the beauty of God's grace and others brought to a fuller understanding and appreciation of it in this renovated building!

RICHARD A. GENSMER

Briefs

(Continued from page 86)

the words also in the statement of Paul quoted in part above: "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." "For us"—those two words point to the saving purpose of Jesus' suffering and death. "For us"—the whole Gospel of our salvation lies in those two little words.

* * *

A SPECIAL EASTER ISSUE of The Northwestern Lutheran is again in preparation. It will feature a full-color cover and a number of articles by guest writers. Additional copies of this issue may be ordered at 15c per copy from the Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wisconsin 53208.

* * *

IN A RECENT NEWSLETTER President Oscar J. Naumann reports that 50 theologically trained men are needed to fill vacancies in our Synod. This does not take into account the men needed for new missions soon to be opened. There are 42 vacant parishes (a total of 57 pulpits), seven vacant professorships, and one vacancy in our World Mission fields. Wisconsin Lutheran Seminary expects to graduate 33 men in June. Some 40 full-time vicars will be available. Dr. Martin Luther College expects to have 43 men and 111 women available for placement as Christian day school teachers in June and an additional three men and four women in July.

* * *

PERMISSIVE EDUCATION, according to Greg Calvert, who formerly was the national secretary of the Students for a Democratic Society (SDS), is the solution to the problem

of evil in the world. He contends that permissive education, which would allow children to "do their own thing" from birth, would result in a generation of adults dedicated to mutual freedom, living in harmony and cooperation. All the competitive, aggressive, and cruel characteristics of humanity would disappear. He expresses the hope that human nature will be good and loving and unselfish once the environmental influences that distort it are removed.

Dr. Fred Schwarz of the Christian Anti-Communist Crusade, who debated with Calvert at Texas University last December, points out, however, that many idealists combine a remarkable sensitivity to the evil in the world which surrounds them with an equally remarkable insensitivity to the evil within themselves. "The root of evil in human nature," Dr. Schwarz insists, "has not been eliminated by education, affluence, sociology, or applied psychology. Every Utopian program for a society of happiness has foundered upon the rock of human nature. The vision is old; the experiment has been tried many times, and the results have always proved tragic. Human nature free to express itself without restraint commits the most hideous bestialities."

Dr. Schwarz is standing on solid ground. "The imagination of man's heart is evil from his youth" is God's own assessment of human nature. Man's evil impulses if given free rein will lead him into gross immorality and violence as in the days of Noah before the Flood. Those are the inevitable fruits of permissiveness in the home and in the school.

The only power that can change the sinful human heart is the Gospel of Jesus Christ. "If any man be in Christ, he is a new creature." Love,

joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance are fruits of the spirit, of the New Man in the Christian, not of permissive education!

* * *

SURPRISING, to say the least, was the year-end report of the United Nations Food and Agriculture Organization. Three years ago the leaders of the Organization were predicting that a dire famine was in the offing. The latest report suggests, however, that the food problem facing the world in the near future is more likely to be surpluses than starvation.

According to the FAO's current report, published at the end of the year, the fears of a Malthusian catastrophe, increasingly voiced by ecologists in the last few months, have been rendered groundless by agricultural technology, especially in new strains of crops, fertilizers, irrigation, and pesticides. Food production, taken as a whole, increased faster in the last three years than the population, thus setting to rest, for the time being at least, the old fears that a growing number of hungry mouths would outstrip agricultural resources. The FAO's optimistic view of the future is apparently based on the fact that the greatest progress came in areas like the Far East where the threat of a food shortage was greatest. The report concludes that the very severity of the problem, especially in Asia, led governments to make the necessary commitments to achieve the technological breakthrough.

Despite the FAO's report, one continues to read predictions by ecologists that within a few years the earth will not be able to support all its inhabitants. A chart in the February 2 issue of *Time* indicated that "circa 2000 earth's arable land may no

longer feed the world." In the face of the pessimistic predictions of ecologists Christians will want to remember a reassuring reminder of the Savior, "Behold the fowls of the air: for they sow not, neither do they reap, nor

gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" We do well to recall also that in a familiar table prayer we reiterate the conviction and confidence expressed by David in the

145th Psalm: "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." God's promises cannot fail.

