

THE NORTHWESTERN Lutheran

In This Issue —

Three Blasts from Wittenberg Page 361

Convention Service in ChiChewa Language Page 366

"I Am . . . You Are the Light of the World" Page 369

October 25, 1970



BRIEFS by the Editor

There is a reluctance about celebrating the Reformation Festival these days, as more and more Lutherans are losing their sense of identity.

It is a mistake to feel, as some Lutherans do, that the recent Vatican Council more or less met the concerns Luther expressed in the Reformation. The changes in Rome are indeed many, one of the latest the permission to give the cup to the laity in the Lord's Supper. Unfortunately, Rome's solutions are not really Gospel solutions. The principle maintained is that all these are matters subject to the decision of the Church, even though it is our Lord Himself who said, "Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins." Clearly this is not something for a church to decide pro or con. Lutherans are mistaken when they imagine that the issues of the Reformation are now being met in the Church of Rome and that our separate existence as a Church called by Luther's name is becoming unnecessary.

A reason for sadness on the Day of Reformation is that the Church called Lutheran has in so many instances set aside the doctrines of Luther. The depth was reached when the Lutheran World Federation a few years back proved unable even to define the doctrine of Justification by Faith, the very heart of the Gospel. That Gospel is not Luther's, but Christ's. An attack on this doctrine is an attack on Christ. It is time for us to realize that the Reformation was a necessity, and that this necessity is still with the Church today.

It is a pleasure to introduce our Reformation writers and Reformation artist. The cover picture of Martin Luther was painted by Mr. James Wegner, a member of First Ev. Lutheran Church, Prescott, Arizona. Mr. Wegner is a native of Burlington, Wisconsin, and attended Northwestern Prep for a year. He received his art training while living in Morton Grove, Illinois. Last year he painted a Martin Luther mural for his church at Prescott, and this year the strong and virile portrait gracing our front

cover. The original (30x30) will shortly be presented to Northwestern College. Mr. Wegner makes his living as a carpenter, but his heart is in his art, not just as a form of self-expression, but as an expression of his faith. We thank his pastor for bringing Jim's talents to the attention of his fellow Lutherans.

Our writers are more familiar to you. The author of the open letter on singing Luther's hymns writes with a light touch on a serious subject. In the struggle for Lutheran identity we should not discount the power of Luther's hymns which placed the Reformation on the lips of his contemporaries. Pastor Kurt Eggert of Atonement Church, Milwaukee, is well qualified to write on this topic, since he has for many years been director of "The Lutheran Chorale," which has brought new and old in church music into many of our congregations.

Our second writer, Theodore Hartwig, is professor of Religion and Social Studies at Dr. Martin Luther College, New Ulm, Minnesota. What he writes about Luther's three tracts is more than an exercise in social studies. It is a reminder that we who bear the name Lutheran must also be ready to contend for the truth Luther espoused. Not Luther's honor, but our Lord's honor is involved as we seek to preserve our Lutheran identity.

Thank you Mr. Wegner, Pastor Eggert, and Professor Hartwig for helping to make Luther's trumpet sound out loud in our Reformation issue.

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

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COVER — "Martin Luther" by James Wegner (1970)

Editorials

Vatican Woes The Vatican has changed another rite; now Catholics may take wine at communion along with the bread. In spite of such reservations as, for example, withholding the distribution of wine when there are large numbers of communicants, and giving local conferences of bishops authority to regulate the practice in their dioceses, the relaxation of ecclesiastical law regarding the distribution of the body and blood of Christ "under both kinds" is another evident step in the liberalization of practice in the Church of Rome.

Our Catholic neighbors have experienced a series of changes in their worship patterns in the past 10 years. The mass is being recited in English, hymns are being sung by the congregation, evening services are being conducted, the sermon is being given a larger place in the service, Catholic priests and Protestant ministers are officiating jointly at weddings—to mention but some.

These changes and others even more significant are not necessarily the expression of Rome's enlightened good will. The Catholic Church is under pressure from without and within. Liberal theology is scaling the walls and ramparts of established Catholic dogma. Moral laxness without is testing a once stern Catholic moral code. The tide of sexuality is threatening to flood away the doctrine of celibacy. The very foundation of the Church of Rome, its authority, is being shaken by the new philosophy of freedom.

We may feel that Rome has merited these afflictions in consequence of her errors. But it ill becomes us to find pleasure in her present trials. The unbelief, the immorality, and the liberty-turned-license that are threatening her stability are also threatening the Church of the Reformation. On Reformation Sunday let us pray and watch and work, that the truth we cherish may survive in an evil world.

CARLETON TOPPE

Foolishness in Every Age Much that is said and written today tends to create the impression that the Gospel has become foolishness in the eyes of men only in fairly recent times and that prior to the Space Age the Gospel was generally held in high esteem as the revelation of God.

The truth is that the Gospel always has been generally regarded as foolishness. Almost 2,000 years ago the Apostle Paul declared, "Natural man receiveth not the things of the Spirit of God, for they are foolishness unto him." Jesus thanked the Father because He had "hid these things from the wise and prudent and revealed them unto babes."

Thus, contempt for the Scriptures is not a specifically modern stance resulting from an accumulation of knowledge, heretofore unknown, and a nongullible approach to beliefs handed down from the ancients. There never

was a time in history when men, wise in their own conceits, did not take a hostile, or at least patronizing, attitude toward the things revealed by God.

Those who are impressed with the vast knowledge of twentieth-century man and who think that men are more skeptical of the Word of God today because they know so much more ought to look back about 20 centuries. They will find that the attitude toward the truth revealed by God was no different centuries ago in a less sophisticated age than it is today.

It isn't increased knowledge that causes men to despise the Gospel. It is spiritual blindness—now as then.

IMMANUEL G. FREY

Thoughts On A Padded Pew Awhile back some of us preachers blew in off the prairie for a conference in one of the bigger cities of the West. What will the farmers back home say, I thought, when I tell them I sat through a service on a padded church pew?!

It's just that out there "where the deer and the buffalo roam," it seemed so out of place. It seemed so . . . "worldly." Compared to a hardwood bench it was downright comfortable. But had the doctrine somehow been compromised? Was it a concession to today's easygoing paganism? No! Uncomfortable pews are not holier than soft seats!

Trouble is, in the old hymn we've sung "change and decay" so often that we sometimes think change IS decay—that in the church everything modern is sinful, and everything ancient and old-fashioned is sacred.

Automobiles for ourselves, but let the Lord ride a donkey. Appliances aplenty for us, but let our missionaries labor "for the love of the Lord." Dear old Dad generously gave \$40 in the horse and buggy days, and that "old-time religion is good enough for me." "Thee" and "thou" are just assumed to be enormously more orthodox than the English word "you."

With the Telstar space satellite beaming the Rosebowl parade around the earth, couldn't we Christians consider moving beyond the medium of radio with the Gospel? Charged with getting the "good news" to all people, can't we trust the Holy Spirit to communicate the truth in other than Elizabethan English? Do we have to design every new church building to look like the white frame building on a 1938 calendar cover?

There is nothing specially sacred about a "Model-A" mentality, nor with being "modern-minded." "Heaven and earth shall pass away"—hardwood benches and padded pews—"but My words shall not pass away." If we have that "mind of Christ," why not use the newer if it's better!

JOHN PARCHER

AN OPEN LETTER ON SINGING LUTHER'S HYMNS

Dear Fellow Lutherans,

This will be a letter about the hymns of Martin Luther. If that brings on a yawn, you are forgiven. The topic is not registering very high on Lutheran interest-meters these days. Besides, reading about hymns is a lot like reading about a thick, flavorful steak. It can't compare with the knife-and-fork experience. Hymns need to be sung to be savored, and if they are Luther's hymns, they need to be sung often. The hymns of Luther and his contemporaries are not schaum-torte. They don't melt in your mouth. They need some vigorous chewing before they yield their rich flavor and solid nourishment. Generally, we have been too reluctant to make that kind of effort in our singing. And that really is too bad, because by concentrating our hymn diet on hors d'oeuvres and sweet desserts, and skipping the solid middle course, we are missing out on the faith-building protein of hymns like Luther's.

But have we really relegated the chorales of Luther to the attic? "A Mighty Fortress" is sung in practically every congregation, at least on Reformation Sunday. "From Heaven Above" is popular at Christmas time. "Lord, Keep Us Steadfast in Thy Word" is heard fairly often. But what of the other 21 hymns written or adapted by Luther which are included in *The Lutheran Hymnal*? When did you last sing "God the Father, Be Our Stay," "Isaiah, Mighty Seer," "We Now Implore God the Holy Ghost," "Our Father, Thou in Heaven Above," "From Depths of Woe," or "Dear Christians, One and All, Rejoice," to mention a few of the better known? Only one of these has survived in the hymnal that presently serves two-thirds of America's Lutherans, and even there the original melody used by Luther has been replaced. The museum pieces of today's hymnal are the discards of tomorrow's. That which we do not use, we are sure to lose.

