

THE NORTHWESTERN

Lutheran

November 10, 1968

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BRIEFS by the Editor

THE COMPLETION OF ANOTHER BUILDING PROJECT carried out with *Missio Dei* funds is reported in this issue of *The Northwestern Lutheran* (see page 370). The dedication of the remodeled and enlarged classroom building at Dr. Martin Luther College in New Ulm, Minnesota, is surely another reason for us to lift up our hearts in joyful thanksgiving to the God of all grace. These facilities, completely renovated and expanded at a total cost of \$672,575, are another wholly undeserved gift of God, placed into our hands to enable us to train more workers for service in His kingdom. May we now also give evidence of our joy and gratitude by encouraging a growing army of our young people to prepare themselves for such service!

The dedication of the new library building at Wisconsin Lutheran Seminary in Mequon, Wisconsin, took place on October 13. A full report with pictures is planned for the next issue of *The Northwestern Lutheran*.

The ELECTION OF 1968 will be history by the time this issue of *The Northwestern Lutheran* reaches our readers. Regardless of whether the candidates we voted for were elected or not, all of us as Christians will want to take to heart the exhortation of the Apostle Paul that "supplications, prayers, intercessions, and giving of thanks be made for all men: for kings and for all that are in authority" (I Tim. 2:1,2). As concerned Christian citizens we will want to pray for the men who have been chosen to fill responsible positions in our national, state, and local government.

From Scripture we know that "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:32). Those into whose hands the reigns of governmental authority and power have been placed by the Lord God have been entrusted with a heavy responsibility. They are in need of our frequent and fervent prayers.

Let us then not neglect to heed the admonition to pray "for all that are in authority," asking that God

give them wisdom and discretion. In the troubled times in which we are living these gifts of God are needed in rich measure by our president, our governors, our legislators, our judges, and all our other officials if they are to direct the complex affairs of state wisely and to govern with justice and integrity. God Himself bids us to pray for them to the end "that we may lead a quiet and peaceable life in all godliness and honesty." He who invites us to pray has also promised to hear the prayers we offer in Jesus' name.

* * *

NOVEMBER 10, THE PUBLICATION DATE of this issue of *The Northwestern Lutheran*, is Luther's birthday. Born in 1483, Luther lived to be 62 years old. He died February 18, 1546.

Repeatedly Luther emphasized that a true Christian will not take a detached attitude toward the problems of the state and the society in which he lives. "There never was a Christian who was not concerned with politics or economics," Luther declared. Before the Reformation many took refuge behind the walls of a monastery or convent in an attempt to escape from the world with all its problems, obligations, and responsibilities. Living in a monastic society, they attempted to isolate them-

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

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COVER — The newly remodeled classroom building at Dr. Martin Luther College, New Ulm, Minnesota, showing the new addition. The periodicals library is on the second floor of the new wing.

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Editorials

Heaven On Earth? Jesus was once "demanded of the Pharisees when the kingdom of God should come." This was not so much a question as it was a repudiation of Him as the Messiah. Since Jesus had effected no discernible improvements in the political, economic, and social structure, He was to them obviously not the Christ. Their conception of the kingdom of God was a heaven on earth for themselves.

The Pharisees have long gone, but not their visions. These have, in fact, been expanded by their modern counterparts to embrace the whole world. And just as the Pharisees expected the Messiah to establish a Paradise on earth, so the popular viewpoint insists that the Christian Church bend its efforts in that direction today.

In our generation we are witnessing a tremendous reaction to the existing order of things, accompanied by riot, revolution, and social upheaval, encouraged in many cases by religious leaders. Strong appeals are made to the consciences of Christians to join in the battle.

When such appeals are made in the name of Christianity, one thing is overlooked. Jesus did not come to reform the world but to redeem it. It was not His purpose to alleviate symptoms but to cure the disease. As the result the Christian hope held out in Scripture is not for a trouble-free life on this earth but for "new heavens and a new earth, wherein dwelleth righteousness."

No amount of effort, however sincere, is going to make conditions in this world perfect. Even if it could, it would not solve the problem. There is still death, and living in freedom and comfort only until one dies is a rather forlorn prospect.

Death is the wages of sin. And sin is what is wrong with the world. Redemption from sin, of which all men are guilty, is the only answer for mankind. This was Jesus' concern, and His victory over sin is the basis of our Christian hope.