CHOIR OF DMLC LISTS ITS SPRING TOUR

The following is the itinerary for the Dr. Martin Luther College Choir on its 1970 spring tour:

- March 25 — 8:00 p.m.; Zion Lutheran, Osceola, Wis. (6 miles south of Osceola on Hy. No. 35)
 March 26 — 8:15 p.m.; Immanuel Lutheran, La Crosse, Wis. (St. Paul and Avon Sts.)
 March 27 — 1:00 p.m.; St. Peter Lutheran, Savannah, Ill. (Third and Adams)
 7:30 p.m.; St. Paul's Lutheran, Moline, Ill. (153-19th Ave.)
 March 28 — 8:00 p.m.; Trinity Lutheran, Crete, Ill. (Cass and Elizabeth)

- March 29 — 6:00 a.m. (service) Crete, Ill.
 10:30 a.m. (service) Jerusalem Lutheran, Morton Grove, Ill. (6218 Capulina Ave.)
 4:00 p.m.; First Lutheran, Elkhorn, Wis. (South Church and West Genera)
 8:00 p.m.; St. Paul's Lutheran, Cudahy, Wis. (3775 E. Cudahy Ave.)
 March 30 — 8:00 p.m.; St. Lucas Lutheran, Kewaskum, Wis. (1417 Parkview Dr.)
 March 31 — 8:00 p.m.; St. John Lutheran, Waterloo, Wis. (365 E. Madison St.)
 April 1 — 8:00 p.m.; St. John's Lutheran, Caledonia, Minn. (650 No. Kingston St.)

Delmar C. Brick

NOMINATIONS, DMLC

The following men have been nominated for the two professorships at Dr. Martin Luther College, New Ulm, Minnesota.

MUSIC

- Mr. David Adicks—Onalaska, Wis.
 Mr. Ames Anderson—New Ulm, Minn.
 Mr. Fred Biedenbender—Kenosha, Wis.
 Prof. William Birsching—Moberly, S. Dak.
 Mr. John Jenswold—Watertown, Wis.
 Mr. Harold Klatt—Manitowoc, Wis.
 Mr. Wayne Keller—Bay City, Mich.
 Mr. Kenneth Kolander—Appleton, Wis.
 Mr. Allen Krause—Watertown, Wis.
 Rev. Mark Lenz—Monroe, Mich.
 Mr. Charles Luedtke—Minneapolis, Minn.
 Mr. Ronald Shilling—New Ulm, Minn.
 Mr. James Tank—Manitowoc, Wis.
 Rev. George Tiefel—South Lyon, Mich.
 Rev. Stephen Valleskey—Prescott, Wis.

EDUCATION

- Mr. Robert Averbeck—Oconomowoc, Wis.
 Rev. Richard Balge—Madison, Wis.
 Mr. Gerhard Bauer—Bloomington, Minn.
 Rev. Walter Beckmann—Annandale, Va.
 Mr. Silas Born—Sparta, Wis.
 Rev. Hoge Bergholz—Bay City, Mich.
 Mr. Marcus Buch—Tomah, Wis.
 Mr. Milton Bugbee—Bay City, Mich.
 Mr. Leonard Collyard—Milwaukee, Wis.
 Mr. James Fenske—West Bend, Wis.
 Rev. William Fischer—Milwaukee, Wis.
 Rev. Joel Gerlach—Garden Grove, Calif.
 Rev. Daniel Gieschen—Adrian, Mich.
 Rev. Vilas Glaeske—Houston, Tex.
 Mr. Gary Greenfield—Milwaukee, Wis.
 Mr. Russell Griffin—Lannon, Wis.
 Mr. Allen Grohn—Owosso, Mich.
 Mr. Richard Grunze—Princeton, Wis.
 Rev. Donald Grummert—Minneapolis, Minn.
 Mr. Arthur Hackbarth—Caledonia, Wis.
 Rev. Daniel Habeck—Toledo, Ohio
 Mr. Orville Hando—West Allis, Wis.
 Mr. John Isch—Hadar, Nebr.
 Rev. Martin Janke—Fond du Lac, Wis.
 Rev. Iver Johnson—St. Paul, Minn.
 Mr. Daniel Kirk—Flint, Mich.
 Mr. Roger Klockziem—Crete, Ill.
 Mr. Darrell Knippel—Minneapolis, Minn.
 Prof. Arnold Koelpin—New Ulm, Minn.
 Mr. Reuben Kramer—Milwaukee, Wis.
 Mr. George La Grow—Milwaukee, Wis.
 Mr. Gerald Lanphear—Brillion, Wis.
 Rev. Richard Lauersdorf—Jefferson, Wis.
 Mr. George Lillegard—Milwaukee, Wis.
 Mr. Dale Markgraf—Brownsville, Wis.
 Mr. William McCollum—Scottsdale, Ariz.
 Mr. Rolland Menk—Watertown, Wis.
 Rev. Robert Mueller—Livonia, Mich.
 Rev. John Parcher—La Crosse, Wis.
 Mr. Kurt Petermann—Appleton, Wis.
 Mr. LeDell Plath—Milwaukee, Wis.
 Rev. Richard Poetter—Mito City, Japan
 Mr. James Raabe—Woneoc, Wis.
 Mr. Virgil Raasch—Benton Harbor, Mich.
 Mr. Rupert Rosin—Caledonia, Wis.
 Rev. Joel Sauer—Peshtigo, Wis.
 Rev. Theodore Sauer—Manitowoc, Wis.
 Mr. Richard Scharf—Milwaukee, Wis.
 Mr. John Schibbelhut—Crete, Ill.
 Dr. Wayne Schmidt—Onalaska, Wis.