It would be a crying shame if a hymn like "Dear Christians, One and All, Rejoice" were to disappear from

our next hymnal. This is Luther's first congregational hymn, one of the eight which comprised the first Lutheran hymnal, published in 1524. Of this hymn Tileman Hesshusius wrote: "I do not doubt that through this one hymn of Luther many hundreds of Christians have been brought to the true faith who before could not endure the name of Luther: but the noble, precious words of the hymn have won their hearts, so that they are constrained to embrace the truth." The text of "Dear Christians" scans the whole panorama of God's plan of salvation with the eye of faith and wings its praise God-ward. The tune — and the tune is almost always more than 50 per cent responsible for a hymn's popularity — is spirited, not very difficult, and strides along with a kind of cheerful and confident optimism that fairly compels hearty participation. Few hymns can match the joyous power of the opening stanza:

*Dear Christians, one and all, rejoice
With exultation springing,
And with united heart and voice
And holy rapture singing,
Proclaim the wonders God hath done,
How His right arm the victory won;
Right dearly it hath cost Him.*

It is truly a unique hymn, intensely personal yet focusing entirely on the grace of God in Christ. It tells the whole story of salvation, yet reads like an autobiography of Martin Luther. It is doubtless true that few of us have battled our way from unbelief to faith in the way that Luther did. Yet we are not a totally other kind of human clay. As sinner-saints we share with him both sin and grace. Each one of us may find himself reflected in the stanzas of this song-portrait of "The Christian Man."

Why should such a hymn be falling into disuse? The tune is not difficult, compared with some other Luther hymns. It is rhythmically strong and regular, and in a major key. Perhaps the reason is that we feel ourselves too remote from the situation of the hymn. But this is not as true as it might seem at first reading. Maybe the problem is that this hymn has

10 long stanzas, which cannot be interrupted just anywhere. But there is a way — several, in fact. The hymn can be shortened. Stanzas 1-7 or 1-4 make acceptable units. By dividing the hymn into two segments, before and after the sermon (1-6 and 7-10), the whole hymn may be used. And if the hymn is sung antiphonally (alternating stanzas between congregation, choir and/or children), the whole hymn may be sung at one time without undue strain, even by those of us who have allowed ourselves to grow soft and flabby on a steady diet of Victorian "softly and tenderly" hymns.

Upon reflection, it is hard to escape the uncomfortable conclusion that the real reason why the hymns of Luther are passing out of our heritage is that we have simply grown lazy in our hymn singing. We want to sing without learning and learn without trying. But good things only come with effort. If we are willing to make the effort to reclaim these hymns, we will be doing much more than paying a debt of respectful thanks to Luther. We will be enriching ourselves, musically and spiritually, and taking a long stride toward revitalizing our Christian song and worship. There is real strength for the day — our day — in the hymns of Luther. They speak of big and important things. They are words from the heart of God to the heart of man, and back again. They're worth learning and worth singing.

"Dear Christians, One and All, Rejoice" is the Hymn-of-the-Week for Cantate, the fourth Sunday after Easter. It is not necessary, however, to wait that long. May I boldly suggest to any layman who has had the courage to read this far that he dash off a quick note to his pastor and drop it in the mail: "Dear Pastor, it's time again to sing 387." (Note to pastors: You can beat them to it. Forestall an avalanche of letters and demonstrate good stewardship by saving a bundle of postage. Simply *post that number!*)

Sincerely yours,

KURT EGGERT

THREE BLASTS FROM WITTENBERG

"LIKE THUNDERSTORMS THEY CLEARED THE AIR"

When we hear of Worms, we think of Luther's dramatic words spoken there in 1521. What Luther said is better known than what he defended—those 20 books of his which the judges at Worms wanted him to recant. The 20 could not be lumped together in one class, Luther insisted. Some indeed had provoked passionate anger. These condemned what needed condemning, evil teachings and evil lives, and therefore could not be renounced. Others treated Christian truths in a manner that even his enemies found inoffensive. If these should be recanted, Luther would stand alone as the only man on earth to damn what pleased both friends and foes.

Of the 20 books, three merit special attention in this Reformation season of 1970. They were written during the summer and autumn months of the year before Worms, and they ably represent the range of Luther's reformatory work to that date. They give a good taste of the new wine of the Gospel that could not be contained in the old bottles of the past. Among Luther's vast output of writings, they are regarded with special esteem as the great Reformation tracts of 1520.

ADDRESS TO THE CHRISTIAN NOBILITY OF THE GERMAN NATION

The first was the *Address to the Christian Nobility of the German Nation*. In the form of an open letter, it challenged the German princes to correct abuses running rampant in church and society. Within 18 days of its publication, 4,000 copies had been sold, and letters of appreciation poured in from the princes. Even among Luther's personal enemies the document was cheerfully, but covertly endorsed.

Why the applause? To summon political leaders to social and ecclesiastical reform was far from novel. Such appeals had been circulated for centuries. The form of the tract—an open letter—was not new. The literature of the late Middle Ages abounds in works that spoke out on

the issues of the day, from inflation to the crusades against the Turk. Nor was the content of Luther's *Address* original. Most of the 27 grievances he listed had been put forward by others.

In answering the question: By what authority shall the princes take matters in hand? Luther rested his case with the article of the priesthood of all believers. Accordingly, the distinction between "clergyman" and "layman" is one of office rather than of person. The notion of "once a clergyman, always a clergyman" has no basis in fact. The whole Christian community, represented by the Christian princes, exercises the right to come to the rescue, to help, heal, restore. Yet even this assertion was no bold new pronouncement. It did not stun Luther's readers. Others had enunciated the same Bible truth. Indeed, here and there among the pretentious claims to universal papal power, penned by the professors of theology and church law, one stumbles into statements—like fossils in a mudbank—that all believers are priests.

Then why the acclaim and commotion over Luther's *Appeal*? It was well written, the work of a master of the German language. Its tone was moderate; it called for things that were possible. Luther wanted, not revolution, but reform. Most important, Luther introduced the whole work with a brilliant analysis of the disease at the root of the problem. The papacy had entrenched itself behind three walls. The pope claimed to be the supreme lord on earth, the final arbiter of Holy Scripture, and the judge over all church councils. Just how could anyone ever undertake a reform if the opponent made all the rules? But Luther proceeded to demolish the walls with the article of the priesthood of all believers. This first part, Luther's most original contribution to the subject, gave the *Address* its uniqueness.

THE BABYLONIAN CAPTIVITY OF THE CHURCH

By early autumn the next treatise had been launched, the most upsetting

of the three. It won for the Reformation both new friends and enduring enemies. Like a good thunderstorm, it cleared the air. Its hard-hitting title, *The Babylonian Captivity of the Church*, forewarned readers that it spoke out on the spiritual enslavement of all Christendom. In it Luther struck at the heart of Roman Catholicism: the system of the seven sacraments.

This involved more than reducing the number of sacraments from seven to two. The false teachings and opinions that lurked behind the Roman sacraments were demolished. The entire system festered with an unwholesome concern for outward form and ceremony. In official and popular thought a sacrament conferred grace through a mysterious power hidden in it. When properly administered, it automatically, almost mechanically, transferred grace to the recipient. All this bordered on magic, which seeks not to find and serve God but to make God subject to man.

From such devilish poison the sacraments needed purifying. As Luther stated it, not the outward sign, ceremony, or sacred formula confer salvation, but God's precious Word of Promise attached to the sign. And together with the Promise there must be faith which accepts what is offered. Not that faith makes the sacrament, but that faith receives it.

Throughout this stirring Reformation tract ring two Bible truths: that God is properly worshiped in spirit and in truth, and that we Christians must stand fast in the liberty where-with Christ has set us free. Having drunk long and deep at the well of the Gospel, Luther moved freely through problems of outward form and ceremony. He used forms, recognized the value of forms, but would not be ruled by them. Thus he could assert that it was godless to withhold the cup of Holy Communion from the laity, yet he could not make this into a law, as certain other reformers did. Luther clearly knew that the Gospel is not circumscribed by

outward forms. He perfectly understood that, with changing times and circumstances, the Gospel creates its own outward forms and ceremonies for the exercise of Christian faith.

Here Luther enunciated truths that had **not** been heard for ages. *The Babylonian Captivity* benumbed its readers. It did more than attack the Roman sacraments; it uprooted a whole system of past thought.

THE FREEDOM OF THE CHRISTIAN

Luther's third work, entitled *The Freedom of the Christian*, was cut from different cloth. It provides an example of those writings to which, as Luther said, no one could object. Its opening theses are unforgettable:

A Christian is a perfectly free lord of all, subject to none.

