





# BRIEFS by the Editor

*This is the fall stewardship issue of The Northwestern Lutheran. Stewardship is a good word. At times, however, it can be very impersonal, if not translated into Christian faith and life. That is what our Synod's stewardship counselor, Pastor James Schaefer, does for us in the lead article. Pastor David Kock in his article also places the emphasis where it belongs—upon the heart! As our congregations discuss this matter of stewardship, each of us ought to say: "Stewardship means me! I am a steward, a manager, a caretaker of God's treasures." And then do accordingly!*

Perhaps you don't often read the six-point material on the last pages of this publication—or perhaps you read that section first. That, too, is stewardship material. The installations give you the names of men who have dedicated themselves to the public work of the Lord in the pulpit and in the classroom. Conference notices speak of time devoted to study, in order that the partici-

pants may be the better able to transmit the Word of God to us and to our children. That, too, is time well spent.

*Do you realize that stewardship for the layman has another side besides being "busy" in the congregation, calling on fellow members and speaking with them about the one thing needful? A neglected side is that of personal study. In an off-hand way Pastor Paul Nitz in Studies in God's Word suggests such study. He refers to a book published by our Northwestern Publishing House in 1963. The book, Ministers of Christ, was written by the late Professor Joh. P. Meyer as a contribution to the centennial of our Wisconsin Lutheran Seminary. It is a commentary on II Corinthians, a study of which will make us better stewards (ministers) of Christ, whether laymen or pastors. Laymen should not let the Greek words trouble them, since the English equivalent is always given. The book sells for \$6.50. It's worth every cent!*

Of interest are some school statistics recently released by the *Lutheran Council in the USA*. According to these figures, there are 1,629 Lutheran parochial schools in the U.S., with 199,430 pupils and 8,733 teachers. Of these, 1,236 schools are credited to The Lutheran Church—Missouri Synod, 20 to the Lutheran Church of America, 10 to the Church of the Lutheran Confessions, 9 to the Synods of Evangelical Lutheran Churches. Our own Wisconsin Synod has 235 Christian day schools with 25,775 pupils and 995 teachers. In 1970, 12 of our congregations opened entirely new Christian day schools. A report on these will be given in one of our next issues.

*The article on the baccalaureate service is not misplaced. Next June will be too late to make the proper decision. The writer of the article, Dr. Paul H. Randolph, a member of one of our congregations, is a professor in the Department of Mathematical Sciences at New Mexico State University in Las Cruces. During the past two summers he was consultant in range engineering at the White Sands Missile Range, New Mexico. At present he is Visiting Professor at The Middle East Technical University at Ankara, Turkey. It is not his mathematical know-how that qualifies him to speak on the baccalaureate service, but his grasp of the practical implications of Scripture doctrine. We do well to read the article a number of times.*

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

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COVER — Stewardship Materials — Fall 1970.

# Editorials

**DOUBTS ABOUT DRUG EDUCATION** In an effort to control the drug problem, Americans are turning to "education" as the best method of persuading youth to abstain. Americans have sublime faith in education. And so they have set out to educate young people about drug abuse with lectures and forums at which young people and their parents can hear experts discuss the effects and the relative dangers.

Seymour Halleck, a University of Wisconsin psychiatrist, is very skeptical about the value of such antidrug education. Writing in the *Milwaukee Journal*, he points out, first of all, that drug education will not discourage youth from experimenting with drugs. He is convinced that the "scare" technique—used by many lecturers, some of them former addicts, is not effective. Too many young people have read much popular and scientific literature about drugs and have experimented with them; they are not greatly impressed by such testimonials. Even if the speaker demonstrates that he is well informed about pharmacology and psychiatry, he may well experience, as Halleck has, that young people are fascinated by what he presents and become progressively more enthusiastic about experimenting with drugs. Such drug education seems only to arouse the curiosity of youth who are prone to experiment and take risks anyway.

Halleck sees little hope for drug educational programs unless they are focused on broader social and ethical issues, "which may be the very root of the drug problem." We need to be concerned about more than the physical and mental effects of drug abuse; we need to see the use of drugs as a matter of morals, of right and wrong. Young people as well as their parents "could benefit from a careful consideration of the morality of searching for artificial stimulation or tranquillity." People who are too much concerned about being tranquil and euphoric (feeling good) are of no great benefit to society and contribute little to solving man's problems. They are "copping out" on life, as Halleck observes.

Halleck's contentions are thoughtful and cogently reasoned, though he does not enter into the role of Christian faith and morals in his presentation. But it should be obvious to every Christian that the matter of drug use, whether legal or illegal, must be viewed in the light of Scripture.

Only when drug education is based on what the Bible says about the sinful nature of man, about the purpose and goal of man's life, about his obligations toward life and his fellow man, and, above all, about the expectation God has for him as a redeemed child of God, is there effectiveness in drug education.

CARLETON TOPPE

**THE "OPERATOR" AND THE STEWARD** In a book published in 1960 under the title *The Operators* the author begins by defining the term. He does this graphically by means of a compressed ac-

count of a day in the life of a businessman who falls into this classification. This man is a marvel of efficiency in promoting his own interests. Among other things, he parks his car in a "no parking" zone, having previously purchased the good will of the patrolman on the beat with a generous Christmas gift. Entering his office, he devises a plan to outwit the Internal Revenue Service. At lunch he hosts two visiting college classmates and adds the cost to his expense account. During the afternoon he writes a note of thanks to a business firm for the gift of a TV set, which was in effect a bribe. He winds up the business day by appropriating a new desk set from the company office for personal use in his home.

This man is the modern version of the Unjust Steward in Luke 19. With single-minded efficiency and meticulous forethought he makes clever provision for his own material needs and wants.

The Unjust Steward and the modern "operator" are vivid illustrations of the adage first spoken by Jesus: "The children of this world are in their generation wiser than the children of light." We can learn something from them about devotion, single-mindedness, and resourcefulness. If the time and the talent exercised by the ungodly in fulfilling the lusts of the flesh were applied in the same degree by Christians in their calling as God's stewards our congregations and our Synod would be marvels of efficiency in accomplishing their God-given purposes.

We must admit, however, that even while we profess faith in Christ and a desire to serve Him we often devote an inordinate amount of our time, effort, money, and ingenuity to making provision for material comfort and personal pleasure. The "operator" is in his own way and for his own purposes wiser. He lies, cheats, and connives with single-minded purpose and with all the skill and ingenuity he can muster.

The kingdom of God cannot be built with dishonest methods and selfish motives. But we can learn something from the "operator" and the Unjust Steward about accomplishing the purpose God has set before us with the talents He has given us. Horrible examples they are, but worth looking at just the same.

IMMANUEL G. FREY

**MEANWHILE, BACK HOME** The blast shattered the tropical night. The tan house in the compound at Ban Me Thuot was blown apart. Killed instantly was Leon Griswold. The Viet Cong had begun their New Year offensive.

Back home, the fade-out shot of the broken body on the 6 o'clock news is followed by a Salem cigarette ad and a few people ambling over to the church to discuss stewardship.

At daybreak Robert Ziemer and Edward Thompson asked permission to carry the wounded to the hospital.

(Continued on page 332)



## Studies in God's Word

# Intimations About Stewardship In Joel's Record

## Joel 1:9, 13

The meat offering and the drink offering is cut off from the house of the Lord. The priests, the Lord's ministers, mourn.

Gird yourselves and lament, ye priests; howl, ye ministers of the altar. Come, lie all night in sackcloth, ye ministers of my God! For the meat offering and the drink offering is withholden from the house of your God.

### STEWARDSHIP IMPLICATIONS

Is it reading something into Joel's words if we attempt to find a reference to stewardship in his account? If stewardship can be defined as the administration or management of all that a man is and has, then there are implications of stewardship in Joel's book. If stewardship involves the whole man—his time, his talent, his treasure—the Prophet Joel did touch on the matter. If goods and possessions are the product of a man's time and talent, and if goods represent "stewardship in its concretest form," Joel was not silent about it. If food and drink offerings in the house of the Lord are involved in the matter of stewardship, there is a direct reference to it.

Granted, stewardship is not merely the management of the products of a man's labor. A man's whole life is involved. Nevertheless, it is true that the management of property and goods is always involved in stewardship. If so, the reference to offerings in the Lord's house implicates stewardship.

### STEWARDSHIP AND PIETY

The decline in offerings at the Lord's altar was interrelated with the run-down condition of Judah's spiritual health. The hostile arm of

locusts had been dispatched and the relentless rays of the sun had been bared because of Judah's spiritual dry rot. The resulting failure of crops dried up the flow of firstfruits into the house of the Lord. Spiritual famine had brought on earthly poverty, which in turn was the cause of priestly privation.

It appears that there had been no lack of tithes and offerings during days of plenty. But there are hints that stewardship was at a low ebb even when there was no lack in the Lord's house. How could this be?