- Mr. Heine Schnitker—Manitowoc, Wis.
 Mr. F. W. Schulz Jr.—Juneau, Wis.
 Rev. Paul Siegler—Albuquerque, N. Mex.
 Mr. Walter Sievert—Manitowoc, Wis.
 Mr. Daniel Southard—Omaha, Nebr.
 Mr. Robert Stolz—Adrian, Mich.
 Mr. Gordon Vetter—Minneapolis, Minn.
 Prof. Robert Voss—Milwaukee, Wis.
 Rev. Cleone Weigand—Fountain City, Wis.
 Rev. Daniel Westendorf—Minneapolis, Minn.
 Mr. Paul Willems—Kewaunee, Wis.
 Mr. Donald Zimmermann—Stevensville, Mich.

Any correspondence regarding these candidates should be in the hands of the undersigned no later than March 25, 1970.

Mr. Gerhard Bauer, Secretary
 Board of Control
 Dr. Martin Luther College
 8730 Nicollet Ave.
 Bloomington, Minn. 55420

CALL FOR CANDIDATES

Due to the fact that Professor Delmar Brick has accepted a call to Dr. Martin Luther College, the Board of Control of Martin Luther Academy is requesting the members of the Synod to nominate men to fill this professorship. The man to be called should be qualified to teach Latin and Religion.

Nominations and pertinent information concerning the candidates must be in the hands of the secretary no later than April 4, 1970.

Ervin Walz, Secretary
 Martin Luther Academy
 Board of Control
 17 1st St. NE
 Fairfax, Minn. 55332

CALL ACCEPTED

Professor Robert J. Voss has accepted the call as executive secretary of the Synod's Commission on Higher Education. He will assume his duties after July 1, 1970.

Richard D. Balge, Chairman
 Commission on Higher Education

RESULT OF COLLOQUY

In a colloquy held on February 10, 1970, the Rev. Carlos Avendano Castro, Puebla, Mexico, a former pastor in the Lutheran Synod of Mexico, and the Rev. Felipe Luna Garcia, Mexico City, a former pastor in the Baptist Church in Mexico, who has completed doctrinal studies under the Rev. David Orea Luna, were found to be in agreement with the doctrine and practice of the Wisconsin Ev. Lutheran Synod and are herewith recognized as being in fellowship with us. Also taking part in the colloquy were the Rev. Harold Essmann, chairman of the Executive Committee for Latin-American Missions, and the Rev. Venus Winter, who acted as interpreter.