A Christian is a perfectly dutiful servant of all, subject to all.

To the uninitiated and the outsider these propositions pose a riddle. Any person who has supped at the board of Luther's Small Catechism, however, can readily solve the seeming contradiction. Here in synopsis is Luther's explanation:

Only one thing is necessary for Christian life, the Gospel of Christ, which cannot be received

by any works whatever, but only by faith. A Christian then has all he needs in faith, and needs no more of the Law, and if he has no need of the Law, he is free from the Law. He is lord over all things without exception, not by physical power—a madness with which some churchmen are afflicted—but the power of which we speak is spiritual.

Let this suffice for the inner man. Now let us turn to the outer man. The person must be good before there can be any good work. As fruits do not make trees good or bad, but rather as the trees are, so are the fruits; so a man must first be good or wicked. His works do not make him good or wicked, but he makes his works good or wicked. Now, though a Christian has no need of works to become righteous, he must do such works freely to please God. He does not live for himself alone, but for all men. To this end he brings his body into subjection, that he may be a servant to others.

Who then can comprehend the riches and glory of Christian life? It can do all things and lacks nothing. It is lord over sin, death, and hell, and yet serves, ministers to, and benefits all men.

As with many beautiful things encountered in life—a flower, a melody, a law of physics—this exquisite presentation of Christian faith-life is profound in its simplicity. Luther was correct when he classified his writings in two groups, some polemic, others irenic. Yet the papists could make a good case for lumping everything together and judging the whole man. Luther's *Freedom of a Christian* proceeds from the selfsame spirit that penned the *Appeal* and the *Babylonian Captivity*. It could hardly have sounded its lovely Gospel melodies without the clear Gospel tones struck in the preceding two works. By analogy, the Church that sings Luther's "Mighty Fortress" should with corresponding conviction sing from Luther's "Dear Christians, One and All, Rejoice":

*My own good works availed
me naught,
No merit they attaining.*

With Luther's tracts of 1520 the Reformation moved into high gear. Whether Luther, at the time he wrote the tracts, was wholly conscious of their far-reaching implications is hard for us to assess. Probably he was not. If this is so, it serves to point to Him who was the real Author and Finisher of the Reformation. And it permits the observation, not entirely facetious, that has been ascribed to Luther: "The Reformation happened while I slept."

School Opening Northwestern College Watertown, Wisconsin

By blocking access to the "circle," the moraines of earth around the excavation for the new gymnasium at Northwestern College inconvenienced parents and students when school opened on September 2 and compelled families to trek back and forth with wardrobes and gear for Wartburg Hall and West Hall from cars that were stationed somewhere on Western Avenue or in a distant parking lot. But those who knew how straitened the school has been for adequate athletic facilities accepted this inconvenience with good grace. The new gymnasium will be worth all the annoyance it causes during its construction period, though this feeling may not be shared by Pepsi-Cola and the 7-Up delivery men.

During the opening service Mr. Carl Henkel, a Seminary middler, was inducted into his office as dormitory

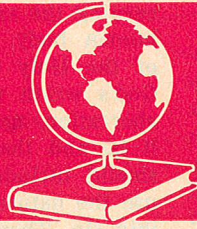
assistant. In a service in the chapel on Sunday evening, September 13, Professor James Fricke, formerly of Michigan Lutheran Seminary, and Professor Lloyd Thompson, formerly of Wisconsin Lutheran College, were installed as members of the English department and the physical education department, respectively. Pastor R. A. Siegler, chairman of the Board of Control, performed the rite of installation. The sermon was preached by Pastor W. O. Pless.

Last year's arrangements for supervision in East Hall, the preparatory department dormitory, have been continued, with 24 juniors serving as monitors. Assisting the tutor in West Hall, where the college freshmen are housed, are 6 seniors.

College men at NWC number 284, and students in the preparatory department number 192.

May the Lord bless our 106th year in His service!

CARLETON TOPPE



Speaking Out on Education

SEX EDUCATION

"My Composition on How God Makes a Man"

"God created a human being by saying, let there be, then there came forth a man. He has to get dust on a bone to create man. He uses some dust and one bone to create man. An animal takes more dust and another bone."

The instructor had tried to discover how effective his "sex education" in connection with the Sixth Commandment and the First Article had been. He found some comfort in the conclusion that this seventh-grader was not yet ready for such instruction.

Readiness is one of many concerns regarding sex education in schools which has made many parents oppose such courses in schools and insist that sex education remain the responsibility of the parents. The reasoning is that the parents are best able to judge when their child is ready for any specific phase of education in sexuality.

The Need for Sex Education

The need for education in the areas of sex and family life is generally acknowledged. Life is sexual. God created man male and female. God established marriage to grant great blessings to mankind. Human happiness and well-being depend to an important degree on adjustment to these facts. Divorce, unhappy marriages, illegitimacy, sexual aberration — all testify that too many people are not realizing the blessings God wanted to grant by creating a wife for Adam and thus establishing marriage. Instead of finding blessing in the fact that life is sexual, many find in this the stumbling stone whereby health, happiness, contentment, temporal well-being, and eternal salvation are lost. Unfortunately it is not ignorance that is causing most of the problems, nor is it education that will solve them. Their cause is sin, and the great need is forgiveness of sins through Jesus Christ, and the sanctifying influence of God's Holy Spirit in our lives. Sex education will not overcome immorality, delinquency, or sexual aberration. These are not caused by ignorance nor cured by knowledge. Nevertheless sex education is necessary.

What Can Sex Education Accomplish?

Proper sex education can indeed contribute much to life. It can give a child the opportunity to accept physical development without fear, warn him against molesters

and sexual deviates, prepare him for wholesome participation in the society of his age group, give him a wholesome respect for the power of passion, lead to sensible courtship, and contribute to happiness in marriage. Each of these phases of sex education, however, requires a certain readiness. To discuss courtship beyond the most simple generalities in the grades would be like trying to teach first-graders calculus. To expect the junior-high student to grasp the complexities of the marriage relationship is equivalent to asking the junior-high student immediately to start writing his thesis for a PhD. This indicates, then, that when we express concern about sex education courses in our schools, we are primarily concerned with such courses in grade schools. The older a person is, the more such courses may be justified.

What Are the Objectives of Sex Education?

One proponent has listed these objectives: 1. To know the meaning of life, its purpose, its goals, and to understand the value of the individual; 2. To learn to control and benefit from human relationships and to understand the latent power within us of passion and our emotions; 3. To understand the continuity of life itself. These are wonderful objectives, but we cannot help but ask: What is the meaning of life, if that meaning is to be revealed by sex education? Generally speaking, we wonder how many of these objectives are attainable through sex education.

Objectives of a filmstrip, *Learning About Sex*, produced by a company known as *Guidance Associates*, are listed as: 1. Practical reassuring knowledge about the body; 2. Better understanding of the opposite sex through honest communication; 3. Mastery of a proper sex vocabulary; 4. Deeper awareness of the social implications of sexual behavior; and 5. A sound informational frame of reference against which to make personal decisions. This statement of objectives generally agrees with the objectives of most sex education courses. These objectives would be acceptable if we were to adopt courses in sex education in our Christian day schools. When we, however, examine the means by which many proponents of sex education hope to achieve their objectives, we recognize that their approach is often amoral. Some of these proponents hope to solve guilt complexes by erasing feelings of guilt concerning sins against the Sixth Commandment.

Sex Education Involves Morality

The problem with sex education is that the facts imparted arouse emotions, create anxieties, and are constantly used by Satan as a means of temptation. Sex education cannot be equated with subjects like arithmetic or history. Sex education in every phase involves morals. The attitude of the teacher must be judged on a moral basis. The subject matter will be judged differently when judged on the basis of God's Word from the way it will be judged by a person who is not guided by God's Word. The instruction given will affect the morals of the pupil, and will be determined both by the pupil's moral attitude and that of the instructor. The programs recommended for schools generally reveal the moral attitudes of their advocates. It is this element of morality involved in sex education that has moved many Christian parents to object to courses in sex education in public schools.

Choose the Best Way

Our culture is sex-saturated. Lust has been exalted by the world to the level of a virtue. This means that the education of our young people in sexuality dare not be left to chance. But neither should we be ready to accept less than the best conditions and methods for such instruction. That means that parents must accept this responsibility for themselves. Parents may indeed feel incapable and often are unwilling to fulfill their responsibility for the sex education of their children. God's Word, however, reminds Christian parents that they are God's stewards over the children God has placed in their care also in the area of sex education. Christian parents who are doubtful about their ability to impart this instruction will seek the help of pastors and teachers to obtain the aids and the guidance they need to give their children the education necessary in the area of sexuality.

