



THE NORTHWESTERN

Lutheran

October 13, 1968

In This Issue —

- Strengthening Our Fellowship Overseas (Part II) . . . Page 329
- 19 Per Cent Increase in Enrollment at WLS Page 331
- The Church's Business (Part III) Page 335



BRIEFS by the Editor

IT WAS NO JUNKET when representatives of our Synod traveled to Europe this past summer in the interest of strengthening our fellowship overseas. Prof. Gerald Hoenecke's report, the second part of which appears in this issue, impresses one with the great amount of work that was accomplished in three short weeks. Those weeks were a succession of busy days filled with a continuous round of conferences, meetings, and important doctrinal discussions. The physical, mental, and spiritual energies of the participants were taxed throughout the visit, making it anything but a vacation.

The vital nature of the talks that were held made it advisable that the delegation include representatives not only of our Commission on Doctrinal Matters but also of our Board for World Missions. The five men who represented us on this mission abroad were President Oscar J. Naumann, Prof. Carl J. Lawrenz, and Prof. Gerald Hoenecke as representatives of the Commission on Doctrinal Matters, and Pastors Edgar Hoenecke and Karl Krauss serving

as representatives of the Board for World Missions.

We owe these men a debt of gratitude for their strenuous labors and give thanks to God for granting them His protection during their travels and for His evident blessing on the confession and testimony which they gave in our name, particularly regarding the doctrine of the absolute inerrancy of the Holy Scriptures.

* * *

OUR NEXT ISSUE, commemorating the 451st anniversary of the Reformation, will offer several features that we think you will look forward to with interest. Last year, on the occasion of the 450th anniversary, The Northwestern Lutheran ran a series of articles under the title, "Our Reformation Heritage—To Have, To Hold, and To Share." This series centered chiefly on the blessings which God in His grace bestowed on His Church through the work of His servant, Dr. Martin Luther. These blessings are still ours today and constitute "our Reformation heritage."

This year in two articles, one devotional and the other historical in nature, we will turn our attention to Luther's last days. Did Luther regret having taken the stand that he took? Did he firmly uphold the Reformation principles of Sola Scriptura, Sola gratia, and Sola fide to the end of his life? Or did he renounce the insights and convictions he had gained through his prayerful and painstaking study of the Scriptures? Our writers will concentrate on the circumstances surrounding Luther's death and show us that he is an example of a Christian who was faithful to his Savior to the very end and who thus died a truly blessed death.

* * *

OUR REFORMATION ISSUE will also mark the beginning of a new series prepared in response to a suggestion by a reader who wrote to express his appreciation for last year's Reformation series. The very nature of the subject led to a discussion in last year's series of Roman Catholicism as it confronts us today. This reader suggested that a similar study of the contemporary Protestant scene would be of interest and value. We are happy to announce that writers have been engaged to treat this topic in a new series that will begin in our next issue. The articles will have the

(Continued on page 339)

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

The Northwestern Lutheran

*

Volume 55, Number 21

*

October 13, 1968

Official Publication, Wisconsin Evangelical Lutheran Synod.

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

THE EDITORIAL BOARD —

Prof. Wilbert R. Gawrisch, Acting Editor
Rev. Walter W. Kleinke, Assistant Editor
Prof. Armin W. Schuetze

CONTRIBUTING EDITORS —

F. Blume E. Fredrich I. G. Frey P. Janke E. E. Kowalke
M. Lutz P. Nitz C. Toppe K. Vertz H. Wicke
Mission Reporters: F. Nitz (World); O. Sommer (Home)

COVER — Interior view of the new Immanuel Ev. Lutheran Church, Sault Ste. Marie, Michigan; Richard Frohmader, pastor.

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

The Acting Editor
The Northwestern Lutheran
11754 N. Seminary Dr.
Mequon, Wisconsin 53092

All business correspondence is to be directed **not** to the above address, but to:

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

Second-class postage paid at Milwaukee, Wisconsin.

Subscription rates, payable in advance:

One year	\$2.00
Three years	\$5.00
Five years	\$8.00

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

Editorials

The Budget Re-thought No family can insist that its grocery bill dare increase only three per cent a year, even though there are more mouths to feed and more growing appetites to satisfy; or that the medical bill shall not exceed \$150.00, even though one child needs extensive surgery and another needs orthodontic correction. When budget crises arise, a family may have to scrap its budget and renegotiate it. The allotments for medical expenses and for education may have to replace the allotment for new furniture, a better car, a vacation trip, a new coat or suit. But before its decision is made, a family will need to think hard about its real priorities.

Our congregations also need to do more solid rethinking of their budgets. A moment of crisis has come to our Synod. We have been slipping badly in our support of our joint work. The deficit in our current accounts has reached the three-alarm stage. If we noodle along in our old unsacrificing ways, our Synodical program will go to sleep, or die off, a project or a phase at a time.

In their budgetary rethinking, our congregations will need to reconsider their overall priorities. What place are they giving to their joint work as a Synod? What are they making their first obligation? Why have they as congregations banded together in a common cause?

Is it not to get the Gospel out into the world? Is this not the supreme directive that Christ has given every congregation in His Church? We are to see to it that the message of salvation is preached to a world of sinners. And that means missions, missions, and more missions. It means workers, and more workers. It means men to train these workers, buildings to house them, funds to establish them in their calling, loans to found their congregations.

This is a time for solid thinking. We need to scrap the well-worn budgetary slide rules that have set the Synodical portion at a fifth or a fourth of the congregation's regular budget (this is not its emergency budget or its special needs budget). Our congregations must think seriously of setting aside a third, or 40 or 50 per cent of their standard budget to do the work of the kingdom of God at large.

Some congregations will even need to face up with real honesty to questions like these: Should they contemplate the establishment of a parochial school when they are not raising even \$10.00 per communicant for the Synod's work, which includes training their teachers? Should they build half-million-dollar church edifices when they are content to raise only \$13.00 per communicant to bring the Gospel to others besides them-

selves? Should congregations vote comfortable salaries for their own workers but scant the gifts that would give a Synodical college, which is training the workers for those congregations, the four faculty members it asked for three years ago?

Solid thinking about our mission dollars is required of our congregations—honest thinking, concerned thinking.

What if we fail to do such thinking? Then there will be only a new mission station here and there, thinly sprinkled on the map, mostly to balance losses in our declining or dying congregations. There will be a few struggling three-man foreign mission fields; suppressed enrollments at undermanned and underequipped Synodical schools; teachers' and missionaries' salaries that had better be kept in embarrassed undisclosed.

Not to make these needs our deepest concern is to fail to grasp that unnumbered millions in our country and billions in the world are going to hell all the while we hug to ourselves the Gospel they desperately need to save their souls. Not to think forthrightly about our responsibility for carrying out the overriding purpose of the Church's existence is to say that we don't really care that much.

God forbid that it should be so. We have got to care—because Christ did.

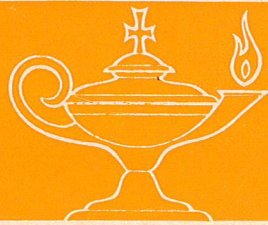
CARLETON TOPPE

* * *

"Working Not At All, But Are Busybodies" Among those converging upon the city of Chicago at the time of this summer's Democratic national convention was a host of uninvited guests, consisting of tattered young people in their late teens or early twenties. Following the disturbances in which many of them were involved, Senator Russell B. Long, speaking on the floor of the United States Senate and fixing the blame for these disturbances upon this motley group, heatedly described them as a collection of "hippies, yippies, Communists, weirdos, draft-dodgers, pot-burners and every other kind of screwball you can think of."

Regardless of the labels applied to the post-adolescents who assembled in Chicago at the time of this convention, hordes of unkempt, disheveled, long-haired, sloppily dressed young people can be seen these days on the streets of our large cities, particularly on the West Coast, which seems to have become somewhat of a mecca for rebellious youth. You see them wandering around or lounging against buildings along such famous

(Continued on page 338)



Studies in God's Word

In The Field of Boaz — Ruth 2

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech, and his name was Boaz. (1)

And Ruth the Moabitess said unto Naomi, "Let me now go to the field and glean ears of corn (grain) after him in whose sight I shall find grace (permission)." And she said unto her, "Go, my daughter." (2)

And she went and came and gleaned in the field after the reapers; and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech. (3)

And Boaz . . . said unto her, "It hath fully been showed me all that thou hast done unto thy mother-in-law since the death of thine husband, and how thou hast left thy father and thy mother and the land of thy nativity and art come unto a people which thou knewest not heretofore. (11)

"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." (12)

So she gleaned in the field until even and beat out that she had gleaned, and it was about an ephah (about a bushel) of barley. (17)

And Naomi said unto her daughter-in-law, "Blessed be he (Boaz) of the Lord, who hath not left off his kindness to the living and to the dead." And Naomi said unto her, "The man is near of kin unto us, one of our next kinsmen." (20)

So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest and dwelt with her mother-in-law. (23)

Strength of Character

With deft strokes this chapter paints the portrait of a man whose faith in the Lord God of Israel was revealed in a harvest field. His courtesy and friendliness to his employees, his immediate interest in a Gentile stranger, his quick compassion for the less fortunate, his instant recognition of godly virtue, his solicitous concern for the feelings of another, his artful ability to put at ease, his alert perception of character, his quick acceptance of a spiritual daughter of Abraham, his ready well-wishing, his openhearted generosity and hospitality—in short, his wholehearted kindness cannot be explained except as the spontaneous expression of a heart that itself had been enlarged by a loving Lord and Master.