First Vice-President Carl H. Mischke
 District President Immanuel G. Frey
 Professor Carl J. Lawrenz

REQUEST FOR COLLOQUY

For reasons of conscience, Pastor Lee Strackbein, Topeka, Ill., a clergyman in the Lutheran Church—Missouri Synod, has requested a colloquy for the purpose of entering the ministry of the Wisconsin Ev. Lutheran Synod. Correspondence may be directed to the undersigned who, together with District Vice-President Donald F. Bitter, conducted the preliminary interview.

Carl H. Mischke, President
 Western Wisconsin District

WORSHIP SERVICES IN NORTH FORT MYERS

Wisconsin Synod worship services are being conducted each Sunday, 3:30 p.m., at the North Fort Myers Memorial Chapel, 820 Pondella Road (S-78A), North Fort Myers, Florida. The area being served by this preaching station includes Fort Myers, Fort Myers Beach, Cape Coral, Lehigh Acres, Port Charlotte. For further information or the names of such who may be interested in this new mission, please contact:

Pastor James L. Vogt
 3012-18th Ave. W.
 Bradenton, Fla. 33505

SERVICES, FT. CAMPBELL, KENTUCKY

Worship services are held each third Sunday of the month at Chapel No. 8. For more information contact Major Roger Roby, 2028B Werner Park, Ft. Campbell, Kentucky. Phone: (502) 798-5169.

NOTICE

Services in Oklahoma City

Gethsemane Lutheran Church, Oklahoma City, is worshipping at Guaranty National Bank (2nd floor), on N.W. 23rd and Meridian. In May Gethsemane will be in its own building at 6401 Northwest Highway, Oklahoma City 73132.

Paul Nickelbein, pastor

REQUEST

Wisconsin Lutheran Seminary, Mequon, Wis.

A position is available in the kitchen for a woman with experience in cooking and baking. Room and board is provided, plus compensation. Residence at the Seminary is required. Please contact the Seminary by phone: (414) 242-2330.

WANTED: ONE LUTHERAN BELL

Has any of our sister churches a used, idle bell which could be hung for call to worship in the West? Our mission wants to negotiate for one (about 1200-2200 lbs., 3-4 ft. base dia.) for the bell tower on its new site, to ring out over Concord and neighboring Walnut Creek and Pleasant Hill, 20 miles east of Oakland and San Francisco Bay.

Bethany Ev. Lutheran Church
 Armin K. E. Keibel, pastor
 509 Roanoke Dr.
 Martinez, Calif. 94553

LUTHERAN COLLEGIANS

The sixth annual Lutheran Collegians National Convention will be held at La Crosse, Wis., April 3 through 5. Lutheran Collegians from chapters in Illinois, Michigan, Minnesota, South Dakota, and Wisconsin will be coming primarily to exchange ideas for campus ministry, the major purpose of Lutheran Collegians, and also to review mission projects and commit themselves to future mission work. The simple expression "My Faith Looks Up To Thee" is this year's convention theme.

To defray expenses, there will be an \$18.00 registration fee which includes Friday and Saturday meals, a banquet, and two nights in a motel. Three dollars of this is due March 11, and the rest can be paid upon arrival at the convention.

Following is a copy of the convention schedule.

Friday, April 3

- 10:00 - 7:00 — Registration at campus house (1530 Main)
 1:30 - 5:00 — Committee meetings
 5:00 - 7:00 — Supper and break
 7:00 - 9:00 — Introduction of candidates for national offices
 9:00 — Opening service and vespers with Pastor J. Parcher of Immanuel Lutheran Church, La Crosse

SEMINARY CHOIR TOUR

- Wednesday, March 25; Antioch, Ill. — 7:30 p.m.
 Thursday, March 26; Westland, Mich. — 7:30 p.m.
 Friday, March 27; Jenera, Ohio — 2:00 p.m.
 Sunday, March 29; Bay Pines, Fla. — 6:00 a.m.
 Sunday, March 29; St. Petersburg, Fla. — 10:45 a.m.
 Sunday, March 29; Bay Pines, Fla. — 3:30 p.m.
 Sunday, March 29; Tampa, Fla. — 7:30 p.m.
 Monday, March 30; Bradenton, Fla. — 7:30 p.m.