If stewardship begins with a disposition of the heart and an attitude of the mind, the answer is found in Judah's frame of mind and heart. When Joel addressed various classes of men, he was personalizing the character and attitude of the times. Winebibbers had been giving themselves to their appetites. Vineyardists, orchardists, and farmers had been giving themselves to their labor and produce. And what about the priests? Could they have been interested more in their share of the offerings than they were in their service to the Lord?

If stewardship involves first giving oneself to the Lord (II Cor. 8:5), the people of Judah in general were failing in good stewardship by giving themselves to their selfish concerns and bringing tithes and offerings only enough to meet the Lord's requirements. They were actually dividing their loyalties. That means they were attempting the impossible. "No man can serve two masters!" (Matt. 6:24.) Was the Lord not wise and good in removing the tyrant mammon from lip and hand by drastic surgery?

### STEWARDSHIP ESSENTIALS

Stewardship does not change basically. It begins with singleness of

purpose, singleness of heart and mind, "simplicity" (Rom. 12:8; II Cor. 8:2; 9:11, 13; Jas. 1:5—cf. *Ministers of Christ*, p. 166ff). When heart and mind settle on the truth that "but one thing is needful" (Luke 10:42) and seek "first the kingdom of God and His righteousness" (Matt. 6:33), then members and faculties are ready to practice responsible stewardship.

If my heart and mind are set on the "meat which perisheth," as Judah's were, my so-called generous "tithes and offerings" are nothing. I may be but "paying off" God for His generosity to me, but I am not practicing responsible stewardship. I cannot judge my stewardship by the size of my contributions nor by the flourishing condition of the Lord's treasury.

### STEWARDSHIP AND MONEY

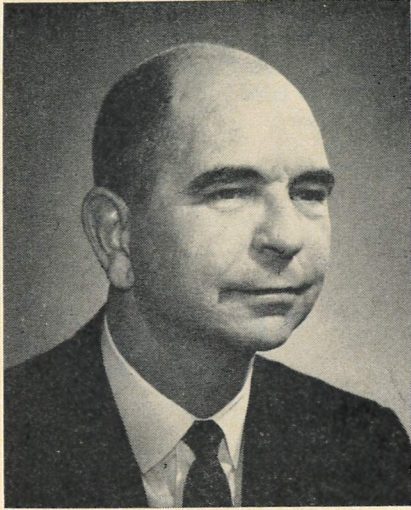
Times change and so do mediums of exchange. Money, now more than ever, is *the* medium of exchange. Time is converted into currency. Talent is translated into salary. Treasure is measured in dollars and cents. In short, money is "coined personality," as someone has put it.

If I give myself to the Lord first, my management of money will fall into proper place. Although stewardship is not merely money management, that surely is involved. And if "money is life minted in tangible form," it is a significant part of stewardship. Let's face it! Money is our time, toil, and talent put into negotiable ink and paper. In giving money that I have earned I am giving a part of myself.

Stewardship is really not a matter of percentages. If I try to divide my holdings between myself and the Lord, I am but attempting to appor-

(Continued on page 338)

## Is There No One Here Who Can Praise the Lord?



Pastor James P. Schaefer  
Stewardship Counselor  
Wisconsin Ev. Lutheran Synod

The year 1969 was another gloomy year in the United States. Everyone knows what that means: inflation, campus riots, the Indo-China war, racial tension, environmental pollution, pornography, drugs—the facts need not be paraded here. In churches it was hardly less gloomy: churches not tending to their knitting, conservative-liberal struggles, continued downtrend in church attendance, as the young forsaking the church as irrelevant. And contributions declining. Although part of this decline can be attributed to churches committing money to unpopular social action programs, the fact is that declining receipts hit hardest at mission programs.

The whole situation brings to mind the story told of Cromwell, the famous English statesman, as he lay on his deathbed. Mourning friends crowded into his bedroom and uttered their dirges. The dying man stood it as long as he could. Finally he raised himself on one elbow and said, "Is there no one here who can praise the Lord?" Sometimes, in the midst of all our trouble, we feel like asking the same question, "Is there no one here who can praise the Lord?"

### FALL STEWARDSHIP PROGRAMS

Soon the 943 congregations of the Wisconsin Synod will be organizing

themselves for their fall stewardship programs which will attempt to raise about \$29 million dollars. As they do, praises to the Lord should fill the air. Stewardship programs are best conceived and carried out in a spirit and setting of doxology.

Any stewardship program is doxological because we start in the heart of the Christian. That heart, like the later Psalms, resounds with hallelujahs. It sings out because God in Christ has broken through the barrier of sin and once more made men a "friend of God," destined to enter Life, with a capital L. That is something to praise God about, regardless of what the world has to offer—and it never had very much.

But let's not write off God's material blessings! The average American saves more in a given year than the typical person in the developing nation earns. The annual salary increase of the typical citizen of the United States is greater than the total income of more than half of the world's population. In a given year, average Americans lose property worth the total income of the average person in the Third World.

### GOD'S GREAT PLAN

These blessings, for which our hallelujah's resound, have come our way so that we might more effectively join in God's great plan for the world. "God's plan," writes St. Paul, "which He will complete when the time is right, is to bring all creation together, everything in heaven and on earth, with Christ as head." It was his privilege to "make all men see how God's secret plan is to be put into effect." St. Paul's message from one end of the Mediterranean to the other was that "God was making friends of all men through Christ. God did not keep an account of their sins against them, and He has given us the message of how He makes them His friends." (Eph. 1:20; 3:9; I Cor. 5:19, TEV.)

That is what those dollars and cents of the stewardship program *really* mean. The program is not merely to "meet a budget," not merely to get

members to "pay their fair share," not merely to renew their "good standing" for another year. The program is an instrument to help us share in God's great plan of revealing His love in Christ to the world through His people.

For the worldwide ministry of our congregations, there is much to "praise the Lord" for. In the past two years we have increased our giving for this worldwide ministry through the Synod by more than 55 per cent. Last year there was an increase of 45.3 per cent over the previous year. That is doxological giving!

### LOOK FORWARD

But as bad as wallowing in the iniquities of the past is reveling in yesterday's advances. We must look forward, not back. And as we look forward, we see golden, God-given opportunities. Folks, far from being surfeited with the Word of God, are experiencing a famine. They hunger for the Bread of Life. They yearn for pastors who can fearlessly say, "Thus saith the Lord!" There *are* people who echo Goethe's words to a pastor: "Don't tell me your doubts. I have enough of my own. Tell me what you believe."

These opportunities are reflected in the Synod's 1971 budget. Every opportunity seized costs—in terms of money and manpower. In 1971 the Synod's budget will require an increase in congregational subscriptions of \$500,000—from \$5.3 million to \$5.8 million.

Everyone acquainted with the giving habits of churchgoers today will say *it is impossible*. Is there anyone here who can praise the Lord? *It is possible*. It can be done by people who hear the divine promise: "My God will supply all that you need from His glorious resources in Christ Jesus" (Phil. 4:19, Phillips). By people who reflect, not on *their meager* resources, but on *God's abundant* riches.

### LESS THAN THREE PER CENT

Our giving for 1969 indicates that the average family of the Wisconsin

Synod was giving a shade less than three per cent of its disposable income for the Lord's work both at home and throughout the world. This is not written to reflect on the generosity of anyone, but rather to make the cheerful point that there is plenty of room for growth.

As in previous years, tools have been offered to our congregations to

assist them in their stewardship program. Besides offering items describing the programs of the Synod, a program — the Big Step Forward — has also been introduced to most congregational leaders. The strength of the program is that it places the stewardship of money in the context of Bible study, use of the Means of Grace, and the stewardship of time and talents.

There can be (and are) a wide variation of approaches to the stewardship task. The important thing, however, is that we grow, *really* grow, in the grace of giving and sharing. The important thing is that we fail not to respond to the opportunities God is placing before us. The important thing is that we learn to say "praise the Lord" as we bring our offerings to Him.



## "I Am"?

### THE BREAD OF LIFE

Man from the beginning of history to this dark day of our mixed-up modern era has lived under a black cloud of fear. Of himself man can find no release from his fears. He has tried everything possible, but he ends up with the age-old answer of Solomon: "All is vanity."

Where man fails, God prevails. To helpless, hopeless man there comes the voice of the Son of God, offering not only freedom from fear, but complete contentment, saying: "I am the Bread of Life; he that cometh to Me shall never hunger" (John 6:35).

#### THE BREAD THAT FAILS

Surely, we who believe in Jesus as our Savior know Him to be superior to anyone or anything that this world has to offer. As the manna, which God sent His people in the wilderness, lasted for but a day, so also the best things this life has to offer satisfy but for a season.

Yet foolish men — oftentimes you and I who should know better — still try to satisfy their spiritual hunger with mere "bread," with material things. We sweat and slave all our lives in the hope that when we are old we will have security. But will God allow us to get old? And if He does, what will our so-called securities be worth? Or, look at the hippies and yuppies of our day, who are seek-

ing happiness and contentment in every kind of drug-induced "trip." Talk to those who are involved in helping them after their trips are over, and hear the sad tale of broken lives and twisted, tortured minds. Others seek to satisfy themselves with the praise and plaudits of men. But the applause, as many an actor and actress will tell you, is not lasting. The poet was not exaggerating when he wrote: "Fading is the worldling's pleasure, all his boasted pomp and show."