Boaz stands out as a noble character. His name means, literally, "Strength (is) in him." And he was strong in every way: in love, courage, grace, and integrity.

Ideal Labor Relations

"A mighty man of wealth" (or valor), he did not stand aloof from his laborers. His greeting, "The Lord be with you!" (v. 4), upon visiting the reapers appears from the narrative to be genuine, pious concern for the welfare of his workers. Their response, "The Lord bless thee!" bespeaks an enviable relationship between employer and employees. How men today can learn from this godly, family-like exchange! "Pray for one another!" (Jas. 5:16) and "Bless and curse not!" (Rom. 12:14) ought to be the spontaneous attitude of all who themselves have been blessed

by a gracious Lord, whose name they bear.

"Her Hap Was"

From a human point of view it was chance that put Ruth in the field of this mature bachelor. But her fortunate lot was no less ordered than Jesus' chance appearance at the well of Sychar.

It was her "hap" (fortune) that she was poverty-stricken. It was her "hap" that under the law of Moses, gleaning (gathering grain left behind by reapers) was allowed for widows, strangers, and poor (Lev. 19:9; Deut. 24:19-22). It was her "hap" that, unlike the hardhearted who put obstacles in the way of gleaners, Boaz secured the legal right of the poor. It was her "hap" that Boaz was a kinsman.

If the God of Ruth is our God, can anyone believe that things in our life, even the little things, just "happen"? If we are God's children, our steps, as well as our stops, are ordered by Him—for our good and His glory! How this truth can take the drudgery out of our routine existence spent under His all-wise providence, direction, and will! If we are His people—and we are if we believe in Jesus—how can we gloss over the simple duties of our calling, to say nothing of the great opportunities of serving Him?

Boaz's Benediction

There is no hint that Ruth considered her momentous meeting with Boaz as anything more than the Lord's providing for her in her poverty. In any case, her unabated industry in gleaning for the rest of the day belied any attempt by her to take advantage of her favored position. Much could be said about her faithfulness in her humble calling of the moment. Abject humility preceded her elevation to honor, of which the benediction of Boaz was a prelude.

Verse 12 is considered by many to be the keynote of the entire book. It has the ring of the Lord's words to Abraham: "Fear not, Abram, I am thy shield and thy exceeding great reward" (Gen. 15:1). In addition, the expression, "Under whose wings thou art come to trust," strikes a familiar note. Occurring often in the Psalms of David, Boaz's grandson, the same figure is used by Christ, the Son of David: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings!" (Matt. 23:27.)

Like Father, Like Son

There is another striking similarity between Boaz and Jesus in the designation "next kinsmen" (v. 20). Literally, the word is "redeemers." As "near of kin," Boaz had the right of redeeming the inheritance of Naomi by purchasing title to Elimelech's property and by marrying Mahlon's widow to raise an heir to the legacy. More will be said in a future article about the role of a "redeemer."

We do well to note what privileges accrued to Ruth as kinswoman. Similar and greater privileges become ours through our Kinsman, our Brother, our Redeemer, who pur-

chased our heavenly inheritance with His own blood.

The fruits of faith shown by these ancestors of the Redeemer are the result of a kind of "inverse law of inheritance." What made Boaz and Ruth noble characters was their relation by faith to the One who would issue from their bloodline. Ancestors of the Christ, they were at the same time His children by faith. God made them fit forebears of the humble and compassionate Christ. The same God makes us fit children, inheriting His nature.

May the fruits of our faith be shown also "in the harvest field"!

PAUL NITZ

Strengthening Our Fellowship Overseas

(The Second and Last Installment)

The previous issue of *The Northwestern Lutheran* brought highlights of a meeting which representatives of our Synod attended early this summer in Oberursel (near Frankfurt), Germany. This meeting was not conducted in the framework of fellowship because one of the Lutheran free churches represented there is not yet in fellowship with our Synod, the Independent Ev. Lutheran Church of Germany.

First Official Contacts with the Independent Ev. Lutheran Church of Germany

Except for a few personal contacts in the past, the Oberursel meeting afforded men from our Wisconsin Synod the first opportunity to meet with representatives of the Independent Ev. Lutheran Church of Germany. As stated in the previous issue, seven of their men, chiefly men in positions of leadership, were present. Already during the sessions at Oberursel a mutual interest and desire for conversations between this church and our Synod had developed. This mutual desire was strengthened at a private meeting the following week between our five men and Rev. Wilhelm Rothfuchs, who represented the head of the Independent Church. Surely it would be desirable if on a Scriptural, God-pleasing basis church fellowship could be established also with this sister church of the other two German free churches with whom we are now in fellowship. We were assured that a formal invitation for conversations would be forthcoming from the Independent Free Church after which arrangements can be made for actual discussions.

Contact with the Free Churches of France, Belgium, and Finland

Since no representatives of the Ev. Lutheran Free Church of France and Belgium and the Confessional Lutheran Church of Finland were to be in attendance at Oberursel, our Doctrinal Commission felt it would be in keeping with our Synod's wishes that our representatives at Oberursel make special contact with these sister churches while in Europe.

Three of our group were able to spend the greater part of two days with three men of the French-Belgian Free Church in Schillersdorf, Alsace, France, on June 21 and 22. A meeting was also arranged for July 3 and 4 with all but one of the pastors of the Finnish Free Church at Lahti (pronounced Lachti), Finland, about 90 miles north of Helsinki. All four of the men representing our Commission in Europe were able to be present at this latter meeting.

At both meetings we reviewed the happenings at Oberursel, which were of vital concern to both groups, discussed, particularly in Lahti, the doctrines of Church and Ministry, and better acquainted the pastors of these free churches with our Synod and its work. Without



In front of the church and parsonage in Schillersdorf, Alsace, France, where the meeting with men of the Ev. Lutheran Church of France and Belgium was held. The picture, taken by Prof. Carl Lawrenz, shows (l. to r.) President Oscar Naumann, Rev. Jean Bricka, Rev. Wilhelm Bente, a guest and former pastor of this free church, Prof. Wilhelm Wolff of the church's theological seminary in Paris, Rev. Wilbert Kreiss, the local pastor, and Prof. Gerald Hoenecke.

question these meetings were mutually profitable and helped to knit more closely the fellowship that exists between us and these small, but staunch, confessionally sound, courageous, and active sister churches. The great joy and gratitude of these men that so many of our Synod came to meet with them was not only expressed in words, but was also evident in their warm hospitality and helped to make us feel that the time and money required to make these meetings possible were well spent.

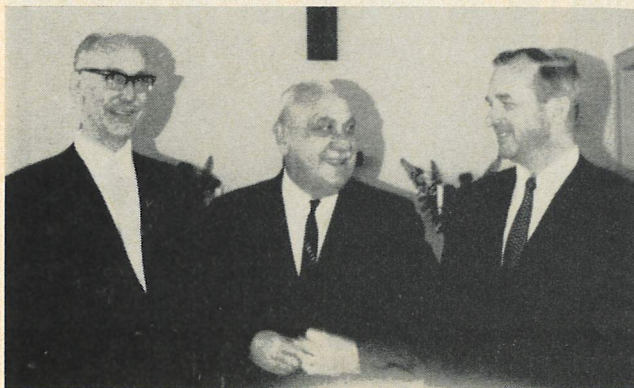
The Convention of the Church of the Lutheran Confession in Germany

As during our stay in Europe two years ago, so also this year we were able to attend the synodical meeting of our Church of the Lutheran Confession in Germany, June 28 and 29, as well as their Synodical Sunday and Mission Festival services on June 30. This convention was held in Stubben, about 25 miles northwest of Bremen, in a church whose erection sometime after World War II was made possible by a gift from our Synod.

A highlight of the convention was a very fine essay by the local pastor, Rev. J. Forchheim, on the subject:



Pastors, lay delegates, and guests from the United States at the synodical convention of the Church of the Lutheran Confession in Germany, in front of the church at Stubben, where the sessions and services were held. The woman in the picture is Mrs. Johannes Forchheim, wife of the local pastor.