Saturday, April 4

- Breakfast is left up to each individual (there is a coffee shop at the motel)
 8:30 - 11:00 — Business meeting
 11:00 - 12:00 — Seminars: The resolutions committee will reconvene at this time if necessary
 12:00 - 1:00 — Lunch
 1:00 - 2:00 — Mission reports
 2:00 - 3:15 — Discussion groups and officer workshops
 3:15 - 5:00 — Business meeting
 7:00 — Banquet at Nino's Steak Roundup with Vern Taggate, AAL district manager, as guest speaker.

Sunday, April 5

- 8:15 — Installation of officers and worship service at First Lutheran Church with Pastor Wayne Schmidt, former campus pastor at La Crosse.

For further information write:

Marilyn Miller
 Convention Coordinator
 % Lutheran Collegians
 1530 Main Street
 La Crosse, Wis. 54601
 Cheryl Pingel
 Press Committee Chairman

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: March 31 - April 1, 1970.
 Place: Northwestern Lutheran Academy, Moorbridge, S. Dak.
 Time 10 a.m. C.S.T. with Communion service.
 Preacher: A. Lemke (K. Lenz, alternate).

Agenda: The Proper Balance of Justification and Sanctification in Our Sermons, H. Wood; The Difference Between Unbelief and Weakness of Faith, N. Carlson; Exegesis of I Pet. 1:20, 21 (No prophecy of Scripture is of any private interpretation), D. Deutschlander; Age of Communion and Confirmation in Light of Recent Trends in Lutheranism, R. Heins; Premarital Counseling, Especially in Regard to Mixed Marriages, K. Lenz; Islamism, History, Doctrine, Practice, Gerald Geiger.

Please be certain to bring your own bedding for lodging in the N.L.A. dormitory.

A. E. Lemke, Secretary

MICHIGAN

NORTHERN PASTOR/TEACHER CONFERENCE

Date: April 6, 1970.
 Place: St. James Ev. Lutheran Church, North Branch.
 Time: 9 a.m. Holy Communion.
 Preacher: T. Frey (alternate, J. Fricke).
 Agenda: Exegesis of Eph. 4:17-32, P. Kuske; Papers: The Scriptural Foundation for Child Welfare Work, M. Kujath; The Practical Distinction Between Law and Gospel, J. Rockhoff.

J. Kurth, Program Committee

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: St. John's, RR 1, Goodhue, Minn.; W. Henrich, Pastor.
 Date: April 7 and 8, 1970. Opening session on Tuesday, 10 a.m., and evening Communion service 7:30 p.m.
 Preacher: Prof. Conrad Frey (D. Westendorf, alternate).
 Agenda: Exegesis of Rom. 8:18-25, Prof. G. Hoenecke; The Meaning of the Word Gospel in Art. 7 of Augsburg Confession, Prof. T. Hartwig; Theistic Evolution, Rev. I. John-

son; An Evaluation of a Later Age for Confirmation and an Earlier Age for Holy Communion, Rev. F. Fallen; routine business and reports.

Registration fee \$1.50. Request card for meals and lodging will be mailed. Visiting Elders are the excuse committee.

G. Birkholz, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Date: April 7-9, 1970.
 Place: St. Paul's, Norfolk, Nebr.
 Host pastor: M. Weishahn.
 Preacher: A. Werre (K. Plocher, alternate).
 Papers: Isagogical Study of the Song of Solomon, G. Haag; Baptism of the Holy Spirit and its Manifestations, R. Kuckhahn; The Lutheran Pastor and Modern Psychiatry, H. E. Russow; Exegetical—Homiletical Treatment of John 17:20-22, P. Soukup; Alternate paper: Historical Development of Luther's Small Catechism, L. Gruendeman.
 Please announce to the host pastor.

H. E. Russow, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Date: April 13, 1970.
 Time: 9 a.m. Holy Communion.
 Place: Christ Church, Eagle River, Wis.; host pastor, M. Radtke.
 Speaker: F. Bergfeld (alternate, J. Braun).
 Agenda: Exegesis of Eph. 4:25-32, H. Kahrs; Discussion of counseling with members of the WLCFS staff.