Countless men — even the world's greatest — have found this out only too late. Lord Byron, who lived in pleasure, if anyone ever did, wrote: "The worm, the canker, and the grief, are mine alone." Jay Gould, the early American millionaire, when dying said, "I suppose I am the most miserable man on earth." Lord Beaconsfield, who had his share of worldly fame, wrote: "Youth is a mistake; manhood a struggle; old age a regret." And Alexander the Great, having conquered the world of his day, wept, saying, "There are no more worlds to conquer."

#### THE BREAD THAT SATISFIES FOREVER

Where then can one find what all men are so desperately looking for? In Christ, and Christ alone, who says, "I am the Bread of Life; he that

cometh to Me shall never hunger." He can make this promise, for He is the Bread that came down from heaven so that He could lift us sinful men up into heaven. He promises riches too, but His are the incorruptible, undefiled, unfading riches of heaven itself. As perfect diamonds are far superior in value to bits of broken glass, as the light of the sun is far superior to the light of a flickering candle, so is Christ, the Bread of Life, far superior to anything that men have ever imagined or invented.

Thus the Christian, who has eaten of the Bread of Life, Christ, by faith, is the happiest man in the world. In fact, no one in all the world has a greater right to be joyous than the trusting child of God. He alone knows beyond a shadow of doubt that all his sins have been forgiven him, and that through Christ he has a clear title to a mansion in the Father's House. He alone has the divine assurance of comfort in sorrow, strength in sickness, solace in bereavement, help in distress, and ultimate triumph in the midst of dire calamity. This assurance has been sealed by the blood of the Son of God Himself, the only Bread that can satisfy our spiritual hunger permanently.

KENNETH W. VERTZ



# Speaking Out on Education

## THE BACCALAUREATE SERVICE

One day a few years ago two girls, both students in an American high school, tearfully burst into their counselor's office. They had just received an hour-long scolding from a teacher, a scolding so harsh that these girls were reduced to tears. The reason? They were members of the school orchestra. The orchestra was scheduled to play for the high-school baccalaureate service. But the girls were also members of the Wisconsin Synod. They told the school that for religious reasons they could not participate in the school's baccalaureate service. Their punishment for practicing their church's doctrinal standards included not only the severe scolding. They were further punished by lowered grades on their report cards, both in deportment and in achievement.

This incident illustrates the quandary that will confront many graduating seniors who are members of a confessional Christian congregation. Baccalaureate services have long been a standard feature of the public high schools in America. In a recent survey reported in the *Minnesota Journal of Education*, a whopping 82 per cent of Minnesota high schools still had baccalaureate services. Furthermore, in 25 per cent of the schools attendance by the graduating seniors was compulsory! If this survey in Minnesota is typical of other states—and there is reason to suspect it is, more or less—it is quite likely that many of our Wisconsin Synod high-schoolers will sooner or later be faced with the question: "What should I do about the public-school baccalaureate service?"

### A UNIONISTIC SERVICE

As each and every one of us knows, the typical public-school baccalaureate program is a highly unionistic worship service, in which various ministers, priests, and rabbis each contribute a portion. One may have the prayers, another the sermon, still another the benediction. Almost always these worship services are sponsored by the public school, and oftentimes conducted on school property.

### IS IT LEGAL?

You may wonder if a baccalaureate service is even legal. You probably know that the first amendment provides for freedom of religion and the separation of Church and State. Also, the recent Supreme Court decisions on prayer and devotional Bible reading in the public schools have been reported widely in the press. Is not a full-fledged religious service even more of an illegal mixture of Church and State? Many lawyers be-

lieve so. But only one case has been brought before the Supreme Court that included the question of the baccalaureate service. This was in 1965, and it included several issues, among them the legality of prayers, devotional Bible reading, religious census of students, and religious tests for teaching, as well as the baccalaureate question. However, all questions but those concerning prayer and devotional Bible reading were dismissed by the court on a technicality—"for want of properly presented federal questions."

It seems that the technicality involved in the baccalaureate question was the fact that none of the children listed as plaintiffs was a graduating senior. In fact, not one was even a high-schooler. Thus, none could be considered to have had their civil rights placed in jeopardy by the baccalaureate service. As a result, the legality of the baccalaureate has not really been tested in the courts. However, one of these days someone will return the baccalaureate question to the Supreme Court with a graduating senior, and then the question can be settled.

### THE SEPARATION OF CHURCH AND STATE

It is amazing that so many people cannot take a general principle—the separation of Church and State—and apply it to all situations that meet the conditions of the principle. If I as a mathematician prove a theorem, I know that this theorem is valid in all situations for which the conditions hold. It does not matter that I just happened to be working on a problem in physics when I proved the theorem. If a problem in economics or psychology or engineering also fits the conditions of the theorem, the theorem is likewise valid for this problem. So also with the legal principle of the separation of Church and State. The conditions set down by the court in its decisions on prayers and devotional Bible reading can likewise be applied to the baccalaureate service. As the Supreme Court pointed out, the Constitution is violated whenever "the power, prestige, and financial support of government is placed behind a particular religious belief."

Yet we see school officials blandly continuing the sponsorship of baccalaureate services, as well as prayers at football games, at high-school assemblies, at commencement, and at many other school functions.

The Christian Church is obviously not in agreement on the baccalaureate service. In fact, if it were not for the cooperation of ministers of various churches, the baccalaureate service would collapse. The controversy over the separation of Church and State is not new. In

the fifth century Augustine called upon the civil powers to suppress the dissidents of the church. He made much use of the passage in Luke 14:23: "Go out into the highways and hedges and compel them (people) to come in, that My house may be filled." Though 1500 years have passed since Augustine's death, yet his teachings remain a potent factor in the position of the Catholic Church on the subject of Church and State to this very day.

Two great leaders emerged at the time of the Reformation: Luther and Calvin. The position of Calvin on Church and State is clear from the fact that he established a theocracy in Geneva. In this "community of saints" religious offenses were made civil crimes. Absence from a sermon was illegal, and blasphemy was punishable by death. Calvin's philosophy on the mixture of Church and State has strongly influenced the position of American Protestantism, as evidenced by the state churches of the colonies and the social gospel emphasis of the modern Protestant church.

#### THE LUTHERAN POSITION

In direct contrast to the Calvinistic and the Catholic positions is that of the Confessional Lutheran Church. This is summed up in the 28th Article of the Augsburg Confession, where we read that "the power of the Church and the civil power must not be confounded" and that the Church "does not interfere with civil government." If you have been a reader of *The Northwestern Lutheran*, you will know that our Wisconsin Synod supports a strict separation of Church and State. Many pastors of other Lutheran synods ignore this historic Lutheran position. Like other Protestants and Catholics, they participate in baccalaureate services, as well as other religious worship activities in the public schools.

Just a few years before high-school graduation, our Wisconsin Synod youth go through the rite of confirmation. In their confirmation instructions they are taught the historic Lutheran position on Church and State. They are also taught to distinguish between true and false doctrines, churches, and prophets. Furthermore,

they are taught to "beware of false prophets" and to "mark . . . avoid." Then, just a few years later, many schools invite, and in some cases require, these same youths to participate in unionistic religious worship services.

Are confirmation instructions only a formal classroom exercise, or are they to be a practical guide to Christian living? To make our confirmation lessons part of our lives, we must apply them. The high-school baccalaureate places such an opportunity before us.

#### RECENT TRENDS

Recently there seems to be a trend discernable in the American public schools to drop baccalaureate services. In more and more communities school officials are asking the local churches to assume this responsibility. Our Lutheran young people can accelerate this trend in their community and at the same time apply the lessons they learned in confirmation instructions. The simplest way is to ask to be excused from baccalaureate service, using as reason your religious beliefs. Most school systems do not like to tangle with controversial issues and are almost always only too happy to grant an excuse for that reason. Secondly, you can ask your pastor to conduct a special baccalaureate service in your own church for all graduating seniors of the congregation, scheduling it for the same time as the public-school service. Finally—and this takes courage!—you can go to your local public-school board and point out to its members that as citizens and taxpayers you question their legal right to sponsor such a religious service.

Let us hope that you live in a community which does not have baccalaureate services. But if you do, may God grant you the proper answer to the question: "What shall I do about the baccalaureate service?"

DR. PAUL H. RANDOLPH  
Professor of Mathematics  
New Mexico State University  
Las Cruces, New Mexico

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#### Editorials

(Continued from page 327)

The two were shot dead where they stood. Communist guerrillas strafed a garbage trench, killing Thompson's wife and Ruth Wilting.