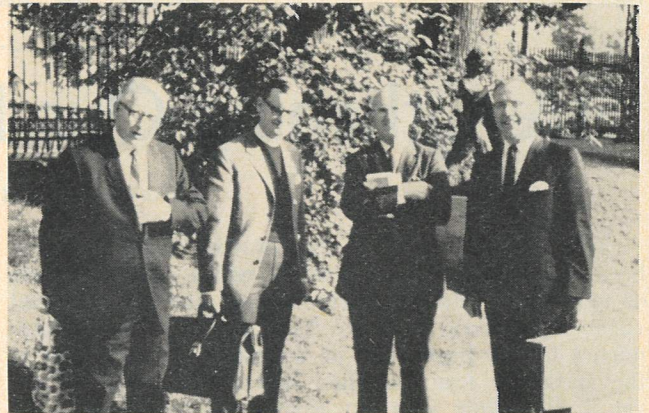


Retiring president Armin Schlender (left), who served the Church of the Lutheran Confession in Germany for 16 years, Rev. Karl Krauss, chairman of our Synod's Executive Committee for the Mission in Germany, and the new president, Rev. Karl Wengenroth (right) of Munich, Germany.

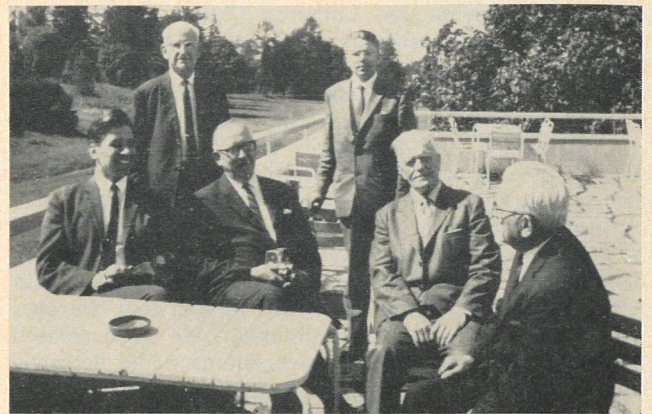
"God's Creation, Preservation, and Rule According to the First Article." Respecting the wishes of its faithful president of 16 years, Rev. Armin Schlender, that for reasons of health he not be re-elected, the convention chose Rev. Karl Wengenroth of Munich as his successor. Our brethren at Stubben again expressed their deep appreciation for our presence, all of which admittedly cannot but make for better understanding between us and this our daughter church in Germany.

Contacts Made with Individual Confessional Lutherans

Referring once more to the 1961 Synodical resolution of suspension, we recall that in this resolution our Synod also resolved to "encourage all who are of a like mind with us in this matter to identify themselves with us in writing in the Scriptural, historical position of the Synodical Conference." This resolution has not



In Orsted's Park, downtown Copenhagen, Denmark, where the conversation with Rev. Tom Hardt of Stockholm, Sweden, was concluded at 6:00 P.M. on July 1. In the picture (l. to r.): President Oscar Naumann, Rev. Hardt, Professors Gerald Hoenecke and Carl Lawrenz. The picture was taken by Rev. Edgar Hoenecke.



On the terrace of the Aulanka restaurant, not far from Hameenlinna, Finland, the home of the composer Sibelius, some of the men who attended the two-day meeting in Lachti (l. to r.): Rev. Aulis Jalonen, Prof. Gerald Hoenecke, President Oscar Naumann, Rev. Markku Sarela, Rev. A. Aijal Uppala, and Rev. Edgar Hoenecke. The picture was taken by Prof. Lawrenz. Absent Finnish brethren who had also attended the meeting in Lachti: President R. Efraimson, Rev. Tauno Salonen, and a theological student.

been without fruit, as the many inquiries and requests coming to our Synod's office from the States and from abroad amply testify. No doubt this appeal of our Synod has also been the prime cause of contacts that have since been made with conservative churches and individuals in Europe.

Thus, too, it came about that, on our recent European visit, we met at Copenhagen, Denmark, for the greater part of July 1 with Pastor Paul Micheel, a Saxon Free Church affiliated pastor there, and Pastor Tom Hardt of Stockholm, Sweden, who had made the long train journey from his summer vacation spot in northern Sweden to make his meeting with us possible.

At the strong urging of Dr. David Hedegard of Stockholm, with whom we made personal contact two years ago, but could not this time, we also had a shorter meeting at Växjö, Sweden, about 160 miles northeast of Copenhagen, with Dr. Gustaf Adolf Danell, the Dean of the Cathedral at Växjö. Dr. Danell, still a pastor of the Swedish state church, is the leader of a confessional group within that church. To plan its future course of action this group, which includes also Dr. Hedegard, was to hold its own meeting in connection with the Uppsala meeting of the World Council of Churches the week following our visit. We have need to remember also these men in our prayers that the Lord would bless their efforts toward a Scripturally sound Lutheranism and grant them the courage of their convictions in due time to withdraw from the state church, which, though nominally Lutheran hardly deserves that name.

Three Full Weeks of Meetings

It should be evident from the foregoing that a greater part of the three weeks your representatives spent in Europe was spent at meetings of one kind or another. It might be added that one more private conversation with two pastors of the Saxon Free Church took up much of another day, also that Prof. Lawrenz was the guest preacher at Rev. Wengenroth's church in Munich on June 23 and that in Bad Hersfeld, on our way to Bremen, he baptized the child of a Lieutenant Cox, whose wife is a faithful member of our church in Withrow, Washington.

Since our meetings and contacts in Europe took us to places separated by considerable distances, it was fortunate that our round trip flight ticket from New York to Frankfurt included an auto, a Renault 16, and 2000 kilometers (about 1200 miles) free use of the same for the duration of our three weeks' stay. For by far most of the 3000 miles we traveled with this car it had four of us as passengers, thus making for economical transportation on land. It also enabled us on various occasions to provide for economical picnic lunches at rest places along the highways. For lack of time we had to resort to plane transportation to get from Copenhagen to Helsinki for our meeting with our Finnish brethren.

Having left the States on Sunday, June 16, we returned on Sunday, July 7, deeply thankful at heart that the gracious Lord had given us good weather and safe conduct for all our travels on land and in the air and had granted His blessing to our mission in Europe.

GERALD HOENECKE

Wisconsin Lutheran Seminary

19 Per Cent Increase In Enrollment Noted as School Year Opens

Wisconsin Lutheran Seminary opened its 1968-69 school year on September 10, 1968, with an attendance enrollment of 134: 39 Seniors, 43 Middlers, and 52 Juniors. This number represents an increase of 21, when compared with the attendance at the close of the previous school year in June. In addition, 36 enrolled Seminary students are serving vicarships, 30 in parish work, six as instructors in our Synodical worker-training institutions. One enrolled student has received permission to do graduate work during this school year. The total present Seminary enrollment is, therefore, 171.

Of the 51 Juniors, three have come to us by the way of the Bethany Program of Special Preseminary Ministerial Training; the remainder are Northwestern College graduates, 46 of this June, and one each of the previous two years.

A Cause for Humble Thanksgiving

That the Lord is granting our Synod such a noticeable increase of gifts for the public ministry, when some seminaries are suffering a decrease of students, is truly a cause for humble thanksgiving. It is likewise a reason for thanksgiving that at this time of expanding enrollment the Lord through our Synod's *Missio Dei Offering* has given our Seminary a very fine and spacious library addition. Its use on the part of the students could begin with school opening, though the formal dedication is to take place on October 13. By that time the two larger classrooms and the three faculty offices made possible by the remodeling of the vacated former library space should also be ready for regular use. It is our hope that a true spirit of thanksgiving in our Synod will now induce us to supply our Seminary

with the three additional faculty staff members, who have for some time been approved in Synodical convention, and who are clearly indicated as needed by the increase in enrollment.

The Seminary's Aim: To Train Men To Be Heralds of the Gospel

All around us we find voices asserting that it is the mission of Christ's Church and of its ministry to take the lead in fighting poverty, in resolving social injustice, in putting an end to racial inequality, and in solving vexing economic and political problems. There are churches, of course, that still put the main emphasis on the proclamation of the forgiveness of sins and on the spiritual blessings which flow from Christ's blood-bought pardon. Even some of these are, however, becoming uncertain as to whether this

really exhausts the church's mission and the task of its ministry.

Lest we, too, become uncertain, let us remember how Jesus sent His Disciples away, when after the feeding of the 5000 the people wanted to take Him by force and make Him their king. While preaching to the people Jesus had indeed healed their sick that through these acts of love and power the people might learn to trust all the more firmly in the greater spiritual blessings which He held out to them as their mighty and loving Savior. Since on this occasion He had held their attention until evening with His preaching, He graciously took care also of their physical needs. Yet Jesus wanted it to be very clear that providing

health and food for all was by no means the Savior's mission for which He had come into the world.

He wanted His disciples also to be purged of such false thoughts concerning their mission as the future heralds of His kingdom. By a vivid object lesson in the midst of a mighty tempest at sea, He let the Twelve realize that as their Savior He was pleased to reveal His comforting presence to them through His Word.

