



THE NORTHWESTERN

# Lutheran

February 18, 1968

Part One of Two Parts



# DOWN FROM THE MOUNT OF GLORY

## A PRE-LENTEN HYMN

*Down from the mount of glory  
Came Jesus Christ, our Lord.  
Recall the wondrous story,  
Rich gem in Sacred Word.  
Again your faith will view Him  
In double glory here;  
The greater homage due Him  
Will in your life appear.*

*Transfigured, Christ the Lowly  
Stood radiant in light,  
Light found in Godhead solely,  
For human eyes too bright.  
Then came a voice from heaven,  
Confirmed what here we see;  
The words "My Son" were given  
To seal His deity.*

*Yet mark this glory bidden!  
See Him the mount descend,  
And, by the Father bidden,  
His willing footsteps bend  
To seek humiliation  
In deepest depths of woe,  
To suffer degradation  
No mind can probe or know.*

*Strange how His journey ended!  
In love that is His fame  
Our Lord again ascended  
A mount—the hill of shame.  
Upon the cross He proffered  
Himself to agony;  
His holy soul He offered  
To set the guilty free.*

*Then hail the double glory  
Of Jesus Christ, our Lord,  
And let the wondrous story  
Full peace and joy afford!  
The holy mount acclaims Him  
The Majesty divine;  
Mount Calvary proclaims Him  
Redeemer—yours and mine.*

WERNER H. FRANZMANN

[This may be sung to LH 59 or to LH 130.]

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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# Editorials

**The "Older Generation"** The "older generation" is being blamed for many current problems in our society. Vietnam, the ghettos, campus riots, hippies, crime, pornography, drug traffic, the gold crisis, materialism, dishonesty — the responsibility for all such evils is laid at the door of the "older generation" (supposedly, all those who are over 35, perhaps even all those over 30). Many young people denounce their parents and grandparents for leaving their world a botch and society a mess.

They are right — if they include all the "older generations," especially the first one, which consisted of two erring sinners, Adam and Eve. To blame the last two or three generations for the world's woes is as short-sighted as to blame last week's rain for a leaking roof. The evils which today's youth deploras have always been handed down from one generation to another. Moreover, these evils have accumulated, like a delta, from the runoff of many generations. In another sense, the word of Paul is also true of our present evils, namely, that the "ends of the world are come" upon us today. Each generation the legacy of evil increases.

There is another false notion of which these intense young accusers should be disabused. The assumption that man is perfectible (except as he is renewed in Christ), that he can rise above the errors and follies of the past, is a hoary delusion. Similarly, the assumption that this world will be standing on the threshold of a bright future, once it has got rid of the debris left by past generations, is a shattered dream.

One small word, yet printed in such bold letters across the pages of history that he who runs may read it, dooms all such hopes. That small word is sin. On that hard reality even the best efforts of men of good will have come to grief and will come to grief. Even though youth finds it hard to believe, there have been men in every generation who have tried to make this world over just as sincerely and strenuously as our young generation may be striving to do it. It was sin that undid past efforts; sin undoes them today; sin will undo them tomorrow.

This "now" generation will soon share, with every other generation, the full responsibility and the guilt for a degenerating world and a decaying society. Young censurers of their elders had better "cool it." The "generation gap" is not as wide as they suppose.

CARLETON TOPPE

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**Love and Marriage** Marital discord is not a unique product of the twentieth century like atomic fission. It has always been one of the more common problems of human society, and there have always been men and women who were unhappily married to each other. In recent decades, however, it seems to have taken on the proportions of a national, if not worldwide, epidemic. The divorce rate is climbing, and pastors today are besieged with a staggering array of

marital problems, baffling in their complexity, among the members of their congregations, to the point that not a few of them feel compelled to take special courses in marriage counseling in an effort to cope with the situation.

It is perhaps belaboring the obvious to say that the basic problem is lack of love. This problem does not result from lack of emphasis on love in today's world. On the contrary, love furnishes the theme for virtually every popular novel, short story, and scenario written today. There is probably not a single second when the word is not being pronounced on the air waves. Turn off the sound, and you can read it on the lips of almost every vocalist on television. There is, moreover, anything but a scarcity of books on married love.

Actually, love is the answer to the problem, but not love of the romantic variety, with which the world is so obsessed. Unfortunately, that kind of love — even though it is a gift of the Creator Himself — deteriorates rather rapidly under stress and vanishes quite suddenly when partners in marriage begin to recognize faults in each other, as they invariably do under day-to-day situations.

The perfect mate has never been born. In view of his own faults, no one has ever lived who really deserved one. Marriages are contracted, without exception, between two imperfect individuals. The potential for disharmony exists in every marriage, and all too often it breaks out into bitter resentment and open hostility, even in the most idyllic vine-covered cottage.

The love that is needed is the unselfish love urged upon us in the Second Table of the Law: "Thou shalt love thy neighbor as thyself." The word neighbor, we are sure, includes husbands and wives as well as those who fall among thieves. The love that is needed is akin to the love that God has shown toward us "in that while we were yet sinners, Christ died for us." This kind of love is also an appropriate response in Christians, as indicated by St. John, who wrote, "If God so loved us, we ought also to love one another."

This kind of love is far less natural for sinners than romantic love but far more effective as a continuing solution for the differences that develop in marriage. Your husband or your wife may be less than perfect; but, then, so are you, but God loved you just the same.

Resentment toward others disappears pretty fast in the light of God's love for us, and appreciation of this love is the sure cure for many an ailing marriage.

IMMANUEL G. FREY

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**Bodily Exercise** "Bodily exercise profiteth little," is the way the King James Bible translates I Timothy 4:8. That phrasing can be understood to mean that there is some profit in bodily exercise, but the first thought that comes to mind when we read the passage is that Paul meant that bodily exercise is of little or no use. There is considerable difference be-

(Continued on page 55)





## Studies in God's Word

### The Messianic People—Isaiah 11:11-16

The central figure of Isaiah chapter 11 is Christ the Messiah. He alone is the Branch and Rod out of the stem of Jesse (v. 1-5). He alone offers us that true peace which is the forgiveness of sins (v. 6-10). But who are His people, and is this peace meant for us?

#### Teaching a Political Christ — and Ignoring Scripture

Some, because their hopes have shifted from the Christ who rules by His Gospel to a Christ with an earthly kingdom, interpret the words of Isaiah 11:11-16 in such a way that the message of Isaiah is no longer a message of forgiveness in Christ, but a message intimately connected with the political events of our day. Israel's six-day war of conquest last year left them agog. Now that Israel controls the old city of Jerusalem, has repossessed the Wailing Wall and the site of the ancient Temple, they are convinced that Christ will come shortly to set up an earthly kingdom with Jerusalem as its capital. Next, they say, Israel will be converted, rebuild its Temple, and even restore the Levitical sacrifices.

Just how can men so blithely ignore Scripture? We think especially of the words which the Messiah Himself spoke to the woman at Samaria's well: "Woman, believe me, the hour cometh, when ye shall neither in this mountain (Gerizim), nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth" (John 4). To rebuild the Temple, to restore the Levitical sacrifices means to reject Christ and His perfect sacrifice. The regathering of the physical descendants of Abraham in our day and the establishment of the State of Israel have nothing to do with Christ and His kingdom. Paul reminds us in Romans 9: "They are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children."

A mere cursory reading of Isaiah 11:11-16 at first glance does not seem to uphold our position. The section speaks of a gathering together of the dispersed of Judah from the four corners of the earth (v. 12). It speaks of a reconciliation between Ephraim and Judah, suggesting one united country (v. 13). It speaks of swooping down upon the shoulders of the Philistines toward the west, and of despoiling the east (v. 14). Surely, you say, that its being fulfilled today before our very eyes.

#### A Gathering About a Person, Not a Place

However, as we read these verses carefully, we find a startling omission—startling in view of the fact that so much is made today of Israel as an independent nation. These verses mention no place to which the remnant of Israel and Judah is to return. But they do mention an ensign, a standard, about which they are to gather. "And he (the Lord) shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth" (v. 12). What is this ensign? Verse 10 tells us: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek." That ensign is Jesus Christ. It is therefore not a place to which the returning gather, but a Person about whom they gather—the Messiah. He is to be found wherever the Gospel is preached. This gathering about the Messiah began on Pentecost when Peter preached Christ to Jews "out of every nation under heaven." It is an interesting study to compare the nations mentioned here: "Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, the islands of the sea" (v. 11). Acts 2 adds to the number.

#### No Universal Conversion of the Jews

But will perhaps all of Israel eventually be converted to Christ, as

most millennialists insist? Isaiah, even as the rest of the Scripture, knows only of a remnant (v. 11 and v. 16). Furthermore, the Gentiles ("nations" of v. 12) are always pictured as crowding around this ensign together with the "remnant." The Messiah's people are thus the elect out of both Jews and Gentiles. Nor is their coming to Him their own decision, their own doing, but the Lord's doing. In this they do not differ from ancient Israel. It did not enter the Promised Land by its own strength. It was Christ who parted the waters of the Red Sea. It was Christ who stirred up the spirit of King Cyrus to authorize the Israelites to return home from the Babylonian Captivity. This is also the sense of Isaiah's words, when he writes: "And the Lord shall utterly destroy the tongue of the Egyptian Sea; and with his mighty wind shall he shake his hand over the river (Euphrates), and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt" (v. 15, 16). That highway is Christ.