Back home, televised reports like that come from Vietnam every day. But with one difference. These people didn't have to be there. Their orders came not from the Pentagon, but from Christ who said: "Go ye into all the world. . . ."

Griswold had been an insurance salesman in New York. Ziemer spent 20 years in Vietnam translating the New Testament into the Rada dialect for tribesmen in the central highlands.

Back home at the church, where the temperature is thermostatically controlled at an even 70 degrees, folks are discussing the "difficulty" of an every-member-visitation. Behind their beautiful stained-glass windows they

are asking the daring question: "to pledge or not to pledge?"

Thompson, his wife and five children, along with all other Christian missionaries had been driven out of Cambodia. He might have retreated safely stateside. Nurse Ruth Wilting stayed on, too, though she lost her fiancé six years earlier in a Communist attack upon a leprosarium.

Back home, our comfortable six-to-a-pew churchgoers are insisting it's the wrong time (inflation, unemployment), the wrong program (too controversial, just like the Catholics), the wrong people (poor widows on pension, danger of dictators), the wrong place (pledge won't work here, we have our own church), for a stewardship drive.

Over the lovely organ-toned liturgy who anymore hears Bob Ziemer groaning, or Christ Jesus calling: "Whoso loseth his life for My sake, shall find it"?

JOHN PARCHER



# The 27th Biennial Nebraska District Convention

"We are His witnesses to the ends of the earth!" This was the thrust of the message delivered by President Gerald Free to the 27th District Delegate Conference of the Nebraska District. Throughout the conference this fact was repeated again and again in report after report. The delegates and the pastors openly admitted that they were awed and thrilled at the fantastic scope of the work into which we have been called. It was evident that these men of God, gathered to be about His business, felt very humble that the Lord Jesus should have chosen us, a seemingly insignificant church body in the eyes of the world, to be the bearers of His precious truth to places like Bandung and Bali, Taiwan and Hong Kong, Europe, Africa, Asia, South America; to rural areas and to cities; to the jungle and to the plain; to the inner city and to the suburb.

The conference essayist, Professor W. Gawrisch of Wisconsin Lutheran Seminary, reminded us that the Lord Jesus has entrusted to us the very keys of the kingdom — to bind and to loose; and that we must spread the Gospel of forgiveness abroad rather than keep it to ourselves. Actually, the entire tone of the convention was set at the very beginning when Professor Gawrisch in the opening Communion service showed us that like Paul we too are being asked to bring the pure Word of God to many "Macedonias."

The convention was also fortunate to have in its midst Pastors K. Bast and L. Koeninger, as well as Mr. Paul Unke, Fiscal Executive of the Board of Trustees. Their advice and information was gratefully received by the various committees as they met to draw up their reports.

## MISSIONS

Highlighting the convention on Tuesday evening were slide lectures given by Pastors Bast and Koeninger on our work in Japan and on the work of the Relief Committee. The tremendous size of our world with its exploding population reminded us of the continuing and growing need for more workers, and therefore of the need for more facilities and faculty members at our Synodical schools. It reminded us that the "mother church" here in America ought by this time be mature enough to release manpower for work in the many areas from which pleas are coming, thus making our evangelism and stewardship reports great challenges rather than just reports.

In general, the convention rejoiced that at this critical hour in history, amid the raucous cries of false preachers, rioters, and protesters, the still small voice of truth is still being heard through our Synod. In particular, the convention noted that it appears that at this time in our history all systems are "Go" for helping to establish indigenous churches the world over. Also we were reminded that there is a "Lo" that goes with the "go." Jesus told us to "go" into all the world, and added: "Lo, I am with you always."

A special "Education Service" was held on Thursday evening in which Pastor M. Weishahn of Norfolk presented the message, pointing out that though God's Spirit can use various agencies in bringing people to faith in the Lord Jesus, the Christian day school is the best method for indoctrinating young men and women and enlisting them to perform the task of harvesting the souls that Jesus bought with His blood.



Site of Nebraska District Convention

Though many minor matters are discussed at a convention, yet all become important in the light of the total work God has given us to do. Of special note perhaps is the fact that the convention urged the erection of the seminary in Zambia, the building of a seminary for our Spanish missions on the U.S. side of the Rio Grande, and of a seminary in Hong Kong for that entire area of the world rather than many small seminaries in the various countries and islands.

## ELECTIONS

Convention business included the election of the following: Pastor G. Free, president; Pastor H. Lichtenberg, 1st vice-president; Pastor A. Werre, 2nd vice-president; Pastor W. Goehring, secretary; Pastor P. Soukup and Mr. A. Neujahr, District Mission Board; Pastor N. Paul and Teacher D. Hennig, District Board of Education; Mr. M. Baumann, District Board for Student Aid; Pastor M. Weishahn, Nominating Committee for the 1971 Synod Convention.

Other items of interest are: the acceptance into membership of St. Peter Ev. Lutheran Church of Fort Collins, Colorado; the upholding of the suspension of Pastor Herold A. Schulz; a motion urging the Synod to subsidize Northwestern Publishing House, if necessary, to make our materials available to members and congregations of other church bodies which feel they can no longer use their own; and the convention prayer in behalf of Pastor Karl Plocher who is observing his 50th anniversary in the ministry.

A happy, hard-working, enthusiastic group of men left the convention more determined than ever that God's way in Christ is the only way for mankind in this troubled age. As one observer said, "It certainly is encouraging and uplifting to witness a church convention in which the Gospel of Christ is the chief subject, and where the primary concern is for lost sinners, and for ways of bringing the message of salvation to them, rather than a lot of useless and idle talk about equal housing, equal job opportunity, and new morality." Dedication to Christ must always make us aware that the blessing of having the pure Gospel is not to be taken for granted, and make us eager to continue the Lord's harvest in our respective fields of labor.

PASTOR A. WERRE

# The ABC'S of Campus Work

Early in life our children attend school to learn the **ABC's**. This knowledge is important for their later life. They continue their education through grade school and high school, and many attend college. Some earn degrees like **BA, MA, PhD**, and others. These degrees may be very helpful to them for the rest of their lives. But more important are the **ABC's** of Holy Scripture, the simple but fundamental teachings of God. Our campus pastors have been appointed to serve our students in state colleges and universities with the Word of God.

**The NC** The annual Campus Pastors' Workshop was held at Parkside Lutheran Church, Milwaukee, Wisconsin, on April 21, 1970. Pastor Robert Voss conducted the opening service and used as his text: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John 4:10). This New Commandment, "love," is to inspire us in all our work.

**The W of G** In the meeting, Pastor J. Raabe served as moderator and Pastor S. Valleskey as secretary. Pastor James Babler spoke of the **Word of God** which is to guide us in our work. Since "the spirit indeed is willing, but the flesh is weak" (Matt. 25:41), the campus pastors must encourage students to

put on "the whole armor of God" (Eph 6:13ff).

**The E W** Pastor Ronald Heins led the discussion concerning the **Effective Work** of the campus pastor. Again, God's Word is both our starting point and our power. All campus organizations conducted by us must be built on Christ. He stressed good organization to train the students and lead them to make use of the facilities for Christian witness.

**The SMB and LSWC** The **Special Ministries Board**, a new board established at our recent Synod Convention, was explained by Pastor Arnold Schroeder. This new board will serve the servicemen, the students, the blind, and the mentally retarded. Until this board is able to fully organize and conduct this program, the **Lutheran Spiritual Welfare Commission** will continue to function.

**The GBHM and the DMB** The **General Board for Home Missions** directs our home mission program. This includes the work of the campus ministry. We are to share the Gospel, reach the unchurched, and conserve the membership of our Synod. The **District Mission Boards** supervise and administer the work in their particular area. Pastor George Boldt represented the General Board for Home Missions,

and Pastor Norman Berg reported on the policies regulating our campus work.

**The LC** Mr. Wayne Fischer, past president of the **Lutheran Collegians**, announced that over 150 campus pastors are now serving our students throughout the land, and that 25 Lutheran Collegian chapters have been chartered. The LC program consists of evangelism emphasis on campus, canvassing for and teaching vacation Bible school in Detroit, Milwaukee, and Chicago, and the support of mission work in Lima, Peru.

**The CH** Pastor Martin Birkholz drew from his long experience to stress the blessings of a **Campus House**. Twelve such student centers, or campus houses, are now operating in our Synod. They provide a place for services, Bible classes, social functions, fellowship, and recreation.

**The A & Z** In a world "wise in its own conceit" it is vital for all of us to put our trust in the Holy Scriptures which alone can make us "wise unto salvation," and in all our work, also in the campus ministry, listen only to Him who is called the Alpha and Omega, the Beginning and the End of all things, or — in our language — the **A** and the **Z**, our Lord and Savior Jesus Christ.