This Word we have in even greater abundance than the Twelve. Through His New Testament Word Jesus promises, extends, and imparts the fullness of His gracious help as the victorious Savior who has overcome sin, death, and Satan for all. As we

embrace that Word in faith, we find no need to fear for time and eternity, whatever the circumstances. Herein lies the greatness of our Seminary work that it centers in this Word of God, through which our Savior's comforting presence is revealed. This, and this alone, is the glorious task of the public ministry of Christ's Church for which our Seminary students are privileged to receive training, that this ministry proclaims God's Word centering in the Gospel of the forgiveness of sins.

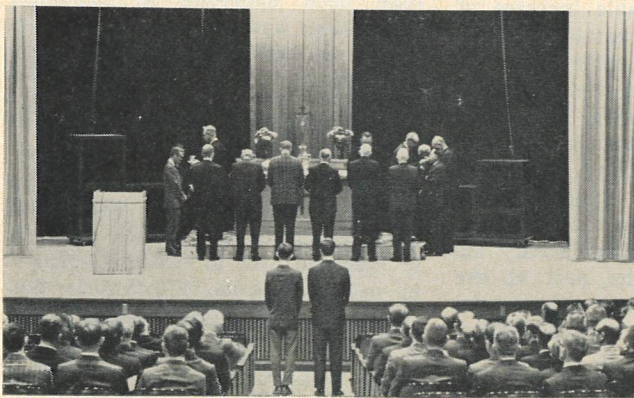
These were some of the guiding thoughts for a new seminary year which the undersigned carried out in the opening service on the basis of Matthew 14:22-33.

CARL LAWRENZ, President

Minnesota District Golden Jubilee Convention July 29—August 1, 1968

"The Lord Our God Be With Us, As He Was With Our Fathers"

The Minnesota District convened for its 26th Biennial Convention in the newly enlarged auditorium-chapel of Dr. Martin Luther College at New Ulm, where Pastor W. J. Schmidt, past vice-president of the District, addressed the assembly with the above words from I Kings 8:57 and designated it as "Our Anniversary Prayer," in commemoration of the 50th year as a District of the Wisconsin Ev. Lutheran Synod. Pointing to God's deliverance of the Israelites as a parallel, he labeled the rescue of our founding fathers from the "seas of unionism," and the subsequent history of the District, "the victory



The Minnesota District opened its convention in New Ulm with a Communion service in the newly remodeled auditorium at Dr. Martin Luther College. Here three pastors from New Ulm are distributing Communion to the delegates, Pastor Frederic Nitz of St. John's Ev. Lutheran Church, and Pastors Thomas Henning and W. J. Schmidt of St. Paul's Ev. Lutheran Church.

of Biblical Truth." In the face of renewed perils in the Minnesota District's second half century, he concluded, "only God can help us," and to that end we humbly utter "Our Anniversary Prayer."

President's Report

The attitude of thankfulness to God was re-echoed by President M. J. Lenz in his Golden Jubilee report, in which he also implored the delegates on the basis of Revelation 3:7-12 to "accelerate the work of extending the boundaries of true confessional Christianity" in a world that "is still three-fourths pagan." Gratefully calling to mind the door that was initially opened by "faithful Gospel preaching of the District," he emphasized that by the grace of God it is opening even wider in spite of "external influences that oppose our policies and practices and seek thus to close the door before us." No happier conclusion could ultimately crown the history of the Minnesota District than the Word of the Lord of the Church: "Thou hast kept My Word and hast not denied My Name."

Statistically, he reported a 30 per cent turnover of pastors within the District, leaving 14 congregations with pastoral vacancies. Improvement in the grace of giving was evident in the District's average per communicant member annual *mission* contribution of \$14.71, which was \$1.27 above the Synod's average. His announcement of the new "Called to Serve" program was made with the hope that further improvement would result from proper motivation and methods.

A Joyful Response

The announcement that the Lord has opened up the door to our Wisconsin Ev. Lutheran Synod for a mission in Mexico met with an overwhelmingly positive reaction on the part of the delegates as they urged our Synod

to begin work in Mexico without delay. To that end they resolved to gather a special thank-offering during the convention and to ask every congregation of the District to do the same in the near future in order to meet the present urgent needs in Mexico. This convention offering, amounting to approximately \$900, was designated as a memorial to our late brethren, Pastor Henry Nitz and Dr. William Schweppe, who rendered outstanding service in the field of world missions.

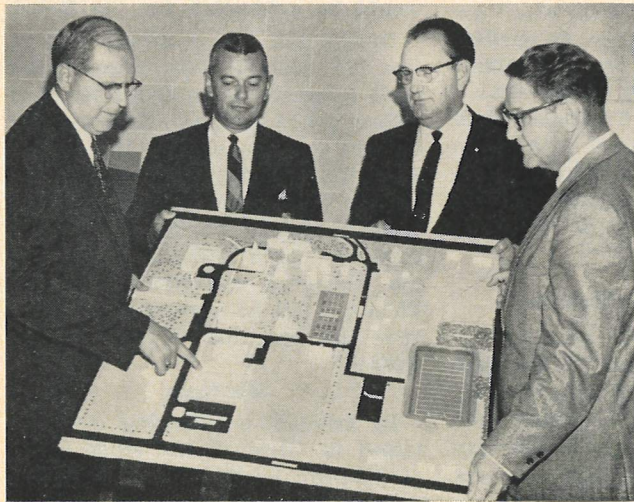
Generally the convention demonstrated deep concern for a strong mission program, both on the world and on the home levels. Following brief reports by each of the District's home missionaries, the assembly commended the Home Mission Department for its work in the face of shortages and obstacles. The voice of the convention was also directed to the District's constituency, encouraging more involvement in mission concerns.

Convention Essay

The theme of gratefulness for God's grace comprised the focal point of the one convention essay, delivered by Prof. E. Fredrich. The lengthy historical essay was entitled: "The Minnesota District's First Fifty Years."

Cornerstone Laying for the New Addition at DMLC

Christian education was the subject of emphasis as Pastor John Hoenecke applied the words of Haggai 2:1-5 to the great task confronting us in that sphere of our work. Referring to the "indifference of the Israelites toward the rebuilding of the temple at Jerusalem," he warned against involvement in federal aid programs to supplement our sometime meager efforts resulting from preoccupation with material pleasures. Rather than letting others build our temples and schools, we must take courage from the promise of God: "Be strong, and work, for I am with you, saith the Lord of hosts."



Officers elected by the Minnesota District at its convention in New Ulm are (left to right): Pastor Gerhard Horn of Red Wing, first vice-president; Pastor Gerhard Birkholz of Lake Benton, secretary; Pastor Manfred J. Lenz of Delano, president; and Pastor Perly Kurth of Stillwater, second vice-president. The officers are studying a model of the campus at Dr. Martin Luther College, New Ulm. Pastor Horn is pointing to the Luther Memorial Union, recently completed with Missio Dei funds.

Because of heavy rains, the actual cornerstone laying took place the next day, with the delegates assembled just outside the entrance of the new chapel-auditorium addition.

Christian Education, A Matter of Vital Concern

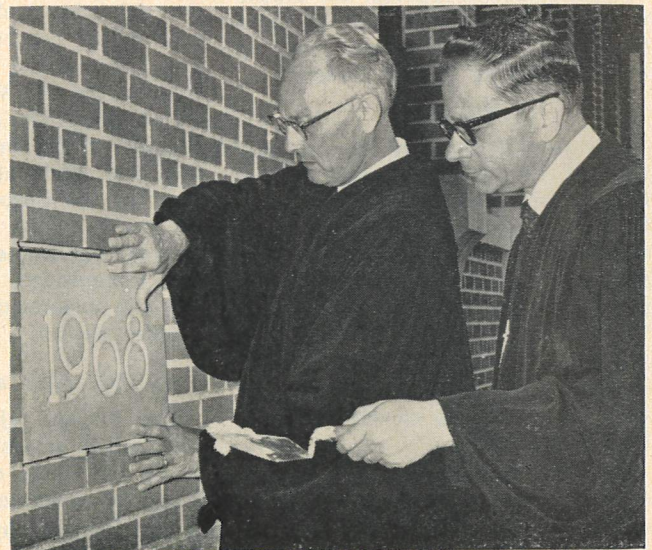
Subsequent to the report of decreasing enrollment in various parochial schools of the District and of no new schools having been established in the District during the biennium, the availability of materials pertinent to the promotion of this form of Christian education was enunciated, and more widespread use of them was encouraged. Continuance of Synodical preparatory schools was considered of vital importance, and the important contribution of area high schools was also underscored. Regarding the work carried on in Christian Sunday schools, the delegates expressed joy over the new Sunday-school course, *The Story of God's Love*.

One of the more significant resolutions of the convention was to petition the Praesidium of the Wisconsin Ev. Lutheran Synod, urging that the "course and scope of the Synod's college-level education program" be made a matter of special business at the 1969 convention of Synod.