God-pleasing Objectives

What objectives should parents set for themselves?
1. To teach their children the facts of sex and of the wonderful way in which, according to God's plan, reproduction takes place — always determined by the amount of information the child at the time wants and is able to grasp. 2. To impart to their children a God-pleasing attitude toward sex. This should include a holy awe con-

cerning the sanctity of marriage and the sanctity of the human body, redeemed by Christ, the dwelling place of the Holy Ghost. This should include a respect for God's wrath against adultery and all forms of sexual aberration, and the ability to recognize smut for what it is, and the determination to reject it. Finally, this should include a healthy respect for Satan's power to use the natural desires in man and woman to lead them into sin. These objectives are not beyond the reach of Christian parents, but they will not be achieved by careless and haphazard training.

There Is Help

Pastors will use the confirmation class to help the parents by showing how such truths of Scripture which are expressed in the Sixth Commandment and the First Article apply in the area of sexuality. Christian teachers will also make use of pertinent subject matter to undergird the training given by parents in these areas. Teachers in our Christian day schools will use the opportunity to instruct in sexuality as they teach Bible stories such as the story of Abraham and Hagar, Joseph in Potiphar's House, or the story of the birth of John the Baptist. They will face the issues of sex squarely in their science and health classes. They will give honest and straightforward answers to questions the children bring to them. Whenever instructors see deficiencies in the training of the child, they will try to help the parents in acquiring the aids these parents need in fulfilling their responsibilities toward their children.

Of great importance, then, regarding the matter of sex education is that parents must accept that phase of education as their primary responsibility. They must be prepared to instruct their children according to each child's readiness. They must be aware that helps are available in the form of tracts, pamphlets, books, records, and visual aids, and be willing to buy these helps or obtain them from lending libraries. They must take the time to become familiar with these helps in order to use them to the best advantage in their child's training. All this they will be ready to do if they are conscious of the fact that God has made them His stewards over His most precious creation, children redeemed by Christ.

REGINALD A. SIEGLER

St. Paul's, Bangor, Wisconsin

"Lutheran Pioneers" District Commanders Meet

Camp MacLean, outside Burlington, Wisconsin, was the site of the first annual District Commanders Conference of the Lutheran Pioneers. Thirty-one men, accompanied by their wives, met from noon, September 12 through 1:30 P.M. September 13. During this time the District Commanders and their Assistants were given material, advice, information, and inspiration that they might better carry out their task of starting new Trains in our churches and of advising and assisting already established Trains. These men represented 15 Dis-

tricts and came from as far away as Texas and Arizona.

Lutheran Pioneers, a Christ-centered youth program, is represented in over 250 WELS churches and in churches in doctrinal fellowship with our Synod. This well-rounded, year-round program is available for boys from the first grade through high school. For more information write to Lutheran Pioneers, P.O. Box 66, Burlington, Wisconsin 53105.

REV. DAVID M. PONATH
Director of Public Relations

Workshop on Campus Evangelism

Muskegon, Michigan

Nine students from several Midwestern state-school campuses spent the week of August 24-29 at a Campus Evangelism Workshop, held at Faith Lutheran Church (ELS), Muskegon, Michigan. The idea of such a workshop was suggested by the newly-formed Committee on Mission Projects of the Lutheran Collegians. The workshop's aim was to investigate evangelism and witnessing for Christ on a personal level. Discussions centered around the theology of evangelism, the improvement of attitudes toward witnessing, the development of witnessing skills, and the understanding of people encountered in witnessing on campus.

On Monday, August 24, preliminary discussions revealed that religious forces on state-school campuses generally oppose traditional Christianity. Then Pastor A. V. Kuster of Madison, Wisconsin, Field Secretary for Foreign Missions of the Evangelical Lutheran Synod, led a discussion on the theology of evangelism. Using Scripture as a basis, the participants searched for answers to several questions: What is evangelism? Why evangelize? What is the power in evangelism? What is the outcome? How can evangelists learn from Jesus, the master Soul-winner?

Tuesday workshop participants examined their own witnessing experience. It was generally agreed that none of them had actually witnessed to their Lord verbally on campus. Various situations were acted out, in which one of the participants represented a student opposed to organized religion, or an agnostic, or one simply confused about God, while another attempted to witness to these types. Although these were artificial situations, members of the workshop gained ideas and experience from them.

The next day Pastor Robert Voss, Executive Secretary for the Commission on Higher Education (WELS), guided the participants in examining several groups to be found on campus.

Scientism, humanism, liberal Lutheranism, social activism, and the radical left were discussed, and possible approaches in witnessing to these different types were explored.

Thursday and Friday were highly profitable, because the Lutheran Collegians actually went out and talked to complete strangers on a local junior college campus about their relationship with God and Christ. The students learned how easy it is to converse with someone about their Lord and Savior, and also how exhilarating it can be. Although they were sometimes bumped and bruised mentally by questions they were unable to answer, these first-time evangelists discovered that witnessing for Christ was far from impossible for them. In discussing their experiences, the participants concluded that no one need necessarily have a theological degree or a pastoral knowledge of the Scriptures *to witness*. In fact, they came to the conclusion that the only knowledge a Christian needs to be an adequate witness is the knowledge he possesses right now, but that once having experienced the joys of witnessing, he will want to turn to

the Scripture and learn more from the "Master Soul-Winner."

With this last thought in mind, the workshop made recommendations to the Lutheran Collegians National Council to continue and to expand workshops like these. The hope was also expressed that each and every Christian would examine his own personal relationship with Christ, and take advantage of his own opportunities for sharing his Savior with others.

The workshop program was arranged by Pastor Tom Kuster of Faith Congregation, adviser to the Lutheran Collegians Mission Projects Committee. Room and board for all participants was furnished by members of Faith Congregation, Grace Lutheran Congregation of Muskegon, and Holton Lutheran Congregation (ELS) of Holton, Michigan.

Participants returned to their various Lutheran Collegians chapters inspired to train others in evangelism theory and skills and to witness with the Gospel on their campuses this fall.

DAVID SEEHAVER

University of Wisconsin, Madison



Workshop in session, with Rev. A. V. Kuster of Madison as moderator. Participants: Karen Black (Mich. State U), David Seehaber (UW), Polly Gruener (S. Dak. State U), Jeanne Euler (UW), Charles Landeck and Tom Schwartz (St. Cloud State U), Chris Pasch (La Crosse State U), Lynn Bielick (Western Mich. U); not pictured: Carol Beyersdorf (UWM).

Lutheran Church of Central Africa

Seventh Annual Convention

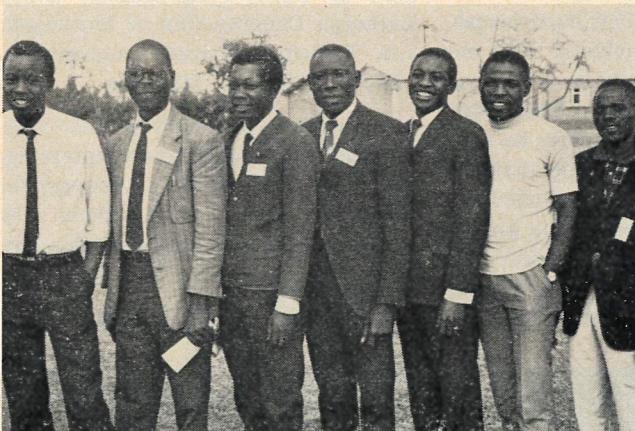
Transportation in Central Africa is often slow and difficult. Trains fail to run on schedule. Buses break down. Sleepless nights at bus stations or border posts are not unusual. But in spite of such troubles the opening roll call of the Synod Convention of the LCCA (Lutheran Church of Central Africa) showed a total attendance of 71 men. The Seventh Annual Synod Convention met at the Lutheran Bible Institute and Seminary, Chelston Township (just 7 miles from Lusaka, Zambia), August 19-21, 1970. Some of the 30 official lay delegates had traveled over 650 difficult miles. Three Malawi delegates were delayed for a day at the Zambia border due to immigration formalities. However, such difficulties did not overshadow the privilege of gathering together.

As we met in Convention it was with humble gratitude to God for the many blessings He had bestowed upon our Synod. Great things have happened in just a few

years! In 1964, when the Synod of the LCCA held its First Synod Convention, only 26 men were present, and that included the four missionaries on the field at that time.

In the opening service, with Lord's Supper, Seminary student B. Kawiliza preached an inspiring sermon based on Romans 1:16, 17. Pastor Mueller served as liturgist. The entire service was in ChiChewa. This was a "First," having a Convention in the African vernacular. In his opening address to the Convention, Superintendent E. H. Wendland reminded the Synod of God's promises to His Church. From the comforting words of God's Prophet Isaiah, we have received courage and strength. It is the almighty Lord who proclaimed: "Listen unto Me! Fear not! Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!"