PASTOR JOHN RAABE

## Church Dedication at Zion, Mercer, Wisconsin

On June 14, 1970, Zion Ev. Lutheran Church, Mercer, Wisconsin, was privileged to dedicate a new chapel for the proclamation of the everlasting Gospel. Members and friends of Zion filled the church for a 10:00 A.M. dedication service and a 3:00 P.M. service of praise. The undersigned performed the rite of dedication and the Rev. Marvin Volkmann of Waukesha, Wisconsin, a former pastor of Zion, delivered the sermon in the morning service. The Rev. Volkmann spoke on the theme, "How Christians Use the House of God," basing his words on Acts 2:42. Pastor Eugene Kock of Minocqua, Wisconsin, served as liturgist in the afternoon service of praise, and Prof. Irwin

Habeck, Wisconsin Lutheran Seminary, preached the sermon on Ephesians 2:20-22. His theme was: "Your New Church — A Building for Building." The ladies of Zion served meals after both services.

In 1966 the members of Zion found themselves without a place of worship after a split in the congregation. The larger group left our Synod, formed a new church, and joined a synod not in our fellowship. It is only by the grace of God, who granted faithfulness to His little flock, that Zion continues to exist as a church loyal to His Word. The new building was begun in 1967 and was already used as a house of worship

later that year. Dedication was delayed because much of the construction work was done by Zion's members with help from neighboring WELS congregations and proceeded on no fixed schedule. By spring of this year the chapel was completed to the extent that dedication could be planned.

The chapel is an attractive structure of wood and brick providing seats for 100 worshipers. The membership of Zion totals 43 souls, but because of its location in a summer tourist area the chapel is often filled with worshipers during the summer months.

May the Lord's blessings continue to be with His little flock!

R. L. SCHMIDT

# Northern Wisconsin District Convention

## Winnebago Lutheran Academy, Fond du Lac, Wisconsin

### August 3-5, 1970

Redeemer Lutheran Church was filled to capacity as delegates, teachers, and pastors began the convention with Word and Sacrament. Pastor Alvin Degner preached the Word and with it set the tone of the convention: "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13).

#### PRESIDENT'S REPORT

In his opening remarks President Theodore Sauer called special atten-

erywhere preaching the Word." He showed how our people are becoming nuclei for new Gospel work. In response to their requests our Synod is currently beginning new home missions on an average of one every 19 days. Even at this rate all opportunities can not be embraced. In order to prepare our members to meet the Christian challenge of moving to new areas, Pastor Sauer encouraged greatly instruction on all age levels.

Relief Program. Later in the convention Pastor Ernst Lehninger reported on the progress of the recently appointed Special Ministries Board, of which he is chairman. He called attention to the fact that many of our people are being cared for at Bethesda Lutheran Home in Watertown and he urged the District to give its support.

#### DISTRICT MISSIONS

Introducing his report, Pastor Marvin Radtke, District Mission Board chairman, stated: "We labor with all the gifts and talents the Lord has given us. We dare not belittle these gifts. Yet, in spite of our best talents, our decisions are no more than expressions of hope, a demonstration of our confidence in the continued blessings of the Lord. His blessings, therefore, can only evoke our praise and thanksgiving."

He also made use of the opportunity to call the delegates' attention to the rapidly developing campus ministry in the District. Pastor Carl Klein has been asked to serve the students at Northern Michigan University, and Pastor Paul Kante, Michigan Technical Institute at Houghton, Michigan. A campus house has been provided for the students at Wisconsin State University of Oshkosh and Fox Valley Technical Institute in Oshkosh. Students are currently being served by Pastor J. Ruege and Vicars R. Diener and R. Rose.

(Note: Vicar Douglas Engelbrecht has been assigned as full-time campus pastor at Oshkosh. Send names of students to: Vicar D. Engelbrecht, c/o Wisconsin Lutheran Campus House, 634 Wisconsin Street, Oshkosh, Wisconsin 54901.)

#### EDUCATION

Though the Synod's mission work was given the District's prime attention, the Church's educational program received at least equal time. The convention essay theme was "Government Aid to Churches." The essay was delivered by Pastor William Fischer, Secretary of Part-Time Parish Education. He treated the subject in the light of Scripture, church history, and expediency. The essay was well received and evoked considerable comment. Because of its comprehensive and timely nature, the



Upper left: Pastor Theodore Sauer, past-president. Lower left: Executive Secretary Edgar Hoenecke in a lighter moment at the convention. Right: Front: Pastor Martin Janke, 1st vice-president; Pastor Karl Gurgel, president. Rear: Pastor Carl Voss, 2nd vice-president; Pastor David Worgull, secretary

tion to a national trend which also affects the congregations of the District, namely, the mobility of people. "One out of five American families," he said, "moves every year. It may well trouble us when we see more and more of our people moving into areas in which it is difficult for us to serve them with the Word." Pointing out, however, that this is not the first scattering experienced by the Church, Pastor Sauer referred to the early persecution of the Christians: "They that were scattered abroad went ev-

#### SPECIAL REPORTS

During the first afternoon session, representatives of two Synodical agencies personally delivered reports to the convention. Pastor Edgar Hoenecke presented a comprehensive picture of World Missions, and expressed his board's appreciation to the Northern Wisconsin District for releasing its able president, Pastor Th. Sauer, for reassignment to the Mission in Central Africa. Pastor L. Koeninger of Plymouth, Michigan, spoke in behalf of the Synod's World

convention recommended it for printing and distribution to all the delegates.

The following paragraph from the report of the District Board for Parish Education is noteworthy: "Our Church's concern for purity of doctrine in a day and age when compromising or even ignoring God's Word is the going thing might be called a peculiarity of our Church, in the same sense in which the Scriptures call us 'a peculiar people.' Now with the reports of the decline in Christian education in church bodies once strong in that respect we find another 'peculiarity' in our Church, namely, the fact that Christian education, far from being in a decline in our midst, is on the increase. We believe that there is a correlation between these two 'peculiarities,' the

concern for purity of doctrine and the concern for having our people indoctrinated in that pure Word" (Pastor C. Koepsel, chairman).

#### MEMORIAL SERVICE

The last session of the convention was opened with a memorial service conducted by Pastor Waldemar Weissgerber, who spoke on Deuteronomy 34:1-5. The men whom our Lord received to Himself after many years of devotion to His work were Pastors Leonard Koeninger and Herbert Lau, and Teachers Emil Rolloff and Henry Gruenhagen.

#### SIDELIGHT

A morning recess was raised above the ordinary when Mr. Vincent Huth, member of the District Mission Board, treated his colleagues to a corn roast. He hauled enough "fix-

ings" from his cannery in Oakfield to satisfy the whole convention. Pastor Edgar Hoenecke, who has tasted the best and most exotic foods the world has to offer, agreed that this was "tops."

#### CLOSING

The 27th Biennial Convention was brought to a fitting close as the new chairman, Pastor Karl Gurgel, led the assembled delegates in prayer for Pastor Sauer. His prayer included all our missionaries far from home, commending them to our heavenly Father's care.

The church that prays thus can do no less than carry out the Lord's mandate — to be faithful to His Word and to perform the tasks He sets before us.

ORVIN A. SOMMER

## Direct from the Districts

### Minnesota

#### MANY WORKERS IN THE KINGDOM

Pastor R. J. Polzin writes: "Our *Northwestern Lutheran* takes note of the passing into eternal life of only a few of the workers in Christ's kingdom, namely, of pastors and teachers whose service to the Lord has been many years or but a few. Yet all our members are workers in Christ's kingdom!

"On April 24, 1970, funeral services were held at Trinity Lutheran Church, Nicollet, Minnesota, for 87-year-old Martin Bode, Sr. Mr. Bode served his Lord through his home congregation all the days of his life. Yet in a special way the service of this layman reached out beyond the confines of his local congregation. For 26 years he was a member of the Wisconsin Synod Mission Board where he gave his attention to the establishment of new mission congregations in the Minnesota District. The work of the Lord that this Christian gentleman loved will be continued by his wife and 11 children who survive him. One son is a member of one of our Synod's boards, another is a pastor. There will be many who will sing our Savior's praises in heaven because of laymen like Mr. Martin Bode, Sr."

### Nebraska

#### ANNIVERSARIES

Redeemer Ev. Lutheran Church of Hastings, Nebraska, observed the 25th anniversary of its organization on June 14, 1970. Pastor G. P. Eckert is the present pastor.

On the same day St. Paul Ev. Lutheran Church of North Platte, Nebraska, celebrated the 15th anniversary of its organization. Pastor Paul Soukup has been serving this congregation for the past three years.

On Friday, July 17, President G. Free preached on the occasion of the 50th anniversary of the ordination of Pastor Karl J. Plocher in Brewster, Nebraska. The Plochers also observed their 40th wedding anniversary at the same time.

#### BUILDING

Trinity Lutheran Congregation of Hoskins, Nebraska, held cornerstone-laying ceremonies on Sunday, May 31. The new church building and two-room school addition is to cost about \$101,000. J. E. Lindquist is pastor of the congregation.

#### CANVASS BY YOUNG PEOPLE

On Sunday, June 28, a regional youth gathering was held at Des

Moines, Iowa. The young people of our congregations in Oskaloosa, Newton, and Des Moines joined in making a house-to-house survey of a number of new housing areas in southern Des Moines. A total of 980 calls were made by 41 workers. Prospects uncovered numbered 122.