Administration

Delegates voted to "memorialize the Administration Survey Commission and our Synod to give serious consideration to the advisability of granting greater autonomy to the respective Districts of our Synod." The convention strongly encouraged completion of the "Missio Dei Offering" and wholehearted support of its successor, the "Called to Serve" program. The following

(Continued on page 336)



The cornerstone for the new auditorium-chapel at Dr. Martin Luther College was laid on July 31 during the convention of the Minnesota District by Pastor Otto Engel (left) of Danube, Minnesota, chairman of the Board of Control of the College, and by Pastor Edmund Schulz (right) of Redwood Falls, Minnesota, chairman of the Board of Control of Martin Luther Academy. The auditorium-chapel is located in space formerly used as an auditorium and gymnasium at the school.

Photos by David Schoeneck

Nebraska District Convention

Hadar, Nebraska, July 9-12, 1968

"The Treasure that is Ours in the Gospel" was the theme of the sermon preached by Prof. E. Scharf of our Northwestern College at the opening Communion service of the Nebraska District Convention. Strengthened through the Word and the Sacrament, the 79 delegates present set about the work of the convention: the preservation of this Treasure for ourselves and the sharing of it with others.

The Convention Services Centered Around the Guarding and Sharing of the Gospel

For the fortification and the edification of the delegates each of the six sessions was begun with hymn, sermonette, and prayer, led by six different chaplains. Many of the reports carried admonitions and exhortations from the Word of God. In the closing service on Thursday evening Pastor William H. Wietzke of Denver, Colorado, preached a "school sermon." In connection with this service the tenth anniversary of Mr. John Isch in the teaching ministry was observed. Though not always stated in these words, all of these things had to do with the guarding and the sharing of our Treasure.

The Essay

The Gospel Treasure is ours only through the gracious work of the Holy Spirit. This the essayist, Prof. E. Scharf, pointed out in his paper entitled "The Holy Ghost, His Person and His Work, With Special Emphasis on Sanctification." Since the Third Person in the Trinity is grossly neglected by many people, it was well that this doctrine of the Holy Ghost was so clearly reviewed by the essayist.

In the first part the essayist showed who the Holy Ghost is by explaining His names: Comforter or Paraclete, Spirit of Truth, Creator, and Earnest of our Inheritance. In the second part he showed that the Holy Ghost was active from the beginning, taking part in the creation of all things. Other activities of the Spirit are the inspiration of Scripture, the preservation of the Word, His seven blessings (Rom. 12), and His nine supernatural gifts (I Cor. 12).

The essayist dwelt more fully on the activity of the Holy Ghost called sanctification. In the wider sense this refers to the call to faith, conversion, and the preservation of the Christian's faith. In the narrower sense it refers to the work of the Holy Ghost in a person who already is a Christian. He uses the Law not only to show the Christian his sins and to give him a club whereby to curb his wicked flesh, but also as a guide to show him what is pleasing to God. In and through the Christian He accomplishes good works, the fruits of faith.

The Holy Ghost also aids the Christian in his prayer life; when we know not what to pray for, He makes intercession for us. His work for the future is to keep us assured of our everlasting life. When the end comes, His work will be over, and He will rejoice in the fruits of His labor into all eternity.

Prof. Scharf's Report on His Work in Vietnam

In the evening of the first day the delegates and others from the neighboring congregations were privileged to see and hear Prof. Scharf's slide-lecture on Vietnam, which resulted from his service as civilian chaplain to our men in the Vietnam war. The appreciation of our servicemen for the Gospel Treasure, which we as a Synod share with them through our Lutheran Spiritual Welfare Commission, was made evident, and the understanding of this work became clearer.

Education and Missions

The District rejoiced over the reports of blessings granted our Synod in the fields of World Missions, Home Missions, and Christian education in the day schools, Sunday schools, high schools, colleges, and Seminary.

By the time you read this, the Nebraska District Mission Board, God willing, will have begun exploratory services in New Orleans, Louisiana, and in Scottsbluff, Nebraska. The Colorado Mission District is prayerfully awaiting the day when the Lord will grant them a missionary-

at-large, to distribute the Gospel Treasure to others.

Lively interest was evoked by a matter concerning higher education and finances. The convention adopted the recommendation of two of its floor committees that, because the Synod is in dire financial straits, with the prospect of a million-dollar deficit by next June 30, the doors of Wisconsin Lutheran College be closed as soon as possible and not reopened "unless or until sufficient funds become available to proceed as planned."

In regard to the Nebraska Lutheran Academy, in view of the conditions obtaining in the Synod today, the following recommendations of the Board of Control of this school were adopted as those of the District: that the Academy property in Grand Island be sold, that the Academy Board of Control be dissolved, but that the 1953 resolution of the Synod be retained, namely, "That the Synod establish an academy in the Nebraska District as soon as the Synod declares that moneys for it are available." We believe that the need for an academy in this District still exists and such a school would be a blessing for the Synod.

During the course of the convention all present were urged, after their return home, to encourage their fellow Christians diligently, for Christ's sake, to support the regular Synodical treasury, the Church Extension Fund, the *Missio Dei*, the Pension Fund, the World Relief Fund, Bethesda Lutheran Home, and the manpower recruitment program. Then we will be sharing with others "the treasure that is ours in the Gospel."

Elections

By ballot the following were retained in office: Pastor Hugo Fritze of Council Bluffs, Iowa, president; Pastor Gerald Free, Omaha, Nebraska, first vice-president; Pastor H. F. Lichtenburg, also of Omaha, second vice-president; and Mr. Clement Guillaume, Sioux City, Iowa, cashier. Since Pastor Milton Weishahn asked to be relieved of the office of secretary, Pastor Hermann John of Lincoln, Nebraska, was elected to succeed him. HENRY G. MEYER

The Christian and the World

IN IT, BUT NOT OF IT

MAINTAINING CIVIC RIGHTEOUSNESS IS NOT THE CHURCH'S ASSIGNED BUSINESS

The Third in a Series of Articles

We will never understand the whole matter of civic righteousness properly unless with Scripture we acknowledge that this earthly life is not an end in itself. The prime purpose of this earthly life ever since the entrance of sin is to serve fallen man as a time of grace. Everything that we noted from Scripture concerning the specific task of the Church forcefully reminded us of this truth.

God's one great purpose and concern in letting sinful men live and dwell together here on earth, each for his appointed time, is the gathering and perfecting of His Church of believers through the Gospel for eternal fellowship with Himself. That God may carry out this purpose during man's earthly life span, a measure of *outward* decency, peace, order, uprightness, and justice must be maintained in human society as a whole. In this sense civic righteousness is important in God's eyes.

It is important, however, not in itself or because of its intrinsic value, but as a means to an end. The end is His saving activity in Christ, and for this He has enlisted His Church directly. Civic righteousness is merely something that God utilizes in His saving activity. It is God who brings it about, but in doing so He is pleased to use His Church only indirectly.

God's Gift of Civic Righteousness Is Daily in Evidence

On a busy street of any of our larger cities we may in a short time pass hundreds of people who are perfect strangers to us and yet harbor little fear of suffering harm from them. Though we know that we must reckon with drunken and irresponsible drivers, we ordinarily set out on our highly congested highways in the reasonable hope that we will not meet with such. On our travels we stop at any town and enter a restaurant to satisfy our hunger without doubting that the food set before us will be safe and wholesome. In general we see people working with one another and for one another—the farmers, the merchants, the businessmen, the miners, the manufacturers, the laborers, the craftsmen, the doctors, the lawyers, the educators. In vast numbers all of them ordinarily perform their various tasks and functions in such a harmonious manner that each supplies the other with that which is needed for their common earthly welfare. Under normal conditions the number who openly disturb peace and order and who need to be feared is proportionately a small number.

This Is Not Due to Man's Goodness

The civic righteousness which we daily experience does not call man's total natural depravity, so clearly asserted in Scripture, into question. It is not due to the fact that all these people, or even most of them, are true Christians motivated by faith-born love. If we could probe behind these outward acts, we would find

the basic selfishness of the human heart undisturbed where unbelievers are involved, and find this selfishness still staining also the daily deeds of the believers.

This civic righteousness is a mere outward decency, uprightness, and orderly conduct. Under abnormal circumstances, during war, revolution, social and economic upheavals, we therefore find this outward peace and order, this civic righteousness, rapidly breaking down, often in a terrifying measure.

Natural Ordinances of God Account for It

The divine institutions of marriage and the home, established in Paradise, have remained in effect also after the Fall. Though affected by sin and perverted in many respects, these institutions nevertheless continue to serve God's purpose in curbing the wickedness of the human heart and assuring a measure of outward decency and order.

Just as important for civic righteousness is the human authority which God has ordained and established beyond the home in the form of human government. St. Paul speaks very explicitly of this in Romans 13. He admonishes the Christians at Rome to be subject to the higher powers, instructing them that God is the source of all authority and power among men. No specific kind of government and no specific manner of establishing it is prescribed by God. Hence the Church has no authority to advocate any specific type. The Church is to exhort its members to be subject to the governmental authority that is in actual existence.