#### Isaiah Confirmed by Romans

That we have not misunderstood Isaiah is clear from Romans 11, spoken by the same Spirit of God. There we read: "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. . . . Blindness in part is happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved" (v. 7, 25, 26). As long as Gentiles are converted to Christ, so long shall the elect of Israel be brought in. And so shall all Israel be saved.

#### Gentiles as Well as Jews

We have spoken so extensively about Israel, because so many professing Christians are unduly ex-



cited about the events in the Middle East. For ourselves, let's not miss the point that Isaiah includes the believing Gentiles among the Messiah's people. Christ is the ensign to the "nations" (v. 12). This word of Isaiah is echoed in Christ's command: "Go ye therefore, and teach all nations." Isaiah naturally emphasized Judah and Israel, for he was an Old Testament prophet. But even as Christ included the Jews in the word "nations," so God had Isaiah include us in his words, lest we despair. What a joy to read in Holy Scripture: "For ye are all the children of God by

faith in Christ Jesus. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26, 29).

#### A Curious Use of This Passage

Zionism, by the way, is not the only misinterpretation of Isaiah 11. In a letter written to King Ferdinand in 1502, Columbus wrote: "In carrying out this enterprise to the Indies, neither reason nor mathematics nor maps were any use to me: fully accomplished were the words of Isaiah." It's evident that Columbus didn't really understand Isaiah.

In Isaiah 11:11-16 it is the Messiah, Jesus Christ, who stands before you. He wants to assure you that you, too, are His people. This passage is fulfilled in all those Jews and Gentiles alike, who believe in Jesus Christ. Chapter 12 adds a doxology of God's elect; and thus comes to a close that section of Isaiah which speaks of the coming of Immanuel, the son of the Virgin and the Son of God. Soon Isaiah will speak of His Passion, especially in chapter 53. It was Christ's Passion that really made Him our Messiah and us sinners His Messianic people.

HAROLD W. WICKE



## Sanctification?

### IS SANCTIFICATION THE SAME AS REGENERATION?

One day at a large religious rally the speaker confused his audience by using the words "regeneration" and "sanctification" as though these were synonymous. I wonder, after all that we have been reading on sanctification in our *Northwestern Lutheran* during the past few months, whether or not our readers know the difference. Actually, many people do not. Well, there is a difference, a vast difference! Regeneration means birth, whereas sanctification, in the narrow sense, means growth.

#### Regeneration Is Birth

Regeneration means spiritual rebirth, something Jesus Himself labeled as being imperative for all who hope to enter into the kingdom of God. "You must be born again," Jesus told a pious Jew named Nicodemus, who came to Him one night (John 3:7). What He said to Nicodemus holds true of every person who hopes to be numbered among God's children. They, like Nicodemus, "must be born of water and of the Spirit," or they will never be counted among the communion of saints here or with the saints in glory hereafter.

This regeneration is an instantaneous work of God's Holy Spirit. Although the Christian may not be able to pinpoint the exact time when he passed from spiritual death to faith in Christ, he knows there was such a time. He knows that at some time the love and saving power of Christ became a reality in his life, thanks to God's grace and mercy.

#### Sanctification Is Growth

Sanctification, on the other hand, is a process. It is growth both in Christian knowledge and in Christian virtues. It is a steady advance in experience, in understanding, and in love for God and man.

Yet, just as there are some children whose minds or bodies stop developing at an early age, because they are either mentally or physically retarded, so there are Christians whose spiritual development is very slight. They are spiritual retardates, who remain ignorant and

immature spiritually, and are thus no honor to the name which they bear.

As a matter of fact, all Christians are plagued all their lives by the limitations and temptations of their sinful flesh. As a result, though we could be giants in the faith, doing great things in the kingdom of God, we are oftentimes sickly and puny in our faith and in the fruits of faith. When we should be talking for Christ, we are silent. When we should be moving ahead for Christ, we stand still. When we should be in the forefront, fighting the good fight of faith, we stand in the background like cowards, afraid of getting hurt. Look at what is happening right now in our Synodical life. God is blessing us materially as never before in our history. Yet because so many are still spiritually pygmies, we are forced to operate with a deficit, and instead of advancing we have to cut back on our mission work, for which the Lord is giving us so many golden opportunities.

#### Can We Advance in Sanctification?

We certainly can! How? By a more faithful use of God's Word, the food for our souls, in our homes, in our schools, in our churches. Listen to what Peter, who certainly advanced in his sanctification, has to say on this: "For this very reason make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For if these things are yours and abound, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. For whoever lacks these things is blind and shortsighted and has forgotten that he was cleansed from his old sins" (II Pet. 1:5-9-RSV).

Are you regenerated? Thank God that you are! But let's not stop here! Let us continue to grow in grace and in the likeness of Him who redeemed us.

KENNETH W. VERTZ



# Two Synodical Officers Installed

## The Service

In an impressive service on the evening of January 28, 1968, a service which filled Atonement Church, Milwaukee, two Synodical officers were installed. Pastor James P. Schaefer, formerly associate pastor of Atonement Church, was installed in the new office of Stewardship Counselor for the Wisconsin Ev. Lutheran Synod. Pastor Norman W. Berg, who left St. Peter's Ev. Lutheran Church, Plymouth, Michigan, the office of first vice-president of the Synod, and the presidency of the Michigan District to accept this call, was inducted as Executive Secretary to the Board for Home Missions.

Pastor Oscar J. Naumann, the president of the Wisconsin Synod, performed the rite of installation. He was assisted by Pastors George W. Boldt, Henry E. Paustian, William J. Schaefer, and Carl H. Mischke. Pastor W. J. Schaefer of the host congregation served as the liturgist. The Lutheran Chorale, under the direction of Prof. Kurt Eggert sang the Responsory and the motet, "Sing Praise to God Who Reigns Above."

## The Sermon

The sermon by Pastor Carl H. Mischke is worthy of being quoted liberally here:

"What is it that enables you to begin your new assignments, not with the feeling of being pushed into something, with the feeling that there's a nasty job to be done and someone happened to tap you on the shoulder and say, 'You're elected,' but actually makes it possible for you to begin your work with joy, with zeal and enthusiasm . . . ? It is because you know that the Lord Himself has called you to this ministry. Someone did indeed tap you on the shoulder and say, 'You're elected.' But it was the Lord, the Church's Head, that did so. He said to you, 'You know that there is really only one assignment that I have ever given to My Church, and that's to preach the Gospel. But I've always given people in My Church a great deal of freedom in carrying out that mandate. I expect them to use their own good judgment and common sense in establishing the various forms of the ministry that are needed to carry out this divine directive, al-

ways bearing in mind, of course, that they must in some way contribute to that one continuing program of serving all people in God's world with the Gospel of Jesus Christ. . . . And right now, at this moment in history and in that unique spot which you occupy in the visible church today, I have a place where I can use the special gifts and talents that I have given you — and don't you ever forget that I am the One who gave them to you.'

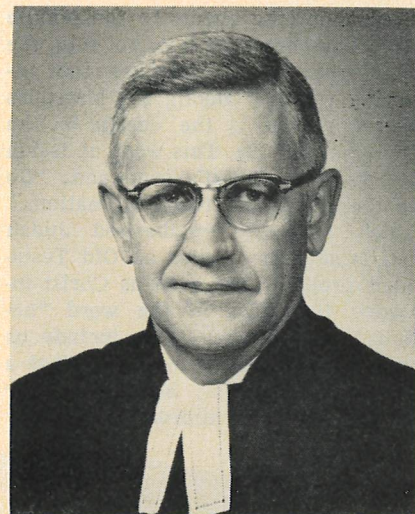
"I like to think of you men as having key roles in a very essential business . . . , the King's business, the Lord's business. In this business we have a superior product to offer the world, a product that deserves worldwide . . . distribution, and that will require the all-out mobilization of our total Synodical resources — our time, our talent, our treasure."

The speaker then showed that the text: "How shall they hear without a preacher?" implies what the product is. Then he went on to spell it out: "Salvation in the name of the Lord Jesus. . . . So the product is not of our own making. It is ready-made. It is a finished product, perfected, completed on Calvary. The Gospel of God's Son, the good news of our salvation in Christ — that's our product; that's what we have to offer the world. . . . We're convinced that this is what the world needs . . . the only thing that can help them.

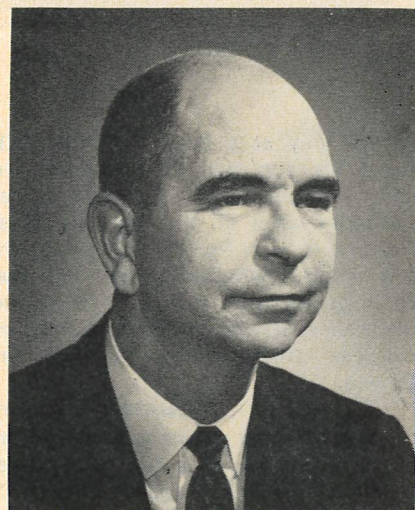
". . . What is my hope, what do I have to hang on to at the end of the road when God whispers, Time's up? . . . Our Product supplies an answer, . . . an answer that represents the last word on the subject, for it comes from the lips of the omniscient Lord: I am the Way, the Truth and the Life. . . .