#### SLIDE LECTURES

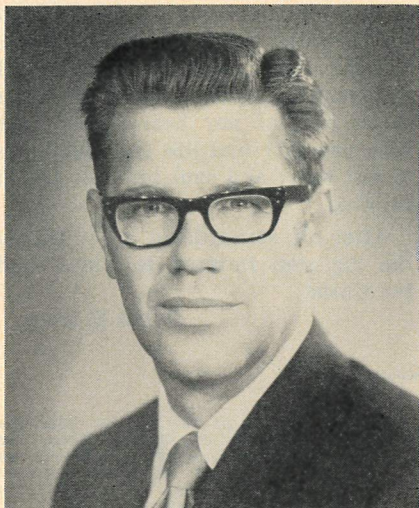
In the interest of furthering the expansion of God's kingdom a number of interesting and informative slide lectures were presented in a number of our District churches.

On Tuesday, June 9, Missionary Kermit Habben, on furlough from our mission field in Japan, enthused his audience at Christ our Redeemer Church, Denver, Colorado, with a report of the progress of the Gospel in Japan.

A month later, on Friday, July 10, the chairman of the Executive Committee for the Japanese Mission, Pastor Karl Bast of Eastside Ev. Lutheran Church, Madison, Wisconsin, gave an illustrated report on our Japanese work, in Our Savior's Lutheran Church, Longmont, Colorado. On Sunday, July 12, he also brought our congregations in Hillrose and Fort Morgan, Colorado, firsthand information about our Japanese missions, and the next day repeated the lecture at Grace Church, Geneva, Nebraska. At the District Convention at Clatonia, as reported in this issue of *The Northwestern Lutheran*, he pre-

*(Continued on page 338)*

# Stewardship Is . . .



Pastor David E. Kock, member of the Board for Information and Stewardship, Northern Wisconsin District

*Praise God From Whom All Blessings Flow.* Volumes of such praise are rising to God from the hearts of Wisconsin Ev. Lutheran Synod members as we commemorate five years of stewardship emphasis in our midst. Each one of these five years has brought greater reason to thank God for the rich blessing He has placed upon our stewardship training programs.

## STEWARDSHIP IS . . . HEARTENING

Back in 1966 we were struggling to carry on a \$3½ million program of church work. We had campuses severely lacking in teaching and housing facilities. We had mission requests of such long standing that their appeals were hardly audible anymore. The Lord opened mission doors for us, but we shook our heads, saying: "Sorry, we can't."

And then something heart-gladdening happened! Stewardship training programs took center-stage. First it was *Missio Dei*. Then it was *Called To Serve*. And then *Another Step Along His Way*. These programs carried the matter of stewardship to the hearts of our people. We saw them inspired to overwhelming support of God's work as witnessed in the statement of our Board of Trustees: "As of this date the overall operation of the Synod may be summed up in the words: 'All systems are go.'"

Indeed, it is heartening to see church members numbering in the

thousands showing themselves to be God's kind of people as they visited their fellow church members in the interest of better stewardship. It is heartening to see the strain of crowded lodging and inadequate teaching facilities at our institutions relieved by new buildings. It is heartening to hear how our World Mission program has come to the point where it completely encircles the globe so that the sun never sets on our Gospel preaching. It is heartening to see how our Home Mission program is experiencing a growth rate of 18 new missions a year. It is heartening to hear how our Synod is now able to carry on a financially balanced program of church work that is over \$2 million larger than it was in 1966.

Even more heartening than all this are the increased measures of faith and love that have filled the hearts of many of our people. There are no statistics for this. It is something known only to the Lord.

Surely, it is fitting that we praise God on this fifth anniversary of stewardship emphasis.

The past is not, however, to become a hitching post. We must not settle back on our laurels. We still need more stewardship education. We may have met some pressing needs. We may have entered through some open doors. We may have reached the point of being able to carry on a \$6 million program. But there are more goals to be met, more doors opening to us, more needs arising in all phases of our Synod's work. Some of these are still of immediate concern. Others are long-range goals. In either case, they are *our* goals as God's stewards.

## STEWARDSHIP IS . . . HEART-ATTACK

The suggested stewardship materials for fall 1970 direct our concern to the spiritual field of hearts. Its goal is the hearts of men — ours and others. In a manner of speaking, it is a heart-attacking program. Such a goal is essential if we are to realize continued stewardship progress. Hearts must first be committed to the Lord before they will be committed to any church project for the Lord. "Without me," says Jesus, "you can do nothing." Only as the

Gospel inspires faith and love will men be constrained to serve God with their time, talent and treasure.

How wonderful it would be to hear that all of our church members attend church every Sunday; that they all are regular in the use of the Sacrament; that they all conduct daily devotions in their homes; that they all eagerly attend Bible classes at church; that they all are growing in the knowledge of their Savior Jesus Christ!

Unfortunately, there are still uncommitted members in our congregations. Some are just "pew-fillers" whose worship is not followed by obedience to the will of God. Some are like the young football player, running life's gridiron but running to the wrong goal.

It is the purpose of the fall 1970 stewardship material to bring God's Word close to our people so that their hearts may be filled with the constraining love of Christ for faithful stewardship living. We sincerely seek in this stewardship effort to reclaim the lost, to bring straying sheep back into the fold, and ourselves to grow in spiritual stature and activity. Since it is only the Gospel that can warm our hearts with the love of Christ and put a new heartbeat into our Christian living, the big step forward must first of all be in the direction of hearing God's Word in church and at home. When that step has been taken our hearts will throb with greater desire and strength to do God's will.

A Persian fable tells us of a man who picked up a piece of clay that had a delightful smell. "What art thou?" he asked. "Art thou musk?" "No," it replied, "I am just a bit of common clay; but I have been near a beautiful rose, and it has given me its sweet scent."

When we spend time with Jesus and His Word, we do not just become nice-smelling people. We become God's people. And God's people permit the Lord to rule their hearts and their lives. They serve the Lord. They are faithful stewards of all His blessings, using them in the best possible way for the extension of His kingdom on earth. As "faith cometh

by hearing" (Rom. 10:17), so hearing gives way to doing, to giving, to witnessing. "We love Him because He first loved us."

#### STEWARDSHIP IS . . . HEARTBEAT

Word-related activity serves to equip God's people for untiring Christian service. God's Word is a power unto salvation. It can open heart valves clogged with unbelief, selfishness, materialism, and many other spiritual impurities, so that the grace of God may flow through for our own spiritual benefit and for the spiritual benefit of others.

## Studies in God's Word

(Continued from page 328)

tion myself. If I belong to my Redeemer 100 per cent, I will not ask, "How much of *my* money do I give to God?" Rather, I will consider how much of *His* money I need to keep for myself. When I acknowledge the Lord's total gift to me, I will be able to return to Him "as God hath prospered" me (I Cor. 16:2) what I do not need for myself.

The Word of the Lord by Joel was a call from duplicity to singleness of mind and purpose. Spiritual simplicity is our crying need today. That is where stewardship begins.

PAUL E. NITZ

## Direct from the Districts

(Continued from page 336)

sented the same lecture, and Pastor L. Koeninger spoke on the work of our Synod's Committee on Relief.

Another interesting slide lecture was presented at Zion Lutheran Church, Mission, South Dakota, on Thursday, July 30, and the next evening in Fort Morgan, Colorado, by Mr. Gerald Mallman of Fox Valley Lutheran High School, Appleton, Wisconsin. With word and picture he strengthened the faith of his audience in the Biblical truth of creation over against the theories of evolution.

PASTOR HY. G. MEYER, Reporter

Unintentionally omitted in the August 2 issue was the fact that Grace Lutheran School, which received its first male teacher in the person of Duane Behm, is located in Geneva, Nebraska. Its pastor is the Rev. Chalmer G. Westhoff.

The last opportunity for serving the Lord has not yet come. The last mission door has not yet opened. The last heart has not yet been won for heaven. The last gifts have not been given for kingdom work. And so there is ongoing need for stewardship training. Stewards today will awake tomorrow and find the same Lord calling: "Come unto me! Go for me! Let me save you with My Word and then go and save others with that Word!"

There is need for greater dedication on our part to take the big step forward for Christ. Let us not be like

the little house along the road in the Tennessee mountains. A high power line carried electricity right by its front door to distant hills. But through the window one could still see the faint glow of an old oil lamp. Let us rather avail ourselves of all the spiritual power offered in God's Word so that our hearts may beat with new spiritual life and enable us to put heart and soul into our living for God.

After all, stewardship is . . . taking the big step forward to Christ and for Christ.

DAVID E. KOCK

## ORDINATIONS AND INSTALLATIONS

### Ordained and Installed

#### Pastor

**Pagels, Richard**, as pastor of Bethesda-Gethsemane Ev. Lutheran Church, Cibecue, Ariz., on Aug. 2, by H. E. Hartzell, authorized by I. G. Frey, president of the Arizona-California District.