Walter Goers, Jr., Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: March 16, 1970.
 Time: 1 p.m.
 Place: Christ Lutheran Church, Pewaukee, Wis.
 Host Pastor: Donald Kolander.
 Preacher: F. Zarling (R. Ziesemer, alternate).
 Agenda: Exegesis of I Pet. 3:13-17, G. Schroeder; The Practical Implications of the Doctrine of the Church, W. Hoffman; Does Matthew 18 Apply to Delinquents and Apostates? N. Engel.

D. Seager, Secretary

WESTERN WISCONSIN

SOUTHWESTERN AND MISSISSIPPI VALLEY JOINT CONFERENCE

Place: First Lutheran, West Ave. and Cameron, La Crosse, Wis.

Date: April 7, 1970.

Communion service preacher: J. P. Meyer (alternate, J. Parcher).

Agenda: Of the Person of Christ (Art. VIII Formula of Concord), J. Braun; The Church and Public Relations, James Schaefer; an alternate: Sponsors for Baptism (tract review), T. Kuske.

Ervine F. Vomhof, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastor

Westhoff, Chalmer, as pastor of Grace Ev. Lutheran Church, Geneva, Nebr., by G. F. Haag, assisted by G. Eckert; and as pastor of Trinity Ev. Lutheran Church, Graton, Nebr., by W. Goehring; Feb. 8, 1970.

Professor

Meyer, Edward, as professor in the Music Department of Dr. Martin Luther College, New Ulm, Minn., by O. Engel; Feb. 2, 1970.

Teacher

Needham, Dennis, as teacher in St. John's Ev. Lutheran School, Stanton, Nebr., by J. Humann; Feb. 1, 1970.

CHANGE OF ADDRESS

Pastors

Radloff, James
 1006 Colony North Dr.
 Austin, Tex. 78758

Wagenknecht, Myrl
 11024 Louis Drive, S.E.
 Huntsville, Ala. 35803

Missionary

Spevacek, Kirby A.
 Mwembezi Lutheran Mission
 Box 1971
 Lusaka, Zambia, Africa

Mission Workers

Bushaw, Kathryn
 Mwembezi Lutheran Mission
 Box 1971
 Lusaka, Zambia, Africa

Westendorf, Margaret
 Mwembezi Lutheran Mission
 Box 1971
 Lusaka, Zambia, Africa

**NAMES REQUESTED
for Our New Missions**

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

- Arkansas Little Rock*
- Alabama Birmingham
- Arizona Yuma*
- California Escondido
Novato (Marin County)*
Oceanside
Santa Barbara
Torrance*
- Colorado Fort Collins
Grand Junction
- Connecticut Hartford
- Florida Holiday (Tarpon Springs)
Jacksonville*
West Palm Beach*
- Illinois Aurora
Palatine
Peoria
- Indiana Fort Wayne
Indianapolis
- Louisiana Slidell (New Orleans)
- Massachusetts Pittsfield
- Michigan Howell
Jackson
Montrose
- Minnesota Alexandria
Brainerd
Excelsior
Inver Grove Heights*
Prior Lake
- Missouri St. Joseph*
- Montana Bozeman*
- New Mexico Albuquerque
- North Dakota Jamestown*
Minot*
- Ohio Cuyahoga Falls (Akron)
North Columbus*
- Oklahoma Oklahoma City
Tulsa*
- Oregon Bend*
Corvallis*
- South Dakota Huron*
Pierre*
Spearfish
- Texas Angleton/Freepport
Austin
Fort Worth*
El Paso
- Virginia Norfolk
- Washington Bremerton*
Kennewick (Richland-Pasco)
- Wisconsin Cedarburg*
Hubertus*
- Hawaii Honolulu

CANADA

- British Columbia Kelowna
- *Denotes exploratory services.
(New Missions in cities already having a WELS church are not listed.)
- Note: All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

**JACKSONVILLE, FLORIDA
EXPLORATORY SERVICES**

Exploratory services are now being held in Jacksonville each Sunday evening at 6:30. Until further notice, services will be conducted at the Hardage Funeral Chapel, 5540 Arlington Road. If you know anyone in the Jacksonville area that might be interested in a WELS church, please contact the undersigned.