"But then comes the young man and the young woman and those in the prime of life who will say, 'Who's thinking about eternity? I'm much more interested in the question, What can your product do for me right here and now?'

"We can say to them: The Gospel of Christ is the only thing that will give meaning and purpose to your life here and now. Only in Christ do you learn that you are not a creature of fate, that your life is not ruled by chance, that you're not just an insignificant fly on a dizzy universe. . . .



**Pastor Norman W. Berg**  
Executive Secretary  
Board for Home Missions



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

No, in Christ alone you learn that you're a prized possession of God. You must be, for think of what He paid to redeem you. Gold? Silver? Nothing that cheap. The lifeblood of His Son — that's the investment He has in you. . . .

"But the man and woman out there in the world — that Gospel isn't going to do them any good unless we can reach them with it. Paul recognized the problem too when he asked, 'How are we going to get it to them without a preacher?' This is, of course, the burden of our rather ambitious worker-training program. This is the main thrust of our Missio Dei Offering. . . .



"And it is to this vital area that you, Brother Berg, will especially be directing your considerable energy and talent. Your very special concern will be the area of Home Missions. We are reminded at this point of an incident that took place in the life of Jesus, when the people of Capernaum tried to keep Him in their city. . . . But Jesus replied as He continued on His way, 'I must preach the kingdom of God to other cities also, for therefore am I sent.' And He would add, 'As my Father hath sent me, even so send I you.'

"And as we look at our teeming cities today, the sprawling suburbs, the vast population centers, we are again reminded of the words of our Lord, 'The harvest truly is great.' Look at the multitudes. . . . God, who in mercy has preserved His Word to us—and we cannot say it too often that it is His mercy—that God is now opening doors of opportunity to us that we wouldn't have dared to dream about a decade ago.

"It would seem that the area of Home Missions—right at this point in our Synodical history—must be one of intense concentration. For as we carry our Synod's Gospel to other cities also, we are not only preparing more souls for a blessed eternity. . . . We are swelling the ranks of those who will stand at our side and with their prayers and with their bounty will help us to market our

product in an ever-widening circle both at home and throughout the world.

"It would seem again that here we have a real urgency, that time is of the essence. Humanly speaking, at least, those doors of opportunity may not be open long. And the harvest that is waiting to be gleaned particularly from those sources where a Gospel is being proclaimed that is not the Gospel, this harvest will have to be gathered soon. It may soon be too late.

"But how shall they preach except they be sent? And sending means a great deal more than telling them where to go and how to get there. It means wholehearted support, the mobilization of our total Synodical resources—time, talent, treasure.

"And it is in this vital area that you, Brother Schaefer, will especially be working. To replace the pastor and the lay leaders in our congregations? Never! But very definitely to aid and assist us with the special gifts that God has given you in this area.

"There has been a modest growth in our Synodical giving over the years. We would be most ungrateful if we did not thankfully acknowledge this and, at the same time, dishonest if we did not also point out that much of this growth is due to a membership increase and, above all, the fact that inflation has simply placed

more dollars into our hands. With grateful hearts we acknowledge the Lord's grace to us in the Missio Dei Offering. Hopefully, it has raised our sights. It has shown us what can be done in our Synodical giving. Wouldn't it be a shame if we would again revert to pre-Missio-Dei giving levels?

"As pastors, do we still pride ourselves on the fact that we never talk about money? As lay leaders, do we still tell our pastors never to mention money from the pulpit because it doesn't belong there? I hope not, for that approach certainly is not supported by Scripture. Shouldn't we rather study the many, many things that God has to say on the subject of stewardship reminding us again and again that our time, our talent, our treasure, in fact, all that we are and have, are a precious trust from God! Oh, that we might take to heart the words of a David Livingstone, that self-sacrificing African missionary who said, 'I will place no value on anything I have or may possess except in its relation to the kingdom of God. Anything I have, will be given or kept according as giving or keeping it shall promote the kingdom of my Savior.' Isn't this area, then, one which likewise deserves a great deal of our time and attention so that the lack of mobilization of our total resources will not prevent us from a wide marketing and distribution of our product?"

## Editorials

*(Continued from page 51)*

tween these two sentences: Bodily exercise profits little, and: Bodily exercise profits a little. All modern translators agree that the second of these sentences expresses Paul's meaning.

Paul was well acquainted with the rules of physical training that participants in the Olympic games had to follow, and he used that training regimen as an example for Christians to follow in their training for spiritual life. That does not mean that Paul was a boxing fan or that he enjoyed foot races. Neither does it mean that he considered bodily exercise something to be avoided altogether in favor of spiritual exercise. Paul himself hardly was in need of bodily exercise besides his daily work. When he traveled from Lystra to Ephesus, to Philippi, to Athens, and finally to Rome, he walked unless he could go by ship. A man who covered so much ground on foot as Paul did hardly needed any other exercise. He had to be rather rugged physically to endure the hardships of his journeys and to recover from such experiences as being stoned by a mob and left for dead in a roadside ditch.

If Timothy's physical activity had gone no farther than walking from his house door to the garage door, Paul perhaps would have made a stronger statement than he did about bodily exercise. That he was concerned about Timothy's health appears from his advice to "use a little wine for thy stomach's sake, and thine often infirmities." Paul is very outspoken about abusing the body by overeating and by drinking to excess, and about giving way to the cravings of the flesh, as in Romans 13:14, although spiritual care rather than bodily care was his reason for that admonition. Still, Paul's vehemence in warning against yielding to cravings of the flesh and lustful appetites does show that he wanted the body to be used in a way quite opposite to yielding to appetite and soft indulgence. He nowhere recommends the equivalent of push-ups before breakfast, isometric exercises, deep breathing, two-mile walks, tennis, golf or horseshoe pitching, nor does he frown on such uses of the body. Although he says in his letter to the Corinthians that he treats his body roughly when his flesh tends to interfere with his spiritual life, he nevertheless honors the body as God's handiwork and would have it so regarded, neither pampered nor neglected.

ERWIN E. KOWALKE





# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

**Topic: Should the Gospel Ever Be Withheld?**

"In our family devotion the other morning we were reading Matthew 7. Verse 6 reads: 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.'" The writer of the above then went on to ask: "Who in our day and age could be referred to as 'dogs' to whom we should not 'give that which is holy'?"

### **What Is the Pearl?**

It is generally recognized that "that which is holy" and the "pearls" have reference to the priceless pearl the Lord has entrusted to us, His holy Word. The Gospel, which announces forgiveness of sins and assures us of our salvation, is something priceless. Should this Gospel ever be withheld from anyone?

### **Our Savior's Answer**

The answer our Savior gives is Yes. Dogs, who were despised as scavengers in Palestine, should not be given the holy thing. Swine, unclean animals forbidden to the Jews, are not proper recipients for pearls. They despise and abuse what is sacred and precious. The question that interests us is this: Who is meant by the Lord under the picture of the dogs and swine? Where today do we find such from whom the Gospel should be withheld?

### **Not a Certain Nation, Race, or Area**

Certainly this is not a particular nation, or nationality, or race, or geographical area. It is true, Jesus in speaking to the woman of Canaan referred to the Gentiles when He said: "It is not meet to take the children's bread, and to cast it to dogs." But He was referring to the attitude the Jews took toward the Gentiles. He made use of that to put the woman to a test. He was hardly thereby classifying Gentiles over against the Jews as dogs and swine in the sense in which that picture is used by Him in Matthew 7:6. If that were true, then He Himself would have become guilty of casting "pearls before swine" when He did help her. We can best learn whom Jesus means in Matthew 7:6 when we observe in Scripture from whom the Word of God was withheld. Then we shall also note who today may be of the same kind.

### **How Jesus and Paul Did It**

When Jesus sent the 12 Disciples out to preach "to the lost sheep of the house of Israel," He told them that if any would not receive their words, they were to "depart out of that house or city," they were to shake the dust off their feet (Matt. 10:14). So there was a time when they should cease preaching to certain people.

We see in the book of Acts how Paul carried this out. When he preached at Antioch in Pisidia, many of

the Jews and religious proselytes followed Paul and Barnabas and continued to listen. But when Paul preached also to the Gentiles and many of them were brought to faith, the Jews became envious. We read: "But when the Jews saw the multitudes, they were filled with envy, and spoke against those things which were spoken by Paul, contradicting and blaspheming." What did Paul and Barnabas do? We read on: "Then Paul and Barnabas waxed (grew) bold, and said, 'It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles'" (Acts 13:45,46). Paul was not going to give that which was holy to the dogs, that is, he was not going to give the precious Gospel to those who despised and blasphemed it.

We see this history repeating itself at Corinth. There too it happened that "when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, 'Your blood be upon your own heads; I am clean. From henceforth I will go unto the Gentiles'" (Acts 18:6).

### **Swine: Those Who Actively Oppose the Gospel**

What were the conditions under which Paul turned away from anyone with the Gospel? It was when these people had heard it, had become interested, but finally turned actively against it, opposing him in what he preached, blaspheming, defying the Gospel and seeking to bring shame and contempt on it. Swine have no appreciation for pearls; so these people despised and abused the Gospel. Paul told these people that they had turned from the Gospel, that they did not consider themselves worthy of eternal life; their blood was on their own heads.