#### Installed

#### Pastors

**Bode, Douglas L.**, as pastor of Zion Ev. Lutheran Church, Denver, Colo., on Aug. 16, by Larry Ellenberger, authorized by G. E. Free, president of the Nebraska District.

**Neumann, Robert**, as pastor of Messiah Ev. Lutheran Church, North Hollywood, Calif., on Sept. 13, by Hugo Warnke, authorized by I. G. Frey, president of the Arizona-California District.

**Sauer, Norman**, as pastor of Christ Ev. Lutheran Church, Lodi, Calif., on Aug. 9 by David Valleskey, authorized by I. G. Frey, president of the Arizona-California District.

#### Teachers

**Barthel, Grant**, as teacher at Immanuel Lutheran School, R. 1, DePere, Wis., on Aug. 9, by Waldemar A. Geiger, authorized by T. Sauer, president of the Northern Wisconsin District.

**Bilitz, Daniel**, as teacher at Emanuel Lutheran School, New London, Wis., on Aug. 9, by F. Heidemann, authorized by K. Gurgel, president of the Northern Wisconsin District.

**Cole, Wayne**, as principal of Bethesda-Gethsemane Lutheran School, Cibecue, Ariz., by Richard Pagels, authorized by I. G. Frey, president of the Arizona-California District.

**Dobberstein, Elmer**, as instructor and co-ordinator of the Michigan Lutheran High School, Benton Harbor, Mich., on Aug. 2, by Henry T. Peter, authorized by W. J. Zarling, president of the Michigan District.

**Essmann, Lloyd**, as teacher at St. Matthew's Lutheran School, Janesville, Wis., on Aug. 23, by Wernor Wagner, authorized by C. H. Mischke, president of the Western Wisconsin District.

**Ewerdt, David**, as teacher at Christ Ev. Lutheran School, Grand Island, Nebr., on Aug. 23, by G. E. Haag, authorized by G. E. Free, president of the Nebraska District.

**Gross, Ronald**, as teacher at Zion Lutheran School, Columbus, Wis., on Aug. 16, by G. F. Cares, authorized by C. H. Mischke, president of the Western Wisconsin District.

**Hennig, Daniel**, as teacher at St. Paul's Ev. Lutheran School, Norfolk, Nebr., on Aug. 21, by M. F. Weishahn, authorized by G. E. Free, president of the Nebraska District.

**Kastens, Gerald**, as teacher for Goodview Trinity Congregation, Winona, Minn., and First Lutheran Congregation, Minnesota City, Minn., at St. Matthew Lutheran School, Winona, Minn., on Aug. 23, by Larry Zessin, authorized by C. H. Mischke, president of the Western Wisconsin District.

**Klindworth, Robert**, as teacher at Immanuel Lutheran School, Hadar, Nebr., on Aug. 9, by H. E. Russow, authorized by G. E. Free, president of the Nebraska District.

**Koepsell, Paul**, as teacher at Gethsemane Ev. Lutheran School, Omaha, Nebr., on July 19, by H. F. Lichtenberg, authorized by G. E. Free, president of the Nebraska District.

**Marshall, James**, as teacher at St. Paul's Ev. Lutheran School, Norfolk, Nebr., on Aug. 21, by M. F. Weishahn, authorized by G. E. Free, president of the Nebraska District.

**Meier, Jerold**, as teacher at Zion Lutheran School, Toledo, Ohio, on Aug. 30, by Daniel Habeck, authorized by W. J. Zarling, president of the Michigan District.

**Seidl, Ursel**, as teacher at St. Andrew's Lutheran School, St. Paul Park, Minn., on Aug. 9, by Allen P. Zenker, authorized by M. J. Lenz, president of the Minnesota District.

## CHANGE OF ADDRESS

#### Pastors

**Bode, Douglas L.**  
655 S. Harlan St.  
Denver, Colo. 80226

**Buss, Richard E.**  
110 N. Highland  
New Ulm, Minn. 56073

**Neumann, Robert**  
13352 Blythe  
North Hollywood, Calif. 91605

**Sauer, Joel Ph.**  
2304 Court St.  
Saginaw, Mich. 48602

#### Teachers

**Bilitz, Daniel**  
905 W. Beacon Ave.  
New London, Wis. 54961

**Boehling, Edward**  
5749 N. 62nd St.  
Milwaukee, Wis. 53218

**Essman, Lloyd**  
320 1/2 Race St.  
Janesville, Wis. 53545

**Hinds, Mark**  
R. 1, Box 86  
Coleman, Wis. 54112

## RECORDS AVAILABLE

The 1970 Michigan Lutheran Seminary Choir records may be purchased for \$3.50. Please address orders to:

Prof. Robert Bame  
2128 Court St.  
Saginaw, Mich. 48602

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### WESTERN PASTORAL CONFERENCE

Date: Oct. 20 and 21, 1970.  
Place: Trinity Ev. Lutheran Church, Sturgis, S. Dak.  
Time: 10 a.m. (MDT).  
Service: (Communion) 7:30 p.m. Oct. 20.  
Preacher: Pastor W. Schulz.  
Papers: Exegesis of Jas. 5, D. Hayes; A Series of Sermons from the Psalms, Prof. W. TenBroek; Millennialism, N. Engel; General Overview of Pastor-Congregation Relations, A. Lemke; Book Review: "Contemporary Bible Study," By Kautz, R. Kloehn.

Dennis A. Hayes, Secretary

### MINNESOTA

#### REDWOOD FALLS PASTORAL CONFERENCE

Date: Oct. 6, 1970.  
Time: 9 a.m. Communion service.  
Place: St. John's Ev. Lutheran Church, Renville, Minn.; W. E. Schulz, host pastor.  
Preacher: D. Zimmermann (W. E. Schulz, alternate).  
Agenda: Exegesis of Gen. 3:4-15, A. Jannusch; Exegesis of I Tim. 1:3-11, E. Carmichael; "This We Believe", Part IV, J. Babler; Round-table discussion on "The Practice of Communion of Children Before Confirmation as Proposed by Other Lutheran Church Bodies"; The 9th and 10 Commandments of Luther's Large Catechism, J. Bradtke.

Please send excuses to the host pastor.

A. P. Jannusch, Secretary

\* \* \*

#### MANKATO PASTORAL CONFERENCE

Date: Oct. 6, 1970.  
Place: St. Mark's Lutheran Church, Mankato, Minn.  
Time: 9:30 a.m.  
Communion Service: 11 a.m.  
Preacher: R. Haase (P. Hanke, alternate).  
Agenda: Exegesis of I Tim. 6, H. Filter.

Steven Stern, Secretary

### NEBRASKA

#### ROSEBUD PASTORAL CONFERENCE

Date: Oct. 13 and 14, 1970.  
Place: Our Redeemer Lutheran Church, Martin, S. Dak.  
Host pastor: Richard Kuckhahn, Box 606, Batesland, S. Dak. 57716.  
Preacher: Luther Wendland (D. Meyer, alternate).  
Devotions: Host Pastor.  
Papers: Divorce and Remarriage, W. Leerssen; A Series of Advent Meditations or Sermons (Themes and outlines), L. Wendland.

Norman T. Paul, Secretary

### NORTHERN WISCONSIN

#### LAKE SUPERIOR PASTORAL CONFERENCE

Date: Oct. 13 and 14, 1970.  
Place: Immanuel Ev. Lutheran Church, Sault Ste. Marie, Mich.; R. Frohmader, host pastor.  
Time: 10 a.m. EST opening devotion at Immanuel, Communion service 7:30 p.m. EST (8:30 p.m. EDT) Our Saviour's Ev. Lutheran Church, Sault Ste. Marie, Ontario, Canada.  
Preacher: W. Steffenhagen (D. Tills, alternate).  
Agenda: Exegesis: Gen. 36 and 37, J. Wendland; Lutheran Worship Supplement, R. Steffenhagen; Exegesis: I Pet. 4 by G. Gartman; Article I of the Formula of Concord, G. Kionka; The Importance of Baptism in the Life of the Christian, R. Frohmader.  
Please send excuses to host pastor.

Gaylord E. Gartman, Secretary

\* \* \*

#### DISTRICT MISSIONARY CONFERENCE

Date: Sept. 28, 1970, 12 noon to Sept. 29, 1970, 12 noon.  
Place: Redeemer Ev. Lutheran Church, Tomahawk, Wis., J. Braun, pastor.  
Speaker for the Monday evening Communion service: R. Zimmermann.