Richard L. Wiechmann, pastor
Rt. 2, Box 80
Maitland, Fla. 32751

**NOTICE OF MEETINGS
THE SYNODICAL COUNCIL**

The Synodical Council will meet, God willing, on April 29 and 30, 1970, at the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wis. 53208. The first session begins at 9 a.m. The meeting is set for the last week in April, because Ascension Day falls on May 7, the first Thursday in May.

Preliminary meetings of various boards, committees and commissions that plan to meet during that week should be scheduled by the chairmen.

All materials to be included in the Report to the Nine Districts are to be ready for presentation to the Council that week.

Oscar J. Naumann, President

THE ASSIGNMENT COMMITTEE

This year the Assignment Committee will meet, God willing, at Wisconsin Lutheran Seminary, Mequon, Wis., on May 19 at 9 a.m. to assign the ministerial candidates and vicars. On May 20 the Committee will meet at the Synod Administration Building to assign the teacher candidates. The preliminary meeting of the District presidents begins at 7 p.m. on Monday, May 18.

Oscar J. Naumann, President

REQUEST FOR COMMUNION WARE

The Church of the Living Word (Lutheran), an exploratory mission of the Wisconsin Synod in Marin County, Calif., is in need of Communion ware. If any congregation of Synod would possess such which it is not using anymore, our group would appreciate learning of the same. The condition of the pieces or set is not material. Please address any correspondence relative to purchase or any method of obtaining such pieces or set to:

Mr. Erwin Swett (Major Ret. USAF)
458 Calle Arboleda St.
Novato, Calif. 94947

PASADENA AREA

Residents of Highland Park, Pasadena, and Glendale, Calif., are seeking to form a congregation faithful to the Scriptures and to affiliate with the WELS. The California Mission Board requests names of persons in this area who could be served through this new group. Send information to:

Pastor Dan Sabrowsky
250 East Grove St.
Pomona, Calif. 91767

HONOLULU, HAWAII

Regular monthly services are being conducted at the Fort Shafter chapel annex. Regular time is the 3rd Sunday at 4 p.m. Until a resident pastor is installed the local contact is: Lt. Col. Karl Kuckhahn, 1218A Hase Dr., Ft. Shafter. Phone 86-1856.

On the mainland address correspondence to Pastor Paul Heyn, 9130 Southern Rd., LaMesa, California 92041.

NEED

Your new mission, Hope Ev. Lutheran, Spearfish, S. Dak., can use the following used items: Altar Service Books (Liturgy, Lectionary, Agenda, Pulpit Bible), Communion Set, Hymnboard. Write:

Pastor M. R. Hahm
2109 Baldwin
Sturgis, S. Dak. 57785

**EXPLORATORY SERVICES
Marin County, California**

Across the Golden Gate, north of San Francisco, the WELS has begun to conduct services every Sunday through its California Mission Board. Services are being held at the Novato Community House in Novato at 8:30 a.m. with Sunday school following. Contact regarding the fledgling group can be made through either:

Mr. Irwin Swett (USAF Major Ret.)
458 Calli Arboleda St.
Novato, Calif. 94947

or:

Mr. Bruce Margraf
364 Mountain View, Ave.
San Rafael, Calif. 94901

The missionary serving the group is:
Pastor Robert Waldschmidt
2600 Ralston Ave.
Belmont, Calif. 94002

ORDERS OF SERVICE REQUESTED

The Commission on Liturgy, Hymnody, and Worship is desirous to serve all concerned. This includes providing suggestions for special orders of worship for festival services, such as Reformation, Thanksgiving, Christmas, Easter, Ascension, or Mission Festivals. The secretary would be pleased to receive and keep on file copies prepared and used in the field and found particularly edifying in your local situation. Send your copy to:

Mr. Kurt F. Oswald, Secretary
2123 N. Clark St.
Appleton, Wis. 54911

NOTICE

The next regular meeting of the Full Board of Trustees is scheduled for

April 13 and 14, 1970

Business to be acted upon is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board at least 10 days before the scheduled meeting.

Carl S. Leyrer, Secretary
Board of Trustees

NOTICE!

Pastor Waldemar R. Hoyer
Civilian Chaplain in Southeast Asia
Saigon, Vietnam

Servicemen may phone Saigon PTT 22429 or visit Chaplain Hoyer at 329 Vo Tanh.

Mailing address:

WELS Box 56, APO SF 96243