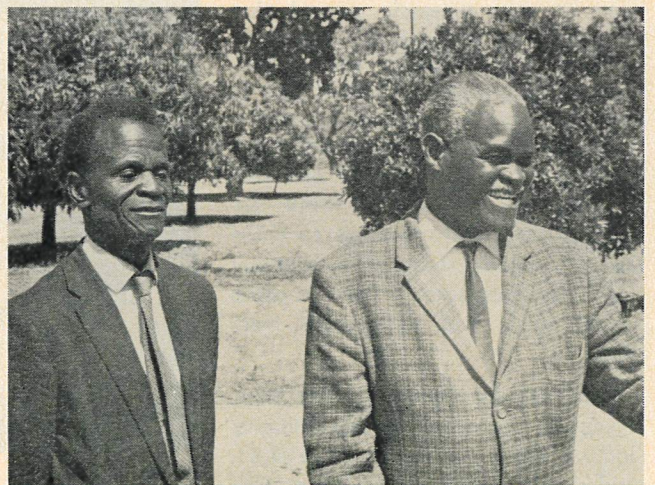
Proof that God has not taken His hand of mercy from us was clearly shown in many ways at this Convention. Again and again delegates and evangelists reported increases in their congregations both in Zambia and Malawi. More than 50 congregations are being served in Zambia and Malawi at present. Communicant membership is over 800, and more than 2500 souls are being served by evangelists and students under the supervision of the 10 expatriate missionaries. Requests to have the LCCA serve new areas continue to pour in, from remote villages and also from booming cities like those in the Copperbelt of Zambia. An acute shortage of manpower often demands that we answer many of those requests by saying, "Please wait! Perhaps next year there will be a worker who can come."



Newly elected officers: Mr. B. Mavika, Mr. S. Nyoni, Mr. R. NKumbala, Mr. D. Ntambo, Mr. J. Chasya, Mr. N. Choiela, Mr. J. Tonga



Outside the classrooms of the Bible Institute, site of the Convention



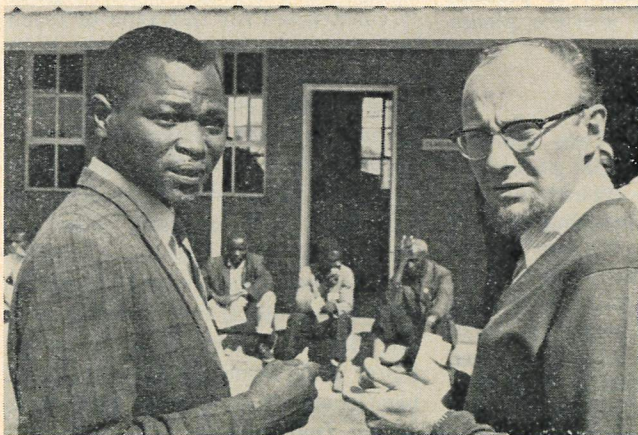
Mr. S. Bimbe and Mr. J. Mweene, religious workers serving the Sala area 40 miles west of Lusaka

Two essays were heard. Seminary student Lot Lubaba presented an essay on the doctrine of "Good Works as a Part of Sanctification." Pastor Janosek presented a practical essay on the subject of "Adiaphora — Abuses." No church body is without problems. The discussion following those essays showed that the LCCA is no exception. Sins of drunkenness, witchcraft, and polygamy bring sorrows to our Synod. Only through God's Word and the guidance of the Holy Spirit can we deal with those problems. The devotions at the Convention were conducted by our African evangelists. They implored God to grant strength, peace, and unity to our Synod, especially in these days when people are mocking God, and the forces of evil seem to be breaking loose on every side.

The Synod of the LCCA has not yet reached the stage of "being on her own." But she continues to strive for the goal of becoming indigenou. More of our African brethren are taking an active part in our Synod's work by serving on boards and committees. Offerings have increased, and CEF loans are being repaid. In an evening service, at which Pastor Cox preached on Philippians 4:13, the Synod was encouraged to draw upon Christ's unlimited power. In that service the newly elected officers of the Synod were installed.

The Synod resolved to hold biennial conventions, and will therefore not meet again, in convention, until 1972. Another significant resolution was to send \$70 to our Lutheran Mission in India. It was with this wonderful expression of faith that the Seventh Annual Synod Convention of the LCCA came to a close. We are grateful for the prayers and support of our Wisconsin Ev. Lutheran Synod. Our fields of labor are separated by 10,000 miles. However, as Lutheran Synods we are walking together in the Lord. God grant us His mercy so that none of us is ever ashamed of the Gospel of Jesus Christ! It is, indeed, the power of God unto salvation to everyone that believeth.

R. G. Cox



Mr. E. Sumba, a delegate from Blantyre, Malawi, and Missionary Cox

Special Editorial

The Publisher's Money and Goods

The marvels of instant duplication have brought many benefits to teachers, businessmen, and others. They have also led to many evils, especially in the area of the Seventh Commandment.

It is very simple to duplicate an essay or a choral composition on which the author, composer, or publisher, has clearly stated that such procedure is forbidden. And it is common knowledge that church workers are frequent offenders in this matter. Sometimes they do not know that such practice is forbidden. At other times the inadequate budget becomes justification for such action.

The laws of our country protect the rights of author, composer, and publisher alike. But the Christian has a higher law: We should fear, love, and trust in God, that we do not take the publisher's money or goods, nor get them by false ware or dealing; but help him to improve and protect his property and business. We who have become sons of God through the death and resurrection of our Lord Jesus, see our neighbor—in this case the author, composer, or publisher—in a new light. Our goal is to "help him to improve and protect his property and business."

If there is good reason to believe that a publisher's prices are too high, it is then our privilege not to purchase his product. It is also our privilege to inform him of our opinion, neighbor to neighbor. But it is not our privilege to "get his money or goods by false ware or dealing"—copying or duplicating.

It is our hope that Christian pastors, teachers, and laymen, who have been richly blessed with the Gospel of our Lord's death and resurrection, will let the New Man arise with a healthy concern for the well-being of author, composer, and publisher. And if it is necessary, let them also admonish one another in a brotherly way.

The above "editorial" was submitted unsolicited by someone who is vitally concerned about the proper application of the Seventh Commandment in the area of church work. His words should be taken to heart.

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THE EDITOR

100 Years of Gospel Preaching at Hortonville, Wisconsin



Bethlehem Lutheran Church, Hortonville, Wisconsin

Bethlehem Ev. Lutheran Church of Hortonville, Wisconsin, by the grace of God, was privileged to observe its centennial on August 23 and 30, 1970, marking more than 100 years of Gospel preaching.

Pastor E. Froehlich of Hustisford, Wisconsin, pastor of the congregation from 1951-1957, was the guest speaker on August 23, basing his sermon on Hebrews 13:8. Pastor Im. Boettcher of Neenah, Wisconsin, a

son of the congregation, conducted the liturgy. On August 30, Pastor H. Wicke of West Allis, Wisconsin, who served Bethlehem Congregation from 1937 to 1950, addressed members of former confirmation classes on the basis of II Thessalonians 3:3-5. The undersigned conducted the liturgy.

The preaching of the Gospel by Lutheran pastors began in Hortonville in 1867, when Missionaries Fachmann and Waldt served Hortonville and neighboring towns as preaching stations. The congregation, however, has always dated its anniversaries from the dedication of its first church on August 14, 1870.

On its centennial Bethlehem Congregation numbers 893 persons, of whom 686 are communicants.

The congregation has conducted a Christian day school since 1882. The enrollment today is 112, and the school is staffed by four teachers: Mr. Thomas Siegel, Miss Grace Cox, Mrs. Harold Kester, and Miss Diane Page.

May the Lord continue to bless Bethlehem and its members with the Gospel, as we begin a second century!

CHARLES SCHLEI, Pastor

Direct from the Districts

Western Wisconsin

New Reporter

Robert A. Sievert, pastor of St. Paul's Ev. Lutheran Church, Onalaska, Wisconsin, is the new reporter for the Western Wisconsin District, replacing Pastor D. Raddatz of Beaver Dam, who accepted a call to Dr. Martin Luther College. Pastor Sievert's address is: 1227 Main Street, Onalaska, Wisconsin 54650.

Mission News

Beautiful Savior's Ev. Lutheran Church of Creve Coeur, Illinois, installed its first resident pastor, David Rutschow, in July. Sixty-one persons attended the service, in which Pastor E. Ahlswede officiated. Creve Coeur is a suburb of Peoria, Illinois.