There comes a time when it is casting pearls before swine to continue preaching the Gospel to such who actively oppose it, who act blasphemously against God's holy Word. When that happens, it may be necessary to say: Your blood be upon your head. When someone has been dealt with at length and finally must be excommunicated for persistently despising the testimony of God's Word, we no longer see in that person a mission prospect whom we seek out with the Gospel.

### **Not an Excuse for Laziness**

But let us ever take care not to judge too readily that a situation faces us in which we should not cast pearls before swine. This must never become an excuse for our indolence, for our giving up too easily when the Gospel is not immediately accepted in our mission work. This dare not become an excuse for failure to continue to "preach the word; be instant in season, out of season" (II Tim. 4:2).

ARMIN W. SCHUETZE



## DEDICATION — CITRUS HEIGHTS, CALIFORNIA

On Sunday, September 10, 1967, St. Mark's Ev. Lutheran Church of Citrus Heights, California, dedicated its first church building to the service of the Triune God. With joy and gratitude the congregation heard the guest speaker, Pastor Paul Heyn, chairman of the California Mission District Mission Board, as he used Psalm 103 to show why and how we dedicate to the Triune God.

St. Mark's Ev. Lutheran Church is a mission congregation serving the greater Sacramento area. The population of this area is about 650,000 persons. The congregation was organized in July, 1965, with eight communicant members. It worshiped for more than two years in a mortuary chapel in Carmichael, a suburb about 10 miles from downtown Sacramento.

Early in 1966, the congregation was granted a \$35,000 loan from Church Extension Fund monies to purchase a four-acre church-and-school site in Citrus Heights, about 15 miles from the heart of Sacramento. The site is strategically located on a thoroughfare, near the point where three rapidly growing suburbs converge.

Groundbreaking took place on March 19, 1967. The building cost was \$62,000.00. The CEF provided a \$47,000.00 loan and the congregation undertook the other \$15,000.00 in CEL monies at 6 per cent interest. The total figure includes architect's fees and \$4,500 worth of materials which the members of the congregation used to complete about \$15,000 worth of construction.

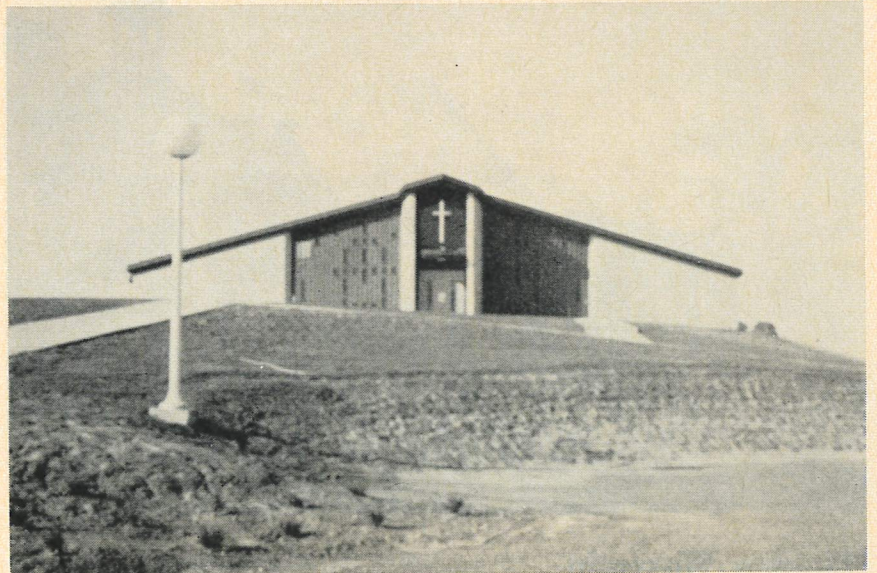
The work which the members did themselves includes the following: construction of altar, lectern, pulpit, font, Communion rail, and 26 upholstered pews; all painting; floor tiling; concrete work; cabinet building; folding door hanging; wall paneling and tiling. Men, women, and children gave freely of their time, talent, and treasure to work on the Lord's house.

The new building, perched on one of the rolling hills on the fringe of the Sierra Foothill country, commands the attention of the passersby. It seats 215 persons in the chapel. One whole wall of the chapel consists of folding doors. These may be opened to permit overflow seating in the classroom area for more than 125 persons. The classroom area is suitable for two small Christian day-school rooms. Also included in the building is an office, storage space, and handy multipurpose room which may be converted into a kitchen, and an entryway.

St. Mark's Lutheran Congregation, now numbering 53 communicants and 96 baptized souls, wishes to thank the members of the Synod for their confidence, loans, and monthly subsidy. It truly appreciates the opportunity which the Lord has placed before it to proclaim the name of the Savior in this metropolitan area. It asks for the prayers of the whole Synod as it sets out to fill its new building with worshipers of the Triune God who are dedicated to His Word as taught by the historic, confessional Lutheran Church.

THOMAS B. FRANZMANN

The new St. Mark's Ev. Lutheran Church, Citrus Heights, California, with its hilltop location, is visible for some distance from various directions. This mission serves the Sacramento area.



## *Direct from the Districts*

### Michigan

#### Sunday-School Teacher Honored

St. Peter's Church of Plymouth, Michigan, honored one of its Sunday-school teachers, Miss Sarah Gayde, in the children's Christmas Eve service. Miss Gayde is retiring from regular

full-time Sunday-school teaching after 52 years of continuous service. She will continue to serve as the treasurer of the Sunday school and as a substitute teacher. In her honor a crucifix and two devotional plaques were presented to the Sunday school. They will be used on the altar and

worship center in the area used for Sunday-school opening services.

### 115th Anniversary — Bethel, Bay City

During the 450th anniversary year of the Reformation blessing, Bethel Ev. Lutheran Church, Bay City, Michigan, was privileged to observe the 115th anniversary of her organization in a special series of services from October 29 through December 3, 1967. Focusing her attention on



God's grace and mercy, the following blessings of God to His church were noted.

October 29—Reformation (Rom. 3:20-26)

November 6—Christian Fellowship (Heb. 12: 1, 2)

November 13—Ministration of the Word (Isa. 40:8)

November 20—Ministration of the Lord's Supper (Ps. 51:10-12)

November 23—Earthly Goods (I Chron. 29:10-13)

November 26—Ministration of Holy Baptism (John 3:5, 6)

December 3—Continuing Grace (Col. 2:6-8 and Eph. 5:22-27)

Pastor Robert P. Mueller, Livonia, Michigan, concluded the anniversary series with an exhortation to "Love Your Church" based on the Ephesians text, with the thought that we can do this only by following Christ's example and with His gracious help.

In thanking God for the blessing of Christian fellowship, special note

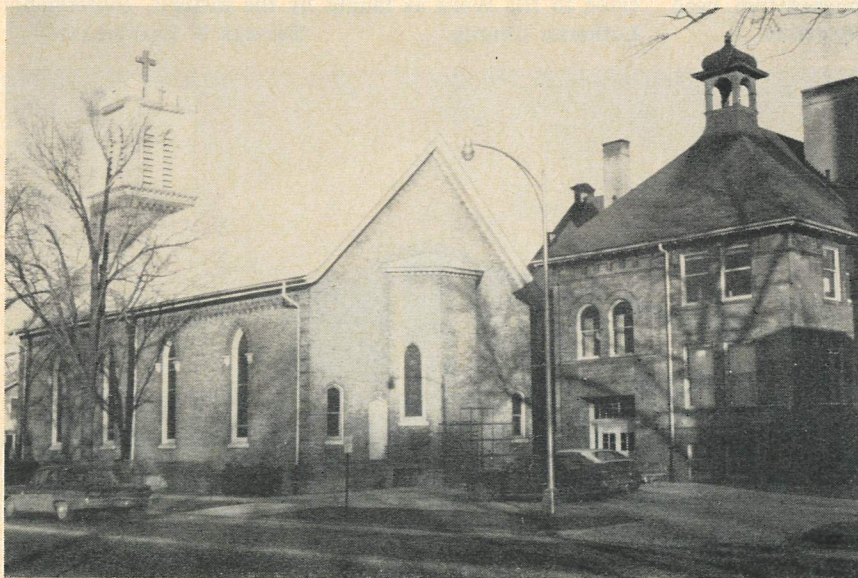
was taken of the 90 years granted Bethel's Ladies' Aid in God's service. On Thanksgiving Day, with the emphasis on the earthly blessings given the church to help in carrying out God's mission command, the 95 years of worship in the present church building were noted. The choirs of Bethel Congregation, under the direction of Principal Arlen Koestler, provided festival anthems for the various services. Pastor and Mrs. Martin C. Schroeder rejoiced with the congregation on this occasion as honored guests. Pastor Schroeder served Bethel for 37 years, from 1929 until his retirement in 1966, and is the only living former pastor.

Bethel Congregation was organized on October 31, 1852, after a year of area services in what is now Bay City. The name Bethel was added with the construction of the first church building in 1856. The third church, dedicated on November 25, 1872, still serves the congregation. Christian education of her children has been important throughout these years,

with attendance at Bethel School and those of sister congregations a part of her past history. The present school, dedicated November 4, 1906, serves 41 pupils in two classrooms. A gradual decrease in membership over the past 10 years because of the downtown location and parking and traffic restrictions has caused the congregation to undertake a relocation-rebuilding program. The proposed new church, school, and fellowship hall-gymnasium will enable Bethel better to serve as an arm in God's kingdom, as the new growth and enthusiasm for His work have already shown.