Human Government Has Vital Functions

With threats of punishment, government is to act as a deterrent, checking and restraining the evil designs of the wicked, preventing crime and violence. After a criminal deed has been committed, civil authority is to be a revenger; it is to inflict speedy and adequate punishment on the guilty one. If a government should fail in this, the community which it represents would be held accountable for it before God. On the other hand, government is to protect the law-abiding citizen that he may be outwardly benefited.

Government is not asked to judge the motives behind the outward acts which it demands as to their real spiritual value. It is to content itself with attaining the conduct whereby peace and order are promoted and crime and vice are restrained. For example, the demands of government are met by the citizen who desists from stealing out of fear, out of pride, out of the prospect for reward as well as by him who is motivated by true fear and love of God in being honest.

Man's Natural Endowments Make God's Ordinances Effective

Even among the unregenerate God upholds marriage and the home as a force for civic righteousness through the natural love between husband and wife and between parents and children. Such love is something quite different from love as the fruit of the Spirit.

In a similar way God uses other natural affections and impulses to stimulate civic righteousness. He uses man's sympathetic feelings, his natural aversion for suffering of all kinds. In connection with his impulse for self-preservation, man realizes that he is largely dependent upon others and hence must cooperate with others, that in many ways he best serves himself by serving others. Thus natural man, though corrupt in sin and basically selfish, sees the necessity and usefulness of civil authority.

In his gift of reason God has left him with the ability to establish it to his needs. Natural man has a measure of ability, first of all, to distinguish in purely earthly and secular affairs between that which is beneficial and that which is detrimental. Out of this ability human communities set up adequate police regulations, health rules, sanitation ordinances, traffic laws, building codes, banking rules, tax measures, and the like. When Scripture in I Peter 2:13 exhorts Christians to submit to every ordinance of man for the Lord's sake without specifying what these ordinances are to be, it acknowledges that they are set up by the light of human reason.

The Inscribed Law and Conscience Are Vital Forces

Even more important for undergirding human government as a force for civic righteousness is man's natural ability to discern in a measure, as far as outward deeds are concerned, what is morally good and evil. This ability comes from the fact that he has the inscribed

Law. The voice of conscience assists this divine Law. By virtue of his conscience man realizes that God's authority is behind the demands of the inscribed Law and that God is holding him accountable to act according to these demands.

When God at Creation inscribed the Law in man's heart, it was a perfectly reliable expression of His holy will; when God at Creation gave man his conscience, it was likewise an infallible witness. But man's entire nature became corrupt through the Fall, and so also his conscience and the inscribed Law were seriously affected. The inscribed Law is now blurred, and conscience is subject to error. Yet for the purpose of bringing forth civic righteousness as demanded by human government, both still function sufficiently, inducing man to accept God's judgment based on the inscribed Law and the testimony of conscience as just and inescapable.

God Intervenes with Judgments

When in nations and human communities these natural endowments of man, especially his conscience and his natural knowledge of the Law, have been unduly suppressed so that they are no longer put to use in maintaining the civic righteousness which God seeks, He frequently intervenes in various ways with His sovereign judgments. As He guides and directs all things, turning even the designs and deeds of the wicked to His purposes, He brings about new circumstances whereby the consciences of men are stirred up anew and whereby they are again made aware of the inexorable demands of His inscribed Law and of man's accountability before God to live according to these demands. He moves them to cry out with emotion for law and order so that His ordinances of the home and civil authority are again undergirded for the maintenance of civic righteousness.

CARL LAWRENZ

Minnesota District Golden Jubilee Convention

(Continued from page 333)

pastors and layman were re-elected: Rev. M. J. Lenz of Delano, president; Rev. G. Horn of Red Wing, first vice-president; Rev. P. Kurth of Stillwater, second vice-president; Rev. L. Lothert of Shakopee, financial secretary; and Mr. F. Schulz of Litchfield, cashier. Pastor G. Birkholz was elected to replace the previous secretary, who accepted a call out of the District.

Golden Jubilee Action

September 22, 1968, was established as the date of a District-wide observance, marking the Golden Anniversary of the Minnesota District by means of special services in each congregation and a Golden Jubilee Thank-offering with a goal of \$40,000. A 12-page history of the District was prepared for this festive occasion, and the Golden Jubilee Essay is to be printed at a later date. The publication of a 320-page illustrated history-handbook of the Minnesota District is anticipated by Palm Sunday, 1969.

In a special mission service, Pastor W. Dorn, drawing from a text in Genesis 26, spoke of the "Wonderful Wells of Salvation" as comprising the source of our entire field of labor as a District of Synod. While affirming that we should redig the old wells of our founding fathers, who walked in the paths prescribed by the Word of God, he also urged that "we dig new wells" in the form of more effective means of spreading the same "water of salvation," and that we "use and enjoy these wonderful wells to the fullest."

The speaker at the closing service of the convention, Pastor G. Birkholz, compared the familiar English word "dynamite" to that word in Romans 1:15-17 that is used in the Greek text to depict the "power" of God's Word. Recalling the effect of the "dynamite" of the Gospel from the days of the Old Testament patriarchs, through the rationalistic turmoil of the early Christian Church, to the present time, and noting that their labors were crowned with success, he urged both pastors and lay delegates "eagerly to return home and prove through action that *we are not ashamed, but ready to preach the Gospel.*"

ROY G. HOENECKE

Church Dedication

Immanuel Ev. Lutheran Church, Sault Ste. Marie, Michigan

On July 14, 1968, the members of Immanuel Congregation of Sault Ste. Marie, Michigan, voiced their joy and thanksgiving to the Lord their God as they dedicated a new house of worship to His service and His glory. In the morning service Pastor Paul Knickelbein of Cleveland, Wisconsin, a former pastor who had begun planning for a building project some 14 years earlier, led the congregation in reflecting upon God's blessings upon them. In the afternoon service, Pastor Theophil Hoffmann of Gladstone, Michigan, who served the congregation many times as vacancy pastor, exhorted the members to use their new place of worship to proclaim God's Word in its truth and purity in their own midst and to the community at large.

The History of the Congregation

Immanuel Congregation was founded in 1900 with Pastor H. Fleischer as its first resident pastor (1900-1904). Pastor Fleischer later became a professor at Northwestern College. During his pastorate the original church and parsonage were erected, and these buildings served the congregation well up to the present time. Among other early pastors serving this congregation was Pastor F. Uplegger (1905-1907), who later rendered such dedicated service among the Apache Indians in Arizona.

Until the late 1930's this small, isolated outpost of our Synod experienced many difficult times in its struggle for existence. Even today a turnover in membership of from 10 to 25 per cent in a year is not unusual. In 1949 Immanuel became a self-supporting congregation. Since that time it has experienced a rather stable existence with people moving in and out at about the same rate. Inadequate and aging facilities, particularly for training the young, led to preliminary plans in the

middle 1950's for a school building. However, divided support for this venture and an inadequate building site delayed action until over a decade later when new plans incorporated an educational wing with a new church at a new site.

The New Structure

The new Immanuel Lutheran Church has been re-located on a choice 3.7-acre site adjoining the new Lake Superior State College about three blocks from the International Bridge Plaza, which leads over into Canada. The building combines a church, basically 40x60 feet in size, with an educational wing which is presently used for Sunday-school classes. This can readily be adapted for parochial school use in the future. The first floor area provides ample space for eight Sunday-school classes, an office, a room for college students, a kitchen, a fellowship area seating 175, as well as other facilities. The church proper will seat over 225. There are provisions for overflow seating.

The outside of the building utilizes a very deep-toned brownish brick laid up with dark mortar. Ivory cement panels and trim provide a striking contrast. The interior of the church is finished with wood paneling in a medium walnut tone. Natural spruce decking and laminated beams are stained to match. Cement-block construction is used to a great extent throughout the educational wing with three-inch wood decking and laminated beams. The building is heated by a forced hot water system.

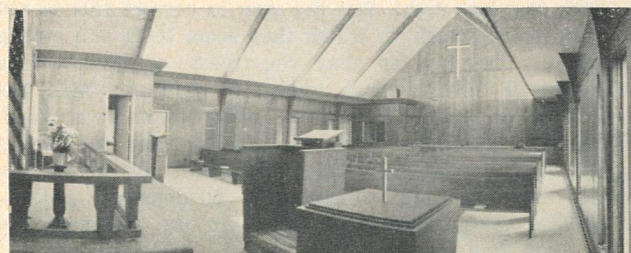
Cost of the structure with all furnishings and fees was about \$125,000.00. Approximately 4200 hours of volunteer labor by members, chiefly in finish work, helped to keep the cost substantially below general building costs for this area. The architect was Richard Scheife of Milwaukee.

It is the congregation's prayer that the Lord would ever lead them to use this new building to His glory.

RICHARD E. FROHMADER



Workdays are being held by the members of Immanuel Ev. Lutheran Church, Sault Ste. Marie, Michigan, to complete the landscaping of their attractive new house of worship.



A view of the interior of the new church. A shot from the opposite direction is on the cover of this issue. Immanuel, located in the "American Soo," has been served by Pastor R. Frohmader since 1960.