The Mission Board for the WWD has asked Pastor Kenneth Gast of

Belvidere, Illinois, to begin exploratory services in Rockford, Illinois, and has authorized Pastor Wm. Lange of Wisconsin Rapids, Wisconsin, to do the same in Stevens Point, Wisconsin. Should you know of persons interested in WELS services please contact these two men.

Luther High at Onalaska

Pastor David Kuske was recently installed as vice-principal of Luther High at Onalaska, Wisconsin. Mr. Martin Sponhols is teaching physics and chemistry during the year's leave of absence granted Mr. Melvin Selle, who was awarded a National Science Foundation grant. Emergency teachers for the present school year are Miss Sharon Wangerin, a DMLC senior from Ripon, Wisconsin, who will teach mathematics; and Mr. Dennis Pepper, a NWC graduate of

Flagstaff, Arizona, who will teach English and history. The enrollment stands at 287, seven more than the previous school year.

Lakeside Lutheran at Lake Mills

Lakeside Lutheran High School is the only Wisconsin Synod high school employing the flexible modular scheduling in all four grades. Although the building was not originally constructed for this type of teaching, the system is functioning quite well, according to Principal Philip Strohm. He stated that student participation is enthusiastic. Lakeside's enrollment is down three from last year, and stands at 273. Lakeside has four new staff members. They are Mr. Daniel Kirk (DMLC) in religion and English; Mr. Kenneth Westphal (Moorhead State) in industrial arts; Mr. Robert Kuehn (DMLC) in religion and music (both choir and band); and Mrs. Donald Wegner in typing (part-time).

(Continued on next page)

What do
you mean..



"I Am"?

"THE LIGHT OF THE WORLD"

The Gospel of John contains some of the deepest and most enlightening discourses spoken by our Lord Jesus. Had this Gospel been left out of God's Book, we would never have known of His remarkable conversation with Nicodemus; His tender dealing with the woman at Jacob's well; or of His high-priestly prayer. Worst of all, we would have missed Heaven's use of these great "I am's" we are considering in this present series.

The Background

Of all the "I am's" spoken by Jesus to describe Himself, none is more striking than this one, as Jesus tells the critical Pharisees, "I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12). These daring words were spoken shortly after the Jews had brought to Jesus the woman caught in the act of adultery. The Jews were about to stone her to death, as was demanded in the Mosaic law. To test Jesus, they asked Him whether that was right. No matter how He answered them, they would have found fault with Him. To their utter surprise, He didn't answer Yes or No. Instead He twice stooped down and wrote something with His finger in the sand. After this He said to them, "He that is without sin among you, let him cast the first stone at her." Pricked in their consciences, they one by one stole away, until only Jesus and this woman, lying at His

feet, remained. Turning to her, He asked her, "Where are your accusers? Has no one condemned you?" She replied, "No one, Lord." Whereupon, after lifting her up by the hand, He said to her these forgiving, comforting, but also admonishing words, "Neither do I condemn you. Go home, and do not sin again."

Thus Jesus, the Light of the world, enlightened the darkened soul of this fallen woman through an undeserved offer of pardon and peace.

The Implications

The world of his day, John tells us in his Gospel, lay in darkness. Yet when Christ, "who was the life and light of men," came upon the scene, sad to say, "the darkness comprehended it not." It is still the same today. Though this Light, Christ, shines throughout the world from the pages of Holy Writ, darkness still pollutes the spiritual atmosphere. Hence, just as men perpetually bereft of the light of the sun would eventually die, so men without the Light, live in protest and rebellion, fear and frustration, and in the shadow of eternal death.

On the other hand, where this Light penetrates, there darkness and gloom disappear, for John also wrote in his Gospel: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name" (John 1:12). Thus it was in the brightness of this Light from heaven that the

Christian Church was born and soon covered the earth. Then came the Dark Ages when the Light was almost extinguished, until God through His chosen vessel Martin Luther again let this Light shine forth from God's Holy Book. Today gross darkness is again covering the earth, for men love darkness more than light. They prefer living in the dark damp cellars of their own man-made philosophies and ideologies instead of in the bright and clear light of God's truth.

Can we do anything about it? Yes, we can! But what? This "I am" points the way. Of all the "I am's" of Jesus, this one alone is shared by His followers. Of none of us did He say, "Ye are bread, or vines, or truth, or the way." But he did say of all who believe in Him, "YOU are the light of the world" (Matt. 5:14). As long as He was in the world, He Himself was Light for this dark world. During His brief stay He kindled other lights. He lighted the soul of an Andrew, who in turn kindled Peter, who on Pentecost kindled 3000 more lights. Herein lies our continuing task. This Light must shine through US! Our light must kindle another and another until all the redeemed stand clothed in light, in the brightness of that Light, Jesus Christ. Don't hide your light under a bushel, but let it shine forth, for He said, "I am . . . you are the light of the world."

KENNETH W. VERTZ

Direct from the Districts

(Continued from page 368)

St. John's of Pardeeville now 75

On Sunday, August 16, St. John's of Pardeeville, Wisconsin, observed its 75th anniversary. A son of the congregation, Pastor Nathan Engel of Hazelton, North Dakota, preached on Deuteronomy 32:11,12 in both forenoon services. District President Carl Mischke delivered the afternoon

sermon, choosing Psalm 116:12,13 as his text.

Other sons of the congregation now in the ministry are John Engel of Yankton, South Dakota; Arnold Lemke of Excelsior, Minnesota; Gerhold Lemke of Raymond, South Dakota; and Matthew Zehms who has just completed his year of vicaring.

Twelve pastors served St. John's Congregation from 1895-1963. The

present pastor is Markus Koepsell, who came to St. John's in 1964.

St. John's was organized on November 17, 1895, in the Slab School east of Pardeeville under the leadership of Pastor F. Koch of Randolph. The congregation has had its own house of worship since 1902. It is part of a tri-parish together with Cambria and Doylestown.

NEW MISSION FILMSTRIPS

"The Fullness Of The Gospel's Blessing" (FS-43-FGB). The Story of our WELS Latin American, or Spanish speaking, missions. Taped commentary.

"Go To Those Great Cities" (FS-44-GGC). The mission work of the Colonial Conference along the eastern coast of the United States. Taped commentary.

Order from:

Audio-Visual Aids
3512 W. North Ave.
Milwaukee, Wis. 53208

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

TEACHERS' CONFERENCE

Date: Nov. 12-13, 1970.

Place: King of Kings Lutheran Church, Garden Grove, Calif., and Our Savior Lutheran Church, Pomona, Calif.

Program: ". . . Being All Things to All Men . . . in the World but Not of it," Pastor Joel C. Gerlach; How to Make Bible History Lessons Live," Mr. Kenneth Moeller; Factors that Seem to be Influencing Wisconsin Synod Elementary Schools' Curriculum Development, Professor A. Woldt. A Workshop will follow the essay on Curriculum Development.

N. Cole, Secretary

DAKOTA-MONTANA

EASTERN PASTORAL CONFERENCE

Date: Nov. 3-4, 1970.

Time: 9 a.m. opening service; Communion service in the evening.

Place: Our Savior, Brookings, S. Dak.; host pastor, R. Heins.

Preacher: N. Carlson (A. P. C. Kell, alternate).

Agenda: Exegesis of Rom. 8:18-23, W. Herrmann; How Shall We Deal with Indifferent and Delinquent Members?, L. Schroeder; Exegesis of I Tim. 4, H. Ellwein; How Can a Pastor Help his Church Council Render Effective Spiritual Assistance?, A. P. C. Kell; A Study of the Fourth Commandment in Luther's Large Catechism, K. Haberkorn; History of the Lutheran Brethren and Apostolic Lutheran Churches, R. Ziebell; The Pastor's Role in an Ecumenical Community, N. Carlson.

Raymond Ziebell, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: Nov. 10, 1970.

Place: Emanuel Lutheran Church, Humboldt and Stevens Streets, St. Paul, Minn.

Time: 9 a.m. Communion service.

Preacher: D. Meier (D. Begalka, alternate).
Agenda: "The Christian Layman's Role in a Changing Society," by R. Woller.

Fred Fallen, Secretary

NEBRASKA

NEBRASKA DISTRICT MISSIONARIES' CONFERENCE

Date: Nov. 10-11, 1970.

Place: Messiah Lutheran, Wichita, Kans., D. Plocher, pastor.

Communion Service: Tuesday, 7:30 p.m.; Wm. Fischer, preacher.

Agenda: Problems and Suggested Solutions in Areas of Christian Educational Particularly in Mission Congregations (VBS, S.S., Saturday School, Societies), Wm. Fischer; Suggested Principles in Determining When to Consider the Delinquent and Prospective Member a "dog and swine" on the Basis of Matt. 7:6, P. Knickelbein; The Missionaries' Approach to the Un-churched in the Light of the Natural

Knowledge of God, on the Basis of Rom. 1 and Acts 17, K. Plocher. Reports.