Bethel's present pastor, John H. Kurth, states, "Echoing the words of the psalmist, 'The Lord hath done great things for us, whereof we are glad,' (Ps. 126:3) Bethel Congregation turns to the years ahead confident that God will continue to bless the teaching and preaching of His Word in our midst as He has promised."

RICHARD MACKAIN



This picture shows the church and school property of Bethel Lutheran of Bay City, Michigan. Bethel recently observed the 115th anniversary of its founding.

## Northern Wisconsin

### Concerts

Christmas concerts at the area high schools were well attended. At Manitowoc Lutheran High, 700 were in attendance on December 17. At Fond du Lac's Winnebago Lutheran Academy, 1035 were present on the same date.

### High School News

At Manitowoc, on the evening of December 17 two instructors, Pastor Karl Fuhlbrigge and Mr. Max Hansen, were installed. On January 7

at a special association meeting federation and financial plans were discussed. At Fox Valley, a \$10,000 bequest was received from the Earl Wichmann estate. A scholarship committee has been appointed to award scholarships at this school from income of the Fox Valley Lutheran Foundation.

### New Churches

At the American Sault Ste. Marie the building of a new church is reported to be progressing well and according to schedule. Much of the work is being done by members.

Dedication of the new church at Abrams has been set for January 21. Here an anonymous donation of \$2000 for the building fund was received last year.

### Vacancies

At present St. John's-St. James in Reedsville, Calvary at Sheboygan, and Immanuel at Campbellsport are vacant.

### School Addition

Grace Lutheran at Oshkosh plans a new school addition of two rooms. The present enrollment of Grace



School is 213. The present school was built in 1956 with a capacity of 213.

#### † Mrs. Wilhelmina Hopp †

Funeral services for Mrs. Wilhelmina Hopp (nee Pingel) were held on September 27, 1967. Pastor N. Kock of First German Lutheran Church, Manitowoc, conducted the services. Mrs. Hopp, born April 5, 1887, was married to Pastor Henry Hopp of Lemmon, South Dakota, on October 23, 1913, at Manitowoc. Pastor Hopp also served parishes in Hancock and Daggett, Michigan, until his death in 1943. Mrs. Hopp then resided at Manitowoc until the time of her death.

#### New Parsonage

First German Lutheran Congregation, Manitowoc, dedicated its new parsonage on November 5, 1967. The old parsonage had stood for almost 90 years. The new home, which cost about \$44,000, is a two-story colonial-style house. It consists of paneled study, living room, dining room, kitchen-family room and half bath on first floor, with four roomy bedrooms, double baths, and storage on the second floor. A double garage is attached to the house.

#### District Council

The District Council met on January 11 at Weyauwega, Wisconsin. The Visiting Elders suggested names of men from their conference to serve on the Nominating Committee for the 1968 District Convention. The District Council also set up a slate of candidates from which the 1970 Nominating Committee is to be elected by the District.

LE ROY RISTOW

\* \* \*

## Southeastern Wisconsin

### Workers

To mark the 25th year of Pastor Schwenzen's ministry at Good Shepherd Congregation in West Allis, a grateful congregation surprised their pastor with free tickets to the 1967 Wisconsin Lutheran High School Reformation Tour. That tour conducted by Professor R. W. Mohrhardt included France, Switzerland, West Germany, the Luther Land in East Germany, Czechoslovakia, Austria, Italy, Spain, and Portugal.

Pastor Eldor Keibel of Milwaukee also marked his 25th year in the Holy Ministry.

Pastor Herbert Lau of Elkhorn, Wisconsin, celebrated his 46th anni-

versary in the holy ministry — 16½ years at First Congregation. One service also acknowledged that Pastor Lau was resigning from active service. A classmate, G. Hoenecke, preached in the special service, and Pastor Donald Meier served as liturgist. The congregation presented him with a purse. Pastor Lau will move to Fond du Lac, Wisconsin. May the Lord continue to bless the Laus!

St. John's Congregation, Burlington, Wisconsin, was saddened by the resignation of Mrs. Henry Teut from its Christian day-school teaching staff last June, and now by her death. It coincided painfully with the beginning of another school term.

The Southern Conference lost one of its founding fathers in the passing of Dr. J. B. Bernthal of South Milwaukee on September 6, 1967.

Pastor Raymond Huth of Messiah, Milwaukee, has resigned from the ministry.

### Dedication of Church Addition

"Enter into his gates with thanksgiving . . ." was the exhortation from God's Word that Trinity Congregation of West Mequon, Wisconsin, chose to recall to mark the milestone of its 100th anniversary.

The growth of Trinity Congregation, founded in 1867, closely paralleled the growth of the city of Mequon. This demanded the second and present church building in 1909, an addition in 1948, and another in 1966, on its 99th anniversary date. This largest extension and complete renovation required an outlay of \$78,000.00.

Besides the present pastor, Melvin Smith, Pastor Alfred Schewe was included in the observance. The latter had led the congregation as its pastor in its 75th anniversary. Both speakers insisted the future could offer no greater blessings than the Word and Sacraments given in the past 100 years!

### Wisconsin Lutheran College

Wisconsin Lutheran College began its school year with an enrollment of 228 — 144 freshmen and 84 sophomores, of which there are 63 boys and 165 girls. Professor Robert Voss would remind all that the enrollment limitation, which Synod imposed, makes it advisable for all students to submit their applications and pursue the registration procedure at the earliest possible date. The school is looking forward with anticipation

for the privilege of breaking ground for its own new facilities.

### School News

The Board of Control of the Wisconsin Lutheran College will be calling five men to fill the professorships authorized by the last convention of Synod. With the addition of these men the size of the staff will be brought to 12 and will, for the most part, be carrying the entire teaching load in the College. Under the terms of the agreement with the Wisconsin Lutheran High School Conference, many staff members of the Wisconsin Lutheran High School staff have been used on a part-time basis.

The College will sponsor its annual area Youth Rally, on Sunday, February 25, 7:30 P.M. to 10:00 P.M. The purpose of the rally will be to acquaint the young people in the area with the program of the College and to motivate them to prepare for service as teachers in the church.

Plans are being made for a tour to be made by the concert choir during the Easter season. It will be under the direction of Professor Kurt Eggert.

Another effort to promote interest in the children at a very early age is the play sponsored by the College for parochial-school children. This play, "Rumplstiltskin," will be presented in the afternoons of March 12, 13, and 14.

The plans for the academic unit are progressing well. The schematics have been presented to the Planning Board and the Board of Trustees. This first unit, part of the Missio Dei program, is to be completed by September of 1969. At that time our contract with the Wisconsin Lutheran High School necessarily will be terminated.

### Worker News

Pastor and Mrs. John Jeske Sr., were enabled by the grace of God to celebrate their 50th wedding anniversary in the presence of all their children and grandchildren.

### Dedication

Calvary Lutheran School, Thiensville, Wisconsin, was able to add their all-purpose room (56'x90') as planned when they built a four-classroom school six years ago. Pastor L. J. Lindloff, the present pastor, informed us that the congregation was its own contractor. Working according to the



original design, the resultant appearance is of a one-unit construction. With the addition of kitchen, shower rooms, and storage space, the entire project was obtained at a total cost of \$95,000.00.

HARRY WIEDMANN

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## Western Wisconsin

### Robert H. Krueger New Principal of Lakeside Lutheran

On December 18, 1967, Prof. Robert H. Krueger accepted the Lord's call to serve as principal of Lakeside Lutheran High School, Lake Mills, Wisconsin. Prof. Krueger has been associated with Lakeside since February of 1965, when he accepted the call to become an instructor in religion and German. In the spring of 1966 he was elected vice-principal. He became acting principal on August 15, 1967, when the former principal, Prof. Lloyd Huebner, left to become Dean of Students at Dr. Martin Luther College. Prof. Krueger is a 1959 graduate of Wisconsin Lutheran Seminary.

Lakeside Lutheran began operating in 1958 in Fort Atkinson, Wisconsin, with an enrollment of 41 Freshmen. In 1963 the school was relocated in Lake Mills with new facilities. Here enrollment has risen to just over 300 students. The faculty consists of 17 instructors. Since 1962, Lakeside has sent 47 of its graduates to Syn-



Prof. Robert Krueger

odical schools to continue their education. In 1967, 11 of the 69 graduates enrolled in Synodical schools to continue preparation for ministry in the church. In this way Lakeside, an area-supported high school, has served the entire Synod.

Realizing the strategic importance of Lakeside in the Lord's mission, the new principal "asks your continual prayers that God help and guide" him in his work. He and his wife now reside at 614 S. Ferry Drive, Lake Mills.

## 25th Anniversary Celebration — Janesville, Wisconsin

St. Matthew's Ev. Lutheran Church of Janesville celebrated the 25th anniversary of its organization on September 10, 1967. The congregation marked the anniversary with two festival services. Two former pastors of the congregation, Pastor Mentor Kujath and Prof. James Thrans, returned to lead the congregation in reflection and praise.