† Pastor Adolph E. Frey †

Pastor Adolph E. Frey was born October 20, 1886, in Stillwater, Minnesota, one of seven children born to Pastor and Mrs. L. F. Frey. He was a member of the first class that graduated from Concordia College, St. Paul, Minnesota. In 1911 he completed work at the Concordia Seminary, St. Louis, Missouri.

His first field of service was McKenzie County, North Dakota. Subsequently he was called to serve St. Paul's Ev. Lutheran Church, Jordan, Minnesota, a congregation that his father had also served. In 1922 he



Pastor
Adolph E. Frey

accepted the call to be city missionary in the St. Paul-Minneapolis area. He was one of the pioneers in institutional work, and continued to serve well for 42 years. In 1961 he was privileged to celebrate 50 years in the ministry. He retired in 1963.

He was united in marriage with Della Brinckmann on July 29, 1914, and three children were born to

them: two daughters, Constance and Ruth, and a son, Peter. His wife, eight grandsons, three granddaughters, and a sister survive.

Pastor Frey passed away August 7, 1968, in Minot, North Dakota. Funeral services were held in Mount Olive Lutheran Church, St. Paul, Minnesota, on Sunday, August 11, 1968. The sermon text was Daniel 12:3 — "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

A. G. EBERHART

† Teacher Harry McFarland †

Harry Walter McFarland was born on February 14, 1919, and died on August 19, 1968. Twenty-one years of his life he spent in the classrooms of St. Mark's Christian Day School at Watertown, Wisconsin, where he also supervised the Sunday school and gave liberally of his time to other congregational activities. He was a faithful teacher and respected colleague. His life among us was a demonstration of God's ability to strengthen, encourage, and uphold His servants, because during all these years God in His inscrutable wisdom saw fit to afflict him with diabetes and, during the last three years, with almost total blindness. His courage and cheerfulness in these afflictions were a gift of God, both to him personally and to the con-

gregation which he served. His death followed upon a series of heart attacks suffered during July and August.

He was born in Norfolk, Nebraska, and St. Paul's Church there was the place of his baptism and confirmation. His parents were Harry Arthur McFarland and Alice, nee Wagner. After interrupting his schooling to serve his country in World War II, he continued his education at Dr. Martin Luther College, graduating in 1947. During the past summer he attended a workshop at the college and was preparing to return to Watertown when he was stricken. He was always deeply interested in the latest in Christian education.

On August 7, 1957, he was married to Myra Rohde. It was her presence in the classroom during the past three years that made it possible for him to continue in the work he loved so dearly. Also surviving him are a son, Michael, a daughter, Marie, two sisters, Edith and Elizabeth McFarland, and a brother, Owen, as well as his aged parents-in-law.

The funeral service was conducted on August 22 at St. Mark's Ev. Lutheran Church, which he had served during his entire career as minister of the Gospel to God's children. To him apply the words of the Savior, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

H. PAUSTIAN
H. WICKE

Editorials

(Continued from page 327)

streets as Sunset Boulevard and Hollywood Boulevard, to the chagrin of merchants, who complain that business is down and crime is up. It is possible that some of them are rendering a useful service, but it appears that in most cases "doing their thing" consists largely of loafing.

One of their professed grievances, if we can believe what we read, is that our society is too materialistic. In this they are right. But the way to correct this is not by eliminating work, to which they seem to have a strong aversion. The fact is that regardless of how low a standard of living one is willing to maintain, man has certain basic material needs in order to survive: food, clothing, and shelter. Since the Fall of man the means with which to satisfy these basic needs are to be obtained through work—often very burdensome work—according to the decree of God: "In the sweat of thy face shalt thou eat bread."

Through the Apostle Paul God set forth a corollary principle: "If any would not work, neither should he eat." If you are going to survive, someone has to work. Someone must till the soil, make the clothing, build

the shelters. Even though your needs may be minimal, they are there; and if you perform no useful service in society, you are obviously living off the fruits of other men's labors and don't deserve even what little you may have.

Few would dispute the fact that in contemporary society there is too much emphasis on and too much concern for material things. But this cannot be corrected by ignoring a fundamental principle of man's existence here on earth, and that is that he work.

St. Paul's Letter to the Thessalonians indicates that the problem of voluntarily idle people is not a new one. Almost 2000 years ago he wrote, "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies." And he added a rather obvious solution: "Now them that are such we command and exhort by our Lord Jesus Christ that with quietness they work and eat their own bread."

The divine principle set forth in these words deserves consideration and application by the idle groups congregating in our large cities today, who under the guise of protesting against the ills of society have become public nuisances and disruptive busybodies.

IMMANUEL G. FREY

Briefs

(Continued from page 326)

general title, "What's Going on in Protestantism?"

When we look at the Protestant world of today, a very confusing picture meets our eyes. There are many different denominations, and often it is difficult to determine what the exact nature of their differences is. Many Protestant churches have abandoned all semblance of a definite doctrinal posi-

tion. How, for example, do the Methodists differ from the United Church of Christ, or from the Disciples of Christ? Is there actually a difference in doctrine and practice, or is the difference merely one in the outward structure, the form of administration, the history, or the traditions of these church bodies?

Because, from a doctrinal standpoint, denominational lines are not clearly drawn in many instances, we expect to investigate "what's going

on in Protestantism" by examining first of all a number of interchurch organizations that are active on the ecumenical front today, and then, in the second part of the series, some of the theological movements that are sweeping, often like a grass fire, across the barren wilderness that is to a large extent the Protestant world of our time. More details on this new series will be forthcoming in our next issue.

NAMES REQUESTED for our Missions

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation Office. Pastors who want stations included in this announcement will send information to this same address. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Birmingham Huntsville
Alaska	Anchorage
California	Alpine-La Mesa Concord (Oakland) Fort Ord Lancaster Monterey (Salinas) Redding Sacramento (Citrus Heights) Salinas San Jose Thousand Oaks (Ventura Co.) Whittier (La Habra, Montebello) Yucaipa (Redlands)
Colorado	Fort Collins*
Connecticut	Hartford*
Florida	Cutler Ridge (Miami) Orlando West Palm Beach*
Illinois	Aurora Belvidere Mundelein Tinley Park (S. Chicago)
Indiana	Indianapolis
Iowa	Davenport (Quad City)
Kansas	Hays-Stockton Kansas City (Overland Park) Topeka Wichita
Maryland	Baltimore
Michigan	Jackson* Kalamazoo Portage Portland Utica
Minnesota	Duluth-Superior Excelsior* Faribault* Moorhead St. Cloud* St. Joseph* St. Louis*
Missouri	St. Joseph* St. Louis*
Nebraska	Columbus Seward
New Jersey	East Brunswick
New Mexico	Albuquerque*
Ohio	Cleveland Grove City (Columbus) Stow (Akron)
Oklahoma	Oklahoma City Guymon*
Oregon	Salem
Pennsylvania	King of Prussia (Philadelphia)
South Dakota	Brookings Pierre* Spearfish*
Texas	Dallas-Duncanville El Paso* Fort Worth* Houston San Antonio
Virginia	Falls Church (Wash., D.C.)
Washington	Renton

Wisconsin Eau Claire
Lancaster
Little Chute
Prairie du Sac
Shawano
Waupun

Canada St. Albert-Edmonton, Alberta
*Denotes exploratory services.
(New Missions in cities already having a WELS church are not listed.)
Note: All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our
WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

The Southeastern Wisconsin District Mission Board will soon begin exploratory services in the Aurora, Ill., area. Please send names to:

Pastor John Raabe
1080 Alfred St.
Brookfield, Wis. 53005

SERVICES — HARTFORD, CONNECTICUT

Services of the Wisconsin Synod mission in the Hartford area are conducted every Sunday morning at 11, at Pleasant Valley School, 591 Ellington Rd., South Windsor, Conn. Names of interested people may be sent to Pastor Karl R. Gurgel, 28 Casabella Circle, East Hartford, Conn. 06108.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

DISTRICT PASTORAL CONFERENCE

Date: Oct. 29-31, 1968.
Place: Gloria Dei, Belmont, Oct. 29; Peace, Santa Clara, Oct. 30; Apostles, San Jose, Oct. 31.
Time: Communion service at 10 a.m.
Essays: St. Paul's Missionary Approach to the Unchurched, Part II — E. Hoenecke; Increasing our Sunday-school and Bible Class Enrollment — A. Guenther; The Use of the Old Testament by New Testament Writers — T. Franzmann.
T. Franzmann, Secretary

DAKOTA-MONTANA

EASTERN PASTORAL CONFERENCE

Date: Nov. 5 and 6, 1968.
Place: Trinity Church, Clear Lake, S. Dak.
Time: 10 a.m. CST.
Preacher: D. Nimmer (alternate, D. Krenke).
Essays: The Exegesis of I Tim., R. Heins; The Difference Between the Sin Against the Holy Ghost and Other Sins, D. Krenke; Does the Scripture Allow Changes in the State Laws Concerning Abortion? G. Bunde; The Divine Call As It Is Applied in the Various Fields of the Public Ministry (Locally and Synodically), A. P. C. Kell; An Isagogical Study of Heb., J. Brandt; A History of Mary's Elevation in the Roman Catholic Church, H. Ellwein.
D. Nimmer, Secretary

MINNESOTA

MINNESOTA DISTRICT TEACHERS CONFERENCE

Pilgrim Ev. Lutheran School
3901 First Ave. S., Minneapolis, Minn.