Please announce to host pastor for lodging and meals. Anyone welcome.

C. Flunker, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Place: Christ Ev. Lutheran Church, Denmark, Wis.

Time: 9 a.m.

Date: Nov. 16, 1970.

Preacher: N. Kock (C. Reiter, alternate).

Agenda: The Scriptural Principles for the Rite of Confirmation with Special Consideration for Its Use as Preparation for Holy Communion, R. Weber; Birth Control and Abortion: Present Trends in the Light of Scripture, R. Sawall; The Status in the Church of Those Unscripturally Divorced, G. Unke.

Paul V. Borchardt, Secretary

SOUTHEASTERN WISCONSIN

SUNDAY SCHOOL TEACHERS' INSTITUTE

The annual meeting of the Evangelical Lutheran Sunday School Teachers' Institute will be held on Sunday, Nov. 8, 1970, at St. Paul's Ev. Lutheran Church, 3775 E. Cudahy Ave., Cudahy, Wis.

2:00 - 2:15 — Registration

2:15 - 2:30 — Opening Devotion

2:30 - 3:30 — TOPIC: "Audio-Visual Aids" by Miss SeVera Sauer of St. Lucas Ev. Lutheran Church

3:30 - 4:00 — Discussion of Topic

4:00 - 4:15 — Business Meeting

4:15 - 4:45 — Sectional Grade Level Meetings to Discuss Methods Used by Teachers

4:45 - 5:00 — Recess

5:00 — Fellowship Supper

(Tickets — \$1.00)

The Executive Board of the Institute would like to invite congregations not belonging to the Institute to attend the meeting. Please notify the Secretary beforehand if you wish to stay for the Fellowship Supper.

WISCONSIN STATE TEACHERS' CONFERENCE

Wisconsin Lutheran High School
Milwaukee, Wis.

November 5 and 6, 1970

Thursday

9:00 - 9:50 — Opening Service (Pastor Donald Bitter), (Organist, Mr. John Jenswold)

9:50 - 10:00 — Announcements

10:00 - 11:30 — The Use of Law and Gospel in Motivation for Christian Living (Dr. S. Becker)

11:30 - 1:30 — Noon Hour and Displays

1:30 - 1:40 — Devotion

1:40 - 3:00 — Panel Discussion — Christian Education in Modern Society

3:00 - 3:15 — Move to sectional meetings

3:15 - 4:30 — Sectional meetings to discuss questions with panel members

Kindergarten — Have You Tried This?

Friday

9:00 - 9:15 — Devotion

9:15 - 9:45 — The Board for Parish Education

9:45 - 10:00 — Visual Aids

10:00 - 11:30 — Business Meeting

11:30 - 1:00 — Noon Hour

1:00 - 1:15 — Devotion

1:15 - 2:45 — What Would a Practicing Psychiatrist Have to Say to a Christian Day School Teacher Today? (Dr. Basil Jackson)

2:45 - 3:00 — Closing Devotion

Bertha Kuether
Program Committee Secretary

NOTICE

The Rev. John Janosek will be on furlough this fall and will be available for lectures during the last two weeks in November. Requests are to be sent to the undersigned.

Rev. A. L. Mennicke, Chairman
710 West Wabasha
Winona, Minn. 55987

CALL FOR NOMINATIONS DMLC — SOCIAL STUDIES

Since Prof. Edward Fredrich has accepted the call to Wisconsin Lutheran Seminary, a vacancy has been created in the Religion-Social Studies Department of Dr. Martin Luther College. Hence the members of the Synod are requested to nominate qualified candidates to fill this vacancy. Nominees should have the background necessary to teaching in the field of American history primarily. The college will provide opportunity for graduate study in the specified area.

Please submit nominations together with all available data to the secretary of the Board of Control by October 30, 1970.

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

CALL FOR NOMINATIONS

Northwestern Publishing House

The Board of Directors of the Northwestern Publishing House is herewith requesting members of the Synod to nominate candidates for the position of associate editor at the Northwestern Publishing House.

The person nominated for this editorial office should possess certain qualifications. He should be theologically trained. He should preferably have some experience in the parish or teaching ministry. He should have mature theological judgment. Considerable competence in the field of English is required. The position calls for the exercise of literary taste and discrimination. Evaluating and planning manuscripts, ranging from scholarly theological works to children's literature, will be an important part of the work. Finally, the ability to write clear, contemporary English is a necessary qualification.

Please supply pertinent information regarding the nominee. All nominations should be in the hands of the secretary of the Board by Nov. 13, 1970.

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

REQUEST FOR NOMINATIONS BOARD OF DIRECTORS WELS Foundation

The terms of office of three directors of the WELS Foundation expire on January 1, 1971.

The Board of Trustees requests nominations for the Board of Directors.

All pertinent information on nominees should be in the hands of the Executive Secretary no later than Nov. 16, 1970.

Board of Trustees
Harold H. Eckert
Executive Secretary

REFORMATION SERVICE

The Central Conference Reformation Festival will be held at Lakeside Lutheran High School, Lake Mills, Wis., on Sunday, Nov. 1, at 2:30 p.m. Theme: "Christian Education: A Gift of the Reformation." Speaker: Prof. Conrad Frey, president, Dr. Martin Luther College, New Ulm, Minn.

"OUR CHURCH SERVICE IN SONG"

The Seminary Male Chorus, Mequon, has recorded the concert sung on its Easter tour to Florida, Michigan, and Illinois. Records are available from the undersigned for \$3.50, postpaid.

Prof. Martin Albrecht
11840 N. Luther Lane 65W
Mequon, Wis. 53092

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Synod Foundations, Inc.
3512 West North Avenue,
Milwaukee, Wis. 53208

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastors

Ash, Ronald V., as pastor of St. Paul's Ev. Lutheran Church, Rocky Ford, Colo.; St. Paul's Ev. Lutheran Church, Las Animas, Colo.; and Christ Our Savior Ev. Lutheran Church, Orway, Colo.; on Aug. 9, by James F. Koch, authorized by G. E. Free (Nebr.).

Installed

Braun, Jerome, as professor of Latin and Religion at Martin Luther Academy, New Ulm, Minn., on Sept. 9, by E. O. Schulz, authorized by M. J. Lenz (Minn.).

Burk, Milton, as professor of Religion and Dean of Students at Martin Luther Academy, New Ulm, Minn., on Sept. 9, by E. O. Schulz, authorized by M. J. Lenz ((Minn.).

Forss, Don N., as pastor of St. Paul's Ev. Lutheran Church, Mound City, S. Dak., and Zion Ev. Lutheran Church, Zeeland, N. Dak., on Sept. 20, by V. J. Weyland, authorized by A. P. C. Kell (Dak.-Mont.).

Lemke, Arnold E., as pastor of Faith Ev. Lutheran Church, Excelsior, Minn., on Sept. 20, by W. H. Wiedenmeyer, authorized by M. J. Lenz (Minn.).

Sauer, Joel, as professor at Michigan Lutheran Seminary, Saginaw, Mich., by E. Kasischke, on Sept. 8, authorized by W. J. Zarling (Mich.).

Semro, Ronald, as pastor of Holy Trinity Ev. Lutheran Church, Wyoming, Mich., on Sept. 13, by D. Sievert, authorized by W. J. Zarling (Mich.).

Wagenknecht, Myrl, as pastor of Immanuel Ev. Lutheran Church, Fort Worth, Tex., on Sept. 13, by W. A. Diehl, authorized by I. G. Frey (Ariz.-Calif.).

Wichmann, Richard, as instructor at Wisconsin Lutheran High School, Milwaukee, Wis., on Sept. 27, by K. Otto, authorized by A. C. Buenger (S.E. Wis.).

Teachers

Buch, Marcus, as professor at Michigan Lutheran Seminary, Saginaw, Mich., on Sept. 8, by E. Kasischke, authorized by W. J. Zarling (Mich.).

Diersen, Donald H., as instructor at Fox Valley Lutheran High School, Appleton, Wis., on Sept. 9, by J. R. Kingsbury, authorized by K. A. Gurgel (N. Wis.).

Dobberstein, Thomas, as teacher at Friedens Lutheran School, Kenosha, Wis., on Sept. 20, by A. C. Buenger, authorized by A. C. Buenger (S.E. Wis.).

Duin, Myron, as professor in Physical Education and Science, at Martin Luther Academy, New Ulm, Minn., on Sept. 9, by E. O. Schulz, authorized by M. J. Lenz (Minn.).

Greenfield, Gary J., as coordinator of schools and member of the faculty of Wisconsin Lutheran High School, Milwaukee, Wis., on Sept. 27, by K. Otto, authorized by A. C. Buenger, (S.E. Wis.).