St. Matthew's was organized in 1942 by Pastor William Keturakat of Sun Prairie. In 1954 the congregation resolved to become self-supporting. At that time worship services were still being conducted in the parsonage, but within a year ground was broken for basement worship facilities. In 1962 the church's superstructure was also completed, mostly by volunteer labor. In the same year the congregation started a Christian day school and in 1966 purchased additional property, including a home that will be remodeled for either a parsonage or a teacherage. Wernor E. Wagner is the present pastor.

In reviewing the seen and unseen blessings of the past 25 years the congregation joyfully confesses, "To God alone be praise," "for of Him, and through Him, and to Him, are all things; to whom be glory forever. Amen."

DARVIN RADDATZ

# oh, come, let us worship!

## Our Lutheran Liturgy

### THE CONFESSION OF SINS

"Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained." By these words (John 20:23) Jesus gave His Disciples the power to forgive and to retain sins. Ever since that time this has been one of the functions of the ministers of Christ. True enough, it was not always taken care of in the same manner, but the function has always been used in some form or other.

At the time of the Reformation, as it is still the custom in the Roman Catholic Church, the "Confiteor" ("I confess") was meant for the minister. At one time it was spoken when he was in his sacristy and was putting on his priestly attire for the service. Before long it was spoken by the minister after he had entered the altar

while the choir was singing a Psalm. This Psalm soon developed into the "Introit," and in many churches the choir sang the Introit during the time the minister was speaking his confession before the altar. For the members of the congregation the confession took place privately, as is still done in the Catholic Church. For this reason Luther did not make use of the congregational (public) confession in the church service.

As early as 1531 the public confession was introduced into the service proper. This was done in the Lutheran churches of Sweden, but the practice soon spread into Germany also. And this is the practice which we are following at the present time.



Which sins are we confessing in this part of the service? *All* sins, including our original sin (the sin which all human beings have inherited by birth). The reason we make mention of this is that our Lutheran confession of sins is the only one containing the expression "We are by nature sinful and unclean." The Anglican churches (for example, the Episcopalians) speak of "sins and wickedness, which we, from time to time, most grievously have committed." These are the sins which people know and feel in their hearts. We, on the other hand, are following the principle expressed by Luther in "The Ministry of Keys and Confession," where he answers the question, "What sins should we confess?" by stating: "Before God we should plead guilty of all sins, as we do in the Lord's Prayer."

As far as the necessity of the Confession and Absolution is concerned, we surely are all agreed that the need is present. In our service we are standing in the presence of God, as He reveals Himself to us in Word and Sacrament. We, however, sinful beings that we are, feel ourselves unworthy to stand before God because of our sinfulness. How relieved we feel when we hear the pastor say to us: "Let us draw near with a true heart and confess our sins"! Our preparation takes on the tone of boldness as we sing the versicles taken from the Psalms: "Our help is in the name of the Lord, who made heaven and earth," and "I said, I will confess my trans-

gressions unto the Lord; and thou forgavest the iniquity of my sin." This preparation having been made, the pastor leads us in the confession by speaking the confession of sins for us. Our response to this confession is a prayer for mercy. Thereupon the pastor announces the Absolution, to which the congregation responds with an "Amen." On Communion Sundays the pastor leads the congregation in speaking the Confession with the congregation and then pronouncing the Absolution.

What a feeling of joy this should be at the beginning of each service — to confess our sins and to receive absolution! After this has been done, we are ready to continue the service with the Introit.

In some congregations the pastor does not step to the altar until the Confession and Absolution have been announced, but he stands or kneels on one of the altar steps. Thereupon he steps to the altar and "opens" the service by reading the Introit or by having the choir sing it. This emphasizes all the more our unworthiness until the Absolution has been spoken. This practice is adhered to by those who feel that the "service proper" does not begin until the Introit has been used.

Let us learn to appreciate the opportunity to confess our sins and to receive Absolution. After all, this is what gives us a peaceful conscience and gives us the courage to participate in the rest of the service.

MARTIN ALBRECHT

## Looking at the Religious World

### INFORMATION AND INSIGHT

#### SOMETHING OLD, SOMETHING NEW

An innovation in the American ecclesiastical scene was the issuance early in the year of the first collective pastoral letter of the Roman bishops of the United States, "The Church in Our Day." As Archbishop Dearden explains in the pastoral's foreword, the document is concerned about "the care of souls" and to that end offers "a doctrinal exposition on the life and development of the American Church in the light of Vatican Council II."

The longer second part of the letter, dealing with the hierarchic structure of the Church, contains a treatment of the problem of conscience vs. authority. The question is posed: "If there must be authority in religion, an authority essential to freedom's survival, which authority shall it be?"

The answer given is this: "Catholics believe that unaided conscience is insufficient; human nature, inadequate; Scripture, incomplete."

"Scripture, incomplete" — here is the old heresy of Rome as much in

evidence in this new setting of a collective pastoral letter as it ever was in decrees centuries old.

To the question of authority in religion there is one correct reply. Instead of "Scripture, incomplete" that reply is the old Reformation principle, "*Sola Scriptura*."

#### ALL THINGS NEW

When the World Council of Churches gathers this year at Uppsala, Sweden, for its Fourth Assembly, the theme for the sessions will be the passage from Revelations 21 and its description of heaven, "Behold, I make all things new."

Examination and exploration of the theme has already begun, not always in the most satisfactory and edifying manner. An editorial in *Lutheran World* declares that the Council has "committed itself to the revolutionary existence" and predicts "a risky undertaking" in which "forces from different sides will encounter one another, and will undoubtedly clash."

For the World Council's general secretary, Dr. Eugene Carson Blake,

the chief business will be to find new bridges for what he calls the four major gaps in the contemporary world. At a Dubuque symposium preparing for Uppsala, Dr. Blake identified these gaps as the widening rifts in today's world between young and old, new and old, rich and poor, men and women.

Shades of Evanston! When the Council held its Second Assembly there in 1954 and the theme was "Christ, the Hope of the World," a major point of controversy was whether the Christian hope basically involved the temporal and contemporary or the eschatological and eternal.

We all can with profit ponder the heavenly declaration, "Behold, I make all things new." This holds especially true if we coordinate this word with the great Lenten pronouncement, "Behold, all things are become new." The grace of the Passion and the glory of heaven is this that the old — the old man, the old enmity, the old sin — has in Christ passed away and that in Him we have been and will be made new.



## LCUSA MEETING

The second annual meeting of the Lutheran Council in the United States of America took place in New York during the closing days of January. Represented were nearly nine million Lutherans of the American Lutheran Church, the Lutheran Church in America, The Lutheran Church—Missouri Synod, and the Synod of Evangelical Lutheran Churches.

The LCUSA began operations as a cooperative agency on January 1, 1967, after its constituting convention and first meeting November 16-17, 1966.

The Division of Theological Studies, in which participation is mandatory for member bodies, reported on its recent regional consultations in this fashion: "Men were grateful for this kind of serious grappling with a basic theological theme and for the opportunity of enhancing fellowship across those church body lines that have too often been barriers to friendship and cooperation."

There was consideration of plans to expand the program to five or six sessions this year. The executive secretary of the Division of Theological Studies, Dr. Arnold Carlson, stressed that such meetings "are probably the most fruitful efforts that our division can employ" in tackling theological issues and problems.

Our Synod does not hold membership in LCUSA. We would rejoice if theological consultations would result in full unity in Bible truth for

all participants, but we do not want to become involved in unwarranted "fellowship across those church body lines" that still mark divisions and doctrinal differences.

## SIN OF SUICIDE

In the medical world there is evidence of growing concern about the growing suicide problem. Research is providing information and insight, and preventive programs are being developed.

Suicide may be the ultimate of irrationality and abnormality, yet the tragedy occurs 22,000 times in our country annually, once every 20 minutes. This is the tenth leading cause of death in the U.S.; it is the second leading cause of death for college students and the third for the age group, 15-19. People who talk about suicide do commit suicide. Eight of 10 suicides give advance notice of their intentions. Half of them seek medical attention during the last month of their life.

Forty around-the-clock prevention centers have been established. The chief effort consists in communication by telephone with the person who has suicidal intentions and who gets in touch with the center. There are plans for a national telephone system that will make in all communities "911" the number for calling suicide prevention centers.

For the church this will be a reminder of the urgency of proclaiming the hope of Christ to lost sinners. It is the Gospel that the hopeless need above all else. They are to be

comforted by the Gospel in their time of grace before they sinfully cut it short to their own destruction. If contact with the "911" program aids this effort in any way, such contact should be established.

## NEGLECTED OBEDIENCE

An article in the January 19 *Christianity Today* has the thought-provoking title, "Obedience—A Neglected Doctrine." Even the person who cannot read the article will be led by the title to important considerations and pertinent applications.

First of all, the obedience of Christ is the great truth around which the whole Passion Season revolves. He "became obedient unto death, even the death of the cross." Those who seek to justify their disobedience to the laws of God and man by an appeal to some "higher law" of Jesus sadly misunderstand Him and His mission. He did not break the Law. He obeyed it. He fulfilled it for us.

Of this obedient Savior the Scriptures declare: "Let this mind be in you which was also in Christ Jesus." If all of us would take this to heart, if all of us would let more of the Savior's obedience grace our lives, we would see the solution of many present and pressing problems and benefit from the correction of many harmful and perverse practices.

We need the grace and merits of the Savior whose obedience covers our guilt and supplies our shortcomings. We need His mind and example to guide our daily steps.