October 24 and 25, 1968

CONFERENCE PROGRAM

Thursday, October 24

9:00-10:00 — Registration, Program Committee, Resolution Committee Meetings
10:00-10:30 — Opening Service
10:30-10:45 — Minutes, Appointments, Reports
10:45-12:00 — TRUTH UNDER ATTACK, Prof. S. Becker
12:00-1:45 — Dinner, Committee Meetings
12:45-1:45 — Domain Report, Prof. A. Schultz
1:45-2:00 — Devotion
2:00-3:00 — EVALUATING PUPIL'S WORK, Prof. G. Heckmann
3:00-3:15 — Recess
3:15-4:00 — EVALUATING PUPIL'S WORK (Sectional)
Gr. Kdgn: Mrs. Gerhardt Bauer
1-2: Mrs. Carol Buszman
3-4: Miss Erma Paap
5-6: Mr. Winfred Vathhauer
7-8: Mr. Paul Zimmermann

4:00-4:45 — Business Meeting
Minnesota Board of Education Report, Prof. A. Schultz
5:15 — Supper

Friday, October 25

9:00-9:15 — Devotion
9:15-10:15 — DOES PRESENT-DAY SCIENCE CONTRADICT SCRIPTURE? Mr. Ronald Pape
10:15-10:25 — Recess
10:25-12:15 — SLIDE LECTURE ON VIETNAM, Prof. E. Scharf
12:15-1:00 — Dinner
1:00-2:00 — I. T. A., Miss V. Schuetze
2:00-2:45 — Report on District and Synod District President M. J. Lenz Report From Executive Secretary's Office, Mr. A. F. Fehlauer
Dr. Martin Luther College Report, President Conrad Frey
Martin Luther Academy, President Oscar Siegler
2:45-3:15 — Closing Devotion

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Time: Oct. 29, 1968; 9 a.m.
Place: St. Matthew's, Iron Ridge.
Preacher: E. Breiling.
Agenda: I Cor. 12, L. Groth; Gen. 14:17ff, W. Nommensen; Augsburg Confession VI, B. Bahm; A Survey of Topics Presented to Organizations, H. Schwertfeger.
Paul H. Huth, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Oct. 22, 1968.
Place: St. John's, Cold Spring (5 miles southeast of Fort Atkinson on County Trunk N).
Preacher: Henry Paustian (alternate, Marcus Koepsell).
Time: 9 a.m.
Agenda: Exegesis on Acts 6 by Pastor Ronald Ehler; How can the Board for Information and Stewardship best serve our congregations, by Pastor Paul Wilde; The Lutheran Church in Germany, by Prof. John Sullivan.
Wernor E. Wagner, Secretary

**WISCONSIN EV. LUTHERAN SYNOD
CURRENT BUDGETARY FUND**

1968 Prebudget Subscription Performance

Eight months ended August 31, 1968

	Subscription Amount for 1968	8/12 of Annual Subscription	Offerings Received	Per Cent of Subscription
Arizona-California.....	\$ 91,932	\$ 61,288	\$ 54,353	88.7
Dakota-Montana.....	111,973	74,649	63,552	85.1
Michigan.....	593,761	395,840	339,805	85.8
Minnesota.....	590,135	393,423	380,213	96.6
Nebraska.....	106,255	70,837	65,167	92.0
Northern Wisconsin.....	645,628	430,419	433,508	100.7
Pacific Northwest.....	28,425	18,950	14,932	78.8
Southeastern Wisconsin.....	781,034	520,689	445,895	85.6
Western Wisconsin.....	734,380	489,587	447,204	91.3
Total — This year.....	\$3,683,523	\$2,455,682	\$2,244,629	91.4
Total — Last year.....	\$3,358,502	\$2,239,001	\$2,073,952	92.6

CURRENT BUDGETARY OFFERINGS

Twelve months ended August 31, 1968, with comparative figures for 1967

	Budgetary Offerings 1968	Budgetary Offerings 1967	Pension Plan 1968	Offerings 1967
Arizona-California.....	\$ 78,947	\$ 71,097	\$ 3,013	\$ 3,089
Dakota-Montana.....	108,853	102,549	1,968	1,617
Michigan.....	544,092	511,505	3,288	2,713
Minnesota.....	591,459	571,777	12,999	9,956
Nebraska.....	103,661	99,936	1,689	1,290
Northern Wisconsin.....	651,384	590,599	18,205	17,974
Pacific Northwest.....	26,172	25,746	934	409
Southeastern Wisconsin.....	713,904	657,655	29,739	23,660
Western Wisconsin.....	633,017	602,550	25,425	24,059
Sent Direct to Treasurer.....	107,882	97,870	55	28
Total.....	\$3,559,371	\$3,331,284	\$97,315	\$84,795
Increase over prior year:				
Amount.....	\$ 228,087		\$12,520	
Per cent.....	6.8%		14.8%	

MISSIO DEI CONTRIBUTIONS

Total to August 31, 1968

Arizona-California.....	\$ 152,119
Dakota-Montana.....	162,456
Michigan.....	639,987
Minnesota.....	706,921
Nebraska.....	152,416
Northern Wisconsin.....	1,031,542
Pacific Northwest.....	48,951
Southeastern Wisconsin.....	1,247,731
Western Wisconsin.....	860,657
Gifts sent to Treasurer's Office.....	52,750
Total.....	\$5,055,530

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended August 31, 1968, with comparative figures for 1967

Twelve months ended August 31

	1968	1967	Increase or Decrease* Amount	Per cent
Income				
Prebudget Subscription Offerings.....	\$3,451,489	\$3,233,415	\$218,074	6.7
Gifts and Memorials.....	107,882	97,870	10,012	10.3
Pension Plan Contributions.....	97,315	84,795	12,520	14.8
Bequest.....	10,733	1,000	9,733	973.3
Income from NWPB.....	16,562	16,562	—	—
Proceeds from sale of land.....	—	10,988	10,988*	—
Other Income.....	2,924	3,496	572*	16.4*
Total Income.....	3,686,905	\$3,448,126	\$238,779	6.9
Expenditures				
Worker-Training.....	\$1,258,356†	\$1,344,539‡	\$ 86,183*	6.4*
Home Missions.....	1,149,824	1,024,059	125,765	12.3
World Missions.....	608,739	554,191	54,548	9.8
Benevolences.....	681,274	533,523	147,751	27.7
Administration and Services.....	277,586	268,312	9,274	3.5
Total Expenditures.....	\$3,975,779	\$3,724,624	\$251,155	6.7
Operating Deficit**.....	\$ 288,874**	\$ 276,498**		

Accumulated Deficit, July 1966 through August 1968, \$655,377

† These amounts include the monthly appropriations to the Educational Institution Building Fund as recorded through November 30, 1967 at which time a moratorium was declared retroactive to July 1, 1967.

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

CALL FOR CANDIDATES

Professor C. Leyrer, Dean of Men at Northwestern College, has accepted a call into the parish ministry. The Board of Control of the College requests the members of the Synod to submit names in nomination for this office. The man called will be placed in charge of the dormitories and will be asked to teach a course in religion.

Nominations should be in the hands of the secretary no later than Nov. 4, 1968.

Walter A. Schumann, Secretary
612 Fifth St.
Watertown, Wis. 53094

PARAMENTS FREE

Free to any mission congregation upon request, purple and red paraments for altar, pulpit, and lectern. Write to Mrs. Lyle Wendorf, Rt. 1, Jefferson, Wis. 53549.

ACCEPTANCE OF CALL

The Board of Education—Wisconsin Synod is pleased to announce that Mr. LeDell Plath, principal of St. John's Lutheran School, St. Paul, Minn., has accepted the call to become Secretary of Schools. This position became vacant when Mr. Adolph Fehlauer accepted the call to become Executive Secretary of the Board of Education upon the retirement of Mr. Emil Trettn. Mr. Plath plans to finish the first semester in his present work and to assume his new post on February 1, 1969.

Clarence Koepsell, Secretary
The Board of Education—
Wisconsin Synod

SERVICES AT FT. LEONARD WOOD, MO.

Pastor Roger Zehms conducts worship services on the 2nd Sunday of the month at Ft. Leonard Wood. Place: Chapel No. 10, 633 Iowa, at 1930 hours.

SERVICES AT FT. CAMPBELL, KY.

Pastor Roger Zehms conducts worship services at Ft. Campbell on the last Sunday of the month in Bldg. 2403, Chapel No. 6, 18th and Indiana, at 1645 hours.