Just, Allan, as professor of Mathematics and Coaching at Martin Luther Academy, New Ulm, Minn., on Sept. 9, by E. O. Schulz, authorized by M. J. Lenz (Minn.).

Lehninger, Robert F., as instructor at Wisconsin Lutheran High School, Milwaukee, Wis., on Sept. 27, by K. Otto, authorized by A. C. Buenger (S. E. Wis.).

Pasbrig, James H., as instructor at Wisconsin Lutheran High School, Milwaukee, Wis., on Sept. 27, by K. Otto, authorized by A. C. Buenger (S. E. Wis.).

Raabe, Daryl K., as instructor at Wisconsin Lutheran High School, Milwaukee, Wis., on Sept. 27, by K. Otto, authorized by A. C. Buenger (S. E. Wis.).

Ring, Robert, as instructor at Wisconsin Lutheran High School, Milwaukee, Wis., on Sept. 27, by K. Otto, authorized by A. C. Buenger (S. E. Wis.).

Ruege, Paul T., as instructor at Wisconsin Lutheran High School, Milwaukee, Wis., on Sept. 27, by K. Otto, authorized by A. C. Buenger (S. E. Wis.).

Rutschow, Steven, as teacher at Resurrection Lutheran School, Rochester, Minn., on Aug. 9, by K. H. Gawrisch, authorized by M. J. Lenz (Minn.).

Saatkamp, Gary, as teacher at Mt. Lebanon Lutheran School, Milwaukee, Wis., on Sept. 6, by M. E. Otterstatter, authorized by A. C. Buenger (S. E. Wis.).

Sprengeler, Mark, as principal and teacher at Apostles Lutheran School, San Jose, Calif., on Aug. 23, by D. Valleskey, authorized by I. G. Frey (Ariz.-Calif.).

Treder, Gerald, as teacher at Our Savior's Lutheran School, Wausau, Wis., on Sept. 6, by R. Schultz, authorized by C. H. Mischke (W. Wis.).

Treuden, Terry, as instructor at Wisconsin Lutheran High School, Milwaukee, Wis., on Sept. 27, by K. Otto, authorized by A. C. Buenger (S. E. Wis.).

Westphal, Leroy, as instructor at Wisconsin Lutheran High School, Milwaukee, Wis., on Sept. 27, by K. Otto, authorized by A. C. Buenger (S. E. Wis.).

Zeiger, William, as teacher at Friedens Lutheran School, Kenosha, Wis., on Sept. 20, by A. C. Buenger, authorized by A. C. Buenger (S.E. Wis.).

CHANGE OF ADDRESS

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Lake Mille, Wis. 53551

Saatkamp, Gary
5749 N. 62nd St.
Milwaukee, Wis. 53218

Treder, Gerald
805 Bopf St.
Wausau, Wis. 54401

NAMES REQUESTED

EXCELSIOR, MINNESOTA

Faith Lutheran Church is presently holding Sunday services at the Deephaven Village Hall, Hwy. 82 and Cottagewood Rd., at 9 a.m. WELS referrals, and the names of any prospects who may be interested and who live in western Hennepin County and the surrounding Lake Minnetonka communities, may be brought to the attention of the undersigned.

Rev. A. E. Lemke
Box 373
Excelsior, Minn. 55331
Telephone 474-4966

KEARNEY, NEBRASKA

The Nebraska District Mission Board is considering the possibility of beginning services in Kearney, Nebr. It is requested that names of persons who desire to be served by the Wisconsin Synod, living in or near Kearney, Gibbon, or Minden, Nebr., be sent at once to:

Pastor G. E. Haag
1300 N. G. I. Ave.
Grand Island, Nebr. 68801

ROCKFORD, ILLINOIS

Exploratory services are being conducted for the Rockford, Loves Park, and North Park area at the Loves Park Boy's Club Building, Elm at Evans, Loves Park, Ill. Worship is at 9 a.m., and Sunday school at 10 a.m.

Names of persons interested should be sent to:

Pastor Kenneth A. Gast
1651 Cedardale Dr.
Belvidere, Ill. 61008

EXPLORATORY SERVICES

WELS WEST KANSAS PARISH

Exploratory services are now being held in Norton, Kans., on 2nd and 4th Sundays at the Norton State Hospital (4 miles E.), with services at 8:15 p.m. and Sunday School at 7:30 p.m. The undersigned also serves regularly St. Paul Lutheran Church of Stockton, Kans., at 11 a.m. and Faith Lutheran of Russell, Kans., in the Court-side Elementary School at 8 a.m. Call collect, write, or visit for more information about WELS work in West Kansas.

Pastor Charles Flunker
607 Main, Box 331
Stockton, Kans. 67669
1-913-425-4821

STEVENS POINT, WISCONSIN

WELS exploratory services are being held each Sunday at 10:45 a.m. in the Whiting Town Hall. For directions to the Hall please call 341-1365, in Stevens Point. Names of persons and of students at the University, interested in WELS services, should be sent to:

Pastor William Lange
231-14th Ave. S.
Wisconsin Rapids, Wis. 54494

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

TIME AND PLACE OF WORSHIP

YANKTON, SOUTH DAKOTA

The Lutheran Mission at Yankton, S. Dak., has moved its temporary worship facilities from 508 West Third to 301 Spruce Street. Regular Sunday worship services are being conducted at 10:30 a.m. in the Kostel-McLeod Funeral Home. If you know of persons in this general area who might be interested in WELS services, please send their names to:

Pastor John M. Engel
Box 772
Yankton, S. Dak. 57078

FORT WORTH, TEXAS

Immanuel Ev. Lutheran Church, Fort Worth, Tex., is now meeting at the Northeast National Bank, 7001 Grapevine N.E. Worship service at 9 a.m. Sunday school at 10 a.m.

Pastor M. F. Wagenknecht
937 Brown Trail
Bedford, Tex. 76021
Tel. (817) 268-0286

REQUEST

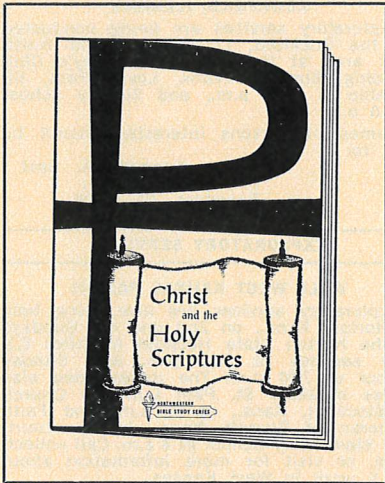
A Communion set is needed by Mt. Olive Church, the new Wisconsin Synod mission in Tulsa, Okla. Should any congregation have a used set available, please contact:

Mr. Ambrose Plucker
2720 E. 56th St.
Tulsa, Okla. 74105

PEWS, BAPTISMAL FONT

Eight pews, six feet long, dark-oak finish and one baptismal font covered with white marble chips available to any congregation for cost of transportation.

Resurrection Lutheran Church
407 14th St. N.W.
Rochester, Minn. 55901



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The following Study Guides will be available in Spring, 1971:

The Gospel Banners Forward Go

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W. Franzmann

Stock No. 7 N 41

UNIT THREE —

The Gospel Invades the Gentile World

W. Franzmann

Stock No. 7 N 42

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

OFFER OF CHURCH FURNITURE

First St. John's Ev. Lutheran Church of Milroy, Minn., is offering to any home mission congregation the following items of church furniture for the cost of transportation: pews, altar, pulpit, baptismal font, electric candelabra, collection plates, wood crucifix, altar cloths, a hymnboard, and a Communion set. Available after Nov. 1, 1970. Write to:

Pastor Alfred P. Jannusch
P.O. Box 95
Vesta, Minn. 56292

WORLD MISSION PUBLICATIONS

A limited number of copies of two World Mission publications are still available from

Prof. Martin Albrecht
11840 N. Luther Lane 65 W.
Mequon, Wis. 53092

Supt. E. Wendland's "Mission Essays" — 50c each, postpaid.

The recent brochure "Our Mission Is Global" — 30c each, postpaid.

NOTICE!

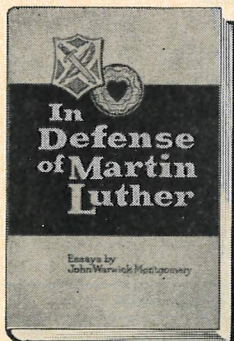
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- That "where Luther's teaching prevails, learning declines";
- That Luther was the spiritual father of Hitler's genocidal treatment of the Jews;
- That Luther's theology was not conducive to missionary endeavor;
- That Luther did not hold to the doctrine of the inerrancy of Scripture.

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