EDWARD C. FREDRICH

## † Pastor John B. Bernthal †

On September 6, 1967, the Lord in His grace called Pastor John Balthasar Bernthal to his eternal rest at the age of 97 years. He had served 45 years in the public ministry of the Wisconsin Evangelical Lutheran Synod and had lived the last 29 years of his life in retirement.

He was born on June 28, 1870, in Frankenmuth, Michigan, and was baptized by the Rev. O. Fuerbringer in St. Lorenz Church. He began his preparation for the Lutheran ministry at Northwestern College in 1886, and graduated from our Theological Seminary in 1894, having taught school one year in Marinette between his college and seminary years.

On July 1, 1894, he was ordained and installed as pastor of St. John's Lutheran Church, Oakwood, Wisconsin. During the 17 years of his pastorate there he also served the congregation at Town Raymond. In 1911 he accepted a call to Ixonia, where he served three congregations, St. Paul's, St. John's, and St. Matthew's. He served this parish until July 1938, when he retired from the active ministry.

During his years in the parish ministry and especially during his retirement, Pastor Bernthal was a prolific writer. He will be remembered especially for his many articles over the years in the "Gemeinde-Blatt."

In 1894 he was united in holy wedlock with Louisa, nee Klann. This marriage was blessed with two children, a son Leonard, who is a pastor in Oakville, Illinois, and a daughter Irene, Mrs. Julius Mitzenheim of South Milwaukee, with whom he made his home the past 29 years. Mrs. Bernthal preceded her husband in death in 1959.

Burial services for Pastor Bernthal were held on September 9, at Zion Lutheran Church, South Milwaukee, where he held membership during his retirement. His pastor, Paul G. Hartwig, officiated, and President Adolph C. Buenger of Kenosha preached the sermon on Luke 7:11-17.

PAUL HARTWIG



## WHAT IS THE PICTURE?

Things may seem rather bright as we study the report of Treasurer Norris Koopmann under the heading "1967 Prebudget Subscription Performance." Especially cheering is the 97.7 per cent of subscriptions. That could well have been 100 per cent, but the last Sunday of the year fell on December 31. The Synod receipts of many congregations on that Sunday will be received in the January offerings.

A few eyebrows might be raised at the 1.1 per cent increase in offerings over 1966. Since the average annual increase for the past five years has been about 5.5 per cent, this year's increase seems (and is) low. But then we remember that during 1967 we contributed an average of \$8.65 per communicant to the Missio Dei Offering. If the regular and special contributions are added together, we arrive at a respectable \$21.50 per communicant.

### An Incomplete Picture

But that's not the whole picture. When we look at the "Statement of Income and Expenditures," we see that we ended 1967 with a deficit of a quarter million dollars. And that's not all. We entered 1967 with a deficit of approximately \$130,000, so that at the end of 1967 we had an actual accumulated operating deficit of over \$400,000.

And this large deficit is very bad news. It is holding up expansion. Even so, the deficit grows—because we are not paying the operating expense of programs we are now in. Until we can support what we now have, the Board of Trustees, whose responsibility it is to keep us fiscally sound, will be reluctant to authorize any expansion—of any kind.

We must, therefore, erase that \$400,000 deficit. We—all the 253,000 communicants of the Wisconsin Synod—have the money to wipe out the deficit. The question really is whether we will open our hearts (the offerings will follow) for this work of the Lord He has placed upon us.

### Tempered Thankfulness

When we read that we made almost 100 per cent of our budgetary commitment, we should be thankful. But that thankfulness must be tempered with repentance. *Repentance?* For what? For making 100 per cent? No, repentance for what that 100 per cent *left undone!*

Yes, 100 per cent—but it *left undone* almost \$750,000 worth of projects and expansion authorized by two conventions. That \$750,000 worth of the Lord's work *not done* ranges through all of the Synod's activities. It meant fewer, far fewer, workers than needed for our world mission fields. It meant no missions at all in states which are begging us to come. It meant understaffed schools. It means services curtailed.

In our affluent society, with the standard of living that God permits us to enjoy, with the many bounties that He showers upon us, also in material things, this may well be an area in which we must plead, "God, forgive us." Let us do that, and then in the joy of forgiveness set about the great task of changing *undone to done!*

JAMES P. SCHAEFER

## WISCONSIN EV. LUTHERAN SYNOD

### CURRENT BUDGETARY FUND

#### 1967 Prebudget Subscription Performance

Twelve months ended December 31, 1967

12 months ended  
Dec. 31, 1966

	Subscription Amount for 1967	Offerings Received in 1967	Per cent of Subscription	Number of Communicants as of 1/1/67	Average per Communicant	Offerings Received in 1966	Per cent Increase for 1967
Arizona-California ..	\$ 75,481	\$ 69,454	92.0	5,542	\$12.53	\$ 69,530	.1*
Dakota-Montana ...	105,451	100,369	95.2	7,714	13.01	111,243	9.8*
Michigan .....	507,155	511,500	100.8	32,279	15.85	487,639	4.9
Minnesota .....	560,698	594,632	106.1	40,943	14.52	557,467	6.7
Nebraska .....	103,184	94,169	91.3	7,201	13.08	103,615	9.2*
Northern Wisconsin .....	591,401	610,337	103.2	52,355	11.66	588,447	3.7
Pacific Northwest ..	24,555	25,090	102.2	1,680	14.94	24,659	1.7
Southeastern Wisconsin .....	735,046	688,123	93.6	54,685	12.58	683,186	.7
Western Wisconsin .....	655,531	587,138	89.6	51,051	11.50	618,112	5.0*
	<u>\$3,358,502</u>	<u>\$3,280,812</u>	<u>97.7</u>	<u>253,450</u>	<u>\$12.94</u>	<u>\$3,243,898</u>	<u>1.1</u>

\*Indicates a decrease

### MISSIO DEI CONTRIBUTIONS

Total to December 31, 1967

Arizona-California .....	\$ 110,027.77
Dakota-Montana .....	123,300.91
Michigan .....	485,564.79
Minnesota .....	520,309.86
Nebraska .....	112,360.09
Northern Wisconsin .....	755,044.99
Pacific Northwest .....	35,806.12
Southeastern Wisconsin .....	921,433.59
Western Wisconsin .....	619,092.33
Gifts sent to Treasurer's Office .....	33,648.39
Total .....	\$3,716,588.84

### CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended December 31, 1967 with comparative figures for 1966

Twelve Months ended December 31

	1967	1966	Decrease* or Increase Amount	Per cent
<b>Income</b>				
Prebudget Subscription Offering .....	\$3,280,812	\$3,243,898	36,914	1.1
Gifts and Memorials .....	97,201	75,151	22,050	29.3
Pension Plan Contributions .....	85,138	66,296	18,842	28.4
Bequest .....	1,000	1,400	400*	
Income from NWPB .....	16,562	26,562	10,000*	
Proceeds from sale of land .....	10,988	—	10,988	
Other Income .....	4,843	2,956	1,887	63.8
Total Income .....	<u>\$3,496,544</u>	<u>\$3,416,263</u>	<u>80,281</u>	<u>2.3</u>
<b>Expenditures</b>				
Worker-Training .....	\$1,249,222†	\$1,268,349	19,127*	1.5*
Home Missions .....	1,068,225	981,135	87,090	8.9
World Missions .....	560,598	547,913	12,685	2.3
Benevolences .....	583,836	463,267	120,569	26.0
Administration and Services .....	305,240	215,491	89,749	41.6
Total Expenditures .....	<u>\$3,767,121</u>	<u>\$3,476,155</u>	<u>290,966</u>	<u>8.4</u>
Operating Gain or Deficit* .....	<u>\$ 270,577*</u>	<u>\$ 59,892*</u>		

†Effective 12-1-67 a moratorium retroactive to 7-1-67 was declared for the \$150,000 annual appropriation for the Educational Institution Building Fund.

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



**NOMINATIONS FOR PRESIDENT OF NORTHWESTERN LUTHERAN ACADEMY**

The following men have been nominated for the position of President of Northwestern Lutheran Academy, Mobridge, S. Dak. The Board of Control will meet in Mobridge on Monday, March 11, at 10 a.m., to call from this list.

- Pastor Timothy R. Adaschek, Yakima, Wash.  
 Professor LeRoy Boerneke, New Ulm, Minn.  
 Professor Wayne M. Borgwardt, New Ulm, Minn.  
 Pastor Robert Carter, Appleton, Wis.  
 Pastor Immanuel G. Frey, Phoenix, Ariz.  
 Pastor Edgar T. Gieschen, Toledo, Ohio  
 Pastor Edgar M. Herman, Mission, S. Dak.  
 Pastor Philip R. Janke, Menomonee Falls, Wis.  
 Pastor Robert G. Johnston, Milwaukee, Wis.  
 Pastor Edgar A. Knief, St. Paul, Minn.  
 Pastor Norval W. Kock, Manitowoc, Wis.  
 Pastor William Krueger, Kawkawlin Mich.  
 Professor Paul Kuehl, Watertown, Wis.  
 Professor David Kuske, Bangor, Wis.  
 Professor Paul W. Kuske, Saginaw, Mich.  
 Pastor Richard E. Lauersdorf, Ontario, Wis.  
 Pastor Kenneth Lenz, Livingston, Mont.  
 Pastor Daniel W. Malchow, Milwaukee, Wis.  
 Pastor Waldemar O. Pless, Milwaukee, Wis.  
 Pastor Reginald E. Pope, Mequon, Wis.  
 Pastor Howard E. Russow, Hadar, Nebr.  
 Professor Erwin Scharf, Watertown, Wis.  
 Pastor Leo C. Scheelk, Newburg, Wis.  
 Professor Wayne E. Schmidt, Onalaska, Wis.  
 Professor Cyril W. Spaude, Watertown, Wis.  
 Pastor Jerome Spaude, Flint, Mich.  
 Pastor Edward F. Stelter, Readfield, Wis.  
 Pastor Richard W. Strobel, Wetaskiwin, Alberta, Canada  
 Pastor Duane K. Tomhave, Phoenix, Ariz.  
 Pastor David J. Valleskey, San Jose, Calif.  
 Pastor Daniel D. Westendorf, Minneapolis, Minn.  
 Professor Victor J. Weyland, Mobridge, S. Dak.  
 Pastor Roland Zimmermann, Great Falls, Mont.