Agenda: The Visible Churches and Mission Work, by J. Braun; Isagogical Presentation of Jonah 1-4 and its Missionary Implications, by G. Gartman; and various reports.  
Note: Those desiring overnight lodging, contact the host pastor as soon as possible.  
J. Diener, Secretary

### PACIFIC NORTHWEST

#### JOINT TEACHERS' CONFERENCE

Date: Oct. 8, 9, 1970.  
Time: 8:30 a.m.  
Place: Grace Lutheran School, Yakima, Wash.  
Agenda: Guest Speaker — Dr. Thomas A. Kuster, Muskegon, Mich.: I. The Child as God's Handiwork: his capabilities and potential, according to Scripture; II. The Teacher and God's Handiwork: our responsibilities toward the child God made; Sex Education, Pastor Ralph Baur; Using the Inquiry Method in Social Studies, John Lau; Threshold to Music, Karen Rusch.  
Sharon Schliesser, Secretary

#### 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.

|             |                            |
|-------------|----------------------------|
| Alaska      | Kenai Peninsula*           |
| Arizona     | Yuma                       |
| California  | Fresno*                    |
|             | Novato (Marin County)*     |
|             | Oceanside                  |
|             | Pasadena                   |
|             | Riverside                  |
|             | Torrance                   |
|             | Victorville*               |
|             | Danbury*                   |
| Connecticut | Fort Myers*                |
| Florida     | Jacksonville*              |
|             | West Palm Beach*           |
|             | Atlanta*                   |
|             | Aurora                     |
|             | Jacksonville*              |
|             | Palatine                   |
|             | Peoria                     |
|             | Fort Wayne                 |
|             | Slidell (New Orleans)      |
|             | North Washington Area      |
|             | Pittsfield                 |
|             | Howell                     |
|             | Jackson                    |
|             | Montrose                   |
|             | Brainerd                   |
|             | Excelsior                  |
|             | Inver Grove Heights*       |
|             | Bozeman*                   |
|             | Las Vegas*                 |
|             | Jamestown*                 |
|             | Minot*                     |
|             | Cincinnati*                |
|             | North Columbus             |
|             | Tulsa                      |
|             | Bend*                      |
|             | Corvallis*                 |
|             | Pittsburgh*                |
|             | Columbia*                  |
|             | Pierre                     |
|             | Yankton*                   |
|             | Angleton/Freeport          |
|             | Austin                     |
|             | Clear Lake City*           |
|             | Forth Worth                |
|             | Mercedes*                  |
|             | Salt Lake City*            |
|             | Norfolk                    |
|             | Bremerton                  |
|             | Kennewick (Richland-Pasco) |
|             | Cedarburg                  |
|             | Hubertus*                  |
|             | Honolulu                   |

#### CANADA

|                  |           |
|------------------|-----------|
| British Columbia | Kelowna   |
| Alberta          | Barrhead* |

\*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

#### EXPLORATORY SERVICES

##### PITTSBURGH, PENNSYLVANIA

Exploratory services are now being held in the Pittsburgh area on Sunday evenings at 7 p.m. at the Pittsburgh Institute of Aeronautics at the corner of Lebanon Church Rd. and Camp Hollow Rd. in West Mifflin. Please send information concerning Pittsburgh area residents who would be interested in a WELS church to:

Pastor John M. Graf  
2960 W. Bailey Rd.  
Cuyahoga Falls, Ohio 44221

##### WEST PALM BEACH, FLORIDA

Exploratory services are now being held in West Palm Beach each Sunday morning at 8:30. Services are conducted at the Baird-Case Chapel, 625 S. Olive. If you know of anyone in the West Palm Beach-Lake Worth-Riviera Beach area that might be interested in a WELS church, please contact the undersigned.

Pastor James Berger  
Pompano Beach, Fla. 33060  
117 S.E. 10th Ave.

##### CREVE COEUR, ILLINOIS

Beautiful Savior's Ev. Lutheran Church, Creve Coeur (Peoria), Illinois, is now meeting for worship at 10:30 a.m. Its new place of worship is at the corner of Grant and LaSalle in Marquette Heights (the former Grace Lutheran building).

David N. Rutschow, pastor

##### HOUSTON, TEXAS

Lord of Life Ev. Lutheran Church meeting in the community room of the Almeda Mall, located on the Gulf Freeway, IH 45, is the exploratory attempt of the Arizona-California District Board for Home Missions to serve southeast Houston and the surrounding towns of Clear Lake City, Nassau Bay, Seabrook, League City, Alvin, Friendswood, and Pearland. Services are conducted at 7 p.m., with the Rev. Vilas R. Glaeske in charge. If you know of anyone interested, or of prospects, please contact him at 1-713-498-4063.

#### NOTICE

Since Mr. Herbert Schaefer, Manager of the Northwestern Publishing House, has informed the Northwestern Publishing House Board that he will retire in the near future, the Board herewith is requesting the members of the Synod to nominate qualified candidates for the position. The man should be a college graduate, or its equivalent, have majored in business administration, and be familiar with cost controls and marketing procedures, as well as retail and manufacturing practices. Nominations, or applications, setting forth the qualifications of the candidate, should be in the hands of the secretary of the Board no later than Friday, October 23, 1970.

Herman P. Gieschen, Secretary  
2131 N. 72nd Street  
Wauwatosa, Wis. 53213

#### NOTICE!

##### Pastor Roland Ehlke

Civilian Chaplain in Southeast Asia  
Saigon, Vietnam

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

Mailing address:

WELS Box 56, APO SF 96243

#### RESULT OF COLLOQUY

On the basis of a colloquy held on August 10, 1970, Mr. Larry T. Schlaack, Montague, Mich., is declared eligible for a call into the secondary school system of the Wisconsin Ev. Lutheran Synod in the area of science and physical education.

First Vice-President Carl H. Mischke  
District President Waldemar J. Zarling  
Prof. Siegbert W. Becker

#### RESULT OF COLLOQUY

In a colloquy held on August 31, 1970, Mr. Gerald Hildebrand, Kaukauna, Wis., formerly a teacher in The Lutheran Church—Missouri Synod in Kankakee, Ill., was found to be in doctrinal agreement with the Wisconsin Ev. Lutheran Synod. He is herewith declared eligible for a call into the teaching ministry of our Synod.

First Vice-President Carl H. Mischke  
District President Karl A. Gurgel  
Prof. Siegbert W. Becker

#### CALL FOR NOMINATIONS PHYSICAL EDUCATION

Since Prof. Lloyd Thompson was released from his call at Dr. Martin Luther College to enable him to accept a call to Northwestern College, the Dr. Martin Luther College Board of Control requests the nomination of candidates qualified in the field of physical education.

Candidates should not only be qualified by training to teach physical education, but should also possess the qualifications necessary to becoming head of the physical education department. Coaching ability in several sports is essential, particularly in football since it may be added to the inter-scholastic sports program within the next two or three years.

Nominations with as much detailed information as possible should be in the hands of the secretary of the Board by Oct. 1, 1970.

Gerhard C. Bauer, Secretary  
DMLC Board of Control  
8730 Nicollet  
Bloomington, Minn. 55420

#### CALL FOR NOMINATIONS ENGLISH

The list of nominees is now over a year old from which the Dr. Martin Luther College Board of Control had been calling into the English department for the area of speech and linguistics. Hence the Board is request-

ing additional nominations for the area mentioned and hereby petitions the members of the Synod to submit such nominations.

All nominations with necessary pertinent data should be in the hands of the secretary of the Board by Oct. 1, 1970.

Gerhard C. Bauer, Secretary  
DMLC Board of Control  
8730 Nicollet  
Bloomington, Minn. 55420

#### CALL FOR NOMINATIONS

Since Prof. Duane MacNeill has resigned as a professor at Michigan Lutheran Seminary, the Board of Control of MLS asks the membership of the Synod to submit nominations for the vacant professorship. The nominees should be qualified to teach in the fields of mathematics and physical education. The nominees should also be able to do some coaching. Nominations should be in the hands of the undersigned no later than Oct. 12, 1970.

Milton Bugbee, Secretary  
MLS Board of Control  
206 S. Alp  
Bay City, Mich. 48706

#### FALL PASTORS' INSTITUTE

The 1970 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wis., will be held on five Monday afternoons beginning with October 5. Two lectures will be given on each of the five Mondays from 1:30-4:30 p.m.

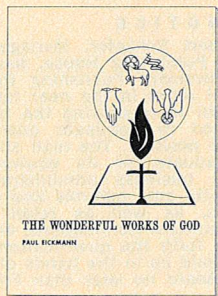
"Pastoral Counseling"—  
Prof. Armin Schuetze  
"Messianic Prophecies in  
The Old Testament"—  
Prof. Heinrich Vogel

The registration fee is \$5. Reservations are to be sent to Prof. Carl Lawrenz, 11831 N. Seminary Drive 65W, Mequon, Wis. 53092.

E. G. Toepel, Secretary  
Seminary Board of Control

#### VOICE OF LC

The "Voice of LC" the national newsletter of Lutheran Collegians, is available to any interested persons, especially pastors, YPS leaders, and alumni of Lutheran Collegians. Copies may be obtained by sending a small donation to cover handling, plus name and address, to the national secretary, Miss Mary Black, 4147 E. Howe, R. 2, Bath, Mich. 48808.



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