Correspondence concerning the nominees should be in the hands of the undersigned not later than March 9, 1968.

R. C. Heier, Secretary  
 NLA Board of Control  
 Akaska, S. Dak. 57420

**WISCONSIN LUTHERAN COLLEGE**

The following have been nominated for the five professorships at Wisconsin Lutheran College.

The Board of Control will meet at 12700 West Bluemound Road on Tuesday, Feb. 27, 1:30 p.m., by which time correspondence concerning the nominees should be in the hands of

Mr. H. C. Ihlenfeldt, Secretary  
 WLC Board of Control  
 330 North Glenview Ave.  
 Milwaukee, Wis. 53213

- Mr. David Adickes, Onalaska, Wis.  
 Mr. Robert Adickes, Lake Mills, Wis.  
 Mr. Raphael Artz, Brillion, Wis.  
 Mr. Robert Averbek, Oconomowoc, Wis.  
 Mr. Eugene M. Baer, Fairfax, Minn.  
 Mr. Fred Biedenbender, Kenosha, Wis.  
 Prof. William H. Birsching, Mobridge, S. Dak.  
 Mr. Paul Boehlke, Jefferson, Wis.  
 Mr. Milton Bugbee, Bay City, Mich.  
 Mr. Terry Crown, Waukesha, Wis.  
 Mr. Frederick Fehlauer, Milwaukee, Wis.  
 Prof. Edward Fredrich, New Ulm, Minn.  
 Prof. James Fricke, Saginaw, Mich.  
 Mr. Herbert Grams, Onalaska, Wis.  
 Mr. Richard Groenke, Watertown, Wis.  
 Mr. Jerome F. Harders, West Allis, Wis.  
 Mr. Allen H. Heckendorf, West Milwaukee, Wis.  
 Prof. George Heckmann, New Ulm, Minn.  
 Pastor Max N. Herrmann, Mauston, Wis.  
 Mr. Howard Heup, Winona, Minn.  
 Mr. Harold Hosbach, Milwaukee, Wis.  
 Mr. Gerald Jacobson, Appleton, Wis.  
 Mr. Roger Jenni, Milton, Wis.  
 Pastor Norval Kock, Manitowoc, Wis.  
 Mr. Arthur H. Koester, Brookfield, Wis.  
 Mr. Thomas Kriewall, Madison, Wis.  
 Pastor Silas Krueger, Tucson, Ariz.  
 Pastor Ulrik Larsen, Wauwatosa, Wis.  
 Mr. Kenneth Leverence, Waukesha, Wis.  
 Mr. LeRoy Levorson, Winona, Minn.  
 Mr. Norbert Manthe, Onalaska, Wis.  
 Mr. Marvin Meinhack, Milwaukee, Wis.  
 Mr. Theophil Otto, New Ulm, Minn.  
 Mr. David Pelzi, Saginaw, Mich.  
 Prof. Theodore A. Pelzi, Mobridge, S. Dak.  
 Mr. Gale Peterson, La Crescent, Minn.

- Mr. Glenn Raasch, West Allis, Wis.  
 Mr. William Radue, Neenah, Wis.  
 Pastor William Schink, Woodland, Wis.  
 Mr. Francis Schubkegel, Brookfield, Wis.  
 Mr. Walter Sebald, Wauwatosa, Wis.  
 Mr. Ursel Seidl, Manitowoc, Wis.  
 Mr. Carleton Sitz, Wauwatosa, Wis.  
 Pastor Luther Spaude, Milwaukee, Wis.  
 Prof. Lloyd Thompson, Saginaw, Mich.  
 Mr. Ronald Unke, Milwaukee, Wis.  
 Mr. Quintin Urban, Kenosha, Wis.  
 Pastor Wernor Wagner, Janesville, Wis.  
 Mr. Rollin Westendorf, Milwaukee, Wis.  
 Prof. Victor Weyland, Mobridge, S. Dak.  
 Mr. Fredrick Wulff, Franklin, Wis.  
 Mr. Harold Yotter, Milwaukee, Wis.  
 Mr. Franklin Zabell, Milwaukee, Wis.  
 Mr. Roy E. Zimmermann, St. Paul, Minn.

**SERVICES IN TOPEKA, KANS.**

Lutheran Mission — Wisconsin Synod  
 Services at 10 a.m.  
 W. 29th St. and Oakley

Please send names of prospective members to Pastor R. H. Roth, 1825 Sims Ave., Topeka, Kans. 66604.

**WELS EXPLORATORY SERVICES**

Lake Minnetonka Area  
 Excelsior, Minn. 55331

Regular services are being conducted in the Deephaven Village Hall at 8:45 a.m. Sundays. Sunday school at 10 a.m. Wm. H. Wiedemeyer, pastor. For further information phone Excelsior 474-6643.

**AVAILABLE FREE — FAIR LINENS**

Two altar fair linens, 19 by 81½ inches, hemstitched hems. Please write Mrs. Ruth Nelson, Directress of Altar Guild, St. James Lutheran Church, 460 West Annapolis, St. Paul, Minn. 55118.

**CALENDAR OF CONFERENCES**

**DAKOTA-MONTANA**

**DISTRICT PASTORAL CONFERENCE**

Date: April 16 and 17, 1968.  
 Place: Northwestern Lutheran Academy, Mobridge, S. Dak.  
 Opening Communion service: 10 a.m. (C.S.T.).  
 Preacher: A. Kell (E. Klaszus, alternate).  
 Essays: The Distinction Between Moralizing and the Third Use of the Law, E. Klaszus; Is There Chance, Yes or No, and Why? G. Bunde; Jude — Pointed to Eschatology, W. Schulz; A Study of the Acceptance of Support from Sources Outside the Church — Pointed to the AAL, R. Zimmermann; Mariolatry in the Roman Catholic Church, J. Humann; Isagogical Study of Hebrews, A. Lemann.  
 L. A. Dobberstein, Secretary

**SOUTHEASTERN WISCONSIN**

**DODGE-WASHINGTON CIRCUIT MEETING**

Date: Feb. 25, 1968, 1:45-3:45 p.m.  
 Host: Good Shepherd, West Bend.  
 Speaker: Prof. E. Scharf.  
 Topic: Serving Our Men in Vietnam.  
 Dale Markgraf, Secretary  
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**LAKE TEACHERS' CONFERENCE**

Date: Feb. 29 and March 1, 1968.  
 Place: Epiphany Lutheran School, Racine, Wis.  
 Lois Seefeldt, Secretary

**WESTERN WISCONSIN**

**CENTRAL TEACHERS' CONFERENCE**

Date: Feb. 23, 1968.  
 Time: 9 a.m.  
 Place: Columbus, Wis. Zion Lutheran.  
 Program: The Ninth and Tenth Commandments, Pastor Harold Wicke; Stimulating Interest in Poetry, Misses Hertha and Ada

Sievert, Teaching Grammar, Linguistic Approach, Mr. Carleton Sitz; Sectional Meetings: Useful Art Projects (Section leaders: Mrs. Larson, Miss Manthey, Mr. Boehlke).  
 Muriel Manthey, Secretary

**CHANGE OF ADDRESS**

**Professor**  
**Krueger, Robert H.**  
 614 S. Ferry Drive  
 Lake Mills, Wis. 53551

**Pastors**  
**Heyn, Paul**  
 2675 Fletcher Pkwy.  
 El Cajon, Calif. 92020

**Roth, R. H.**  
 1825 Sims Ave  
 Topeka, Kans. 66604

**INSTALLATIONS**

**Pastors**  
**Roth, Reinhold H.** as pastor of the Wisconsin Synod Mission in Topeka, Kans., by L. C. Gruendeman, assisted by G. E. Free, D. Gray, H. F. Lichtenberg, D. J. Plocher, K. M. Plocher; Jan. 21, 1968.

**Steih, William**, as pastor of Cutler Ridge Lutheran Church, Cutler Ridge, Fla., by J. C. Berger, assisted by E. C. Renz, K. W. Strack, J. L. Vogt, R. L. Wiechmann, and Richard Wiechmann; Jan. 14, 1968.

**Struck, Gerhard**, as pastor of Trinity Ev. Lutheran Church, Elkton, Mich., by W. C. Voss, assisted by Wm. Krueger and E. E. Kasischke; Jan. 14, 1968.