The name "Pharisee" evokes an unpleasant image today; but the old Pharisaic hopes, dressed up in euphemistic terms, are still held in high esteem.

Let us recognize them for what they are and not equate them with the Christian religion.

IMMANUEL G. FREY

* * *

In Blessed Memory The Lord calls a servant home, and we who are left behind remember his ministry.

How blessed when we can remember a man who knew that he lived and moved and had his being only by the grace of a merciful God; a man who knew that though he was privileged to preach to others the consolation and good hope of the Gospel, he also had need of it himself as a sinner among sinners!

Blessed too is our memory of a herald of the Gospel, to whom a sermon was no academic exercise, no dutiful

delivering of observations on a text, but God's message to be preached with power; it was the truth of God that must be proclaimed and must be believed.

Blessed also is our memory of a man of God who showed us that principles are not only to be proclaimed, but also to be lived, and who did not yield principles to gain an easy popularity.

And blessed is our memory of a student of Scripture who understood the difference between the things that matter in the church's work and the things that do not matter; and who saw that confusing the two poses a danger for the Gospel ministry.

Blessed is our memory of such a servant of God, who was faithful to his calling, and blessed are the souls to whom he ministered.

CARLETON TOPPE

* * *

An Anniversary In the year 1868, on October 21 and 22, there was a meeting in Milwaukee of a committee of five representing the Missouri Synod and a similar committee representing the Wisconsin Synod. The Missouri Synod representatives were Pres. C. F. W. Walther, Prof. E. A. Brauer, and the pastors F. Lochner, F. Sievers, and C. Strasen. The Wisconsin Synod was represented by Pres. John Bading, Prof. Ad. Hoenecke, and the pastors Phil. Koehler, Wm. Dammann, and C. Gausewitz.

The opening discussion revealed that the two bodies were in perfect agreement regarding fellowship with other Lutheran bodies such as the German Church Union and the General Council in the United States. The only true basis of union and fellowship, they agreed, was unity in doctrine.

The committees then discussed those Lutheran doctrines that were at that time in controversy in Germany and among Lutheran bodies in the U. S. These were the doctrines of the church and the ministry, ordination, inspiration of the Scriptures, authority of the Lutheran Confessions, the millennium, the Antichrist, and others. A thorough examination of these matters of doctrine showed that the two bodies were in complete agreement, and resolutions were drawn up declaring their agreement. "Both synods," so read the first clause, "joyfully recognize each other as holding the true Lutheran faith." The second clause recommended establishment of pulpit and altar fellowship between the two synods.

A purely practical matter was the subject of much debate. It had to do with the geographical boundaries that the synods and congregations ought to observe when founding new congregations. But this troublesome hurdle too was finally crossed.

Four years after this meeting the Synodical Conference was formed, and the two synods continued to work together, especially in Negro missions, and to practice pulpit and altar fellowship. The two synods fought

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Studies in God's Word

A Delicate Undertaking At Midnight—Ruth 3

Then Naomi her mother-in-law said unto her, "My daughter, shall I not seek (a place of) rest for thee, that it may be well with thee?" (1)

And she said unto her, "All that thou sayest unto me I will do." (5)

And it came to pass at midnight that the man (Boaz) was afraid, and turned himself, and behold, a woman lay at his feet! (8)

And he said, "Who art thou?" And she answered, "I am Ruth, thy handmaid; spread therefore thy skirt (protecting wing) over thy handmaid, for thou art a near kinsman." (9)

(And he said,) "And now it is true that I am thy near kinsman, howbeit there is a kinsman nearer than I. (12)

"Tarry this night, and it shall be in the morning that if he will perform the part of a kinsman, well; let him do the kinsman's part; but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth. Lie down until the morning." (13)

And she lay at his feet until the morning, and she rose up before one could know another. And he said, "Let it not be known that a woman came into the (threshing) floor." (14)

And when she came to her mother-in-law, she said, "Who art thou (how did you fare), my daughter?" And she told her all that the man had done to her. (16)

Then said she, "Sit still, my daughter, until thou know how the matter will fall, for the man will not be in rest, until he have finished the thing this day." (18)

A Time to Act

Almost three months had passed since Ruth first started to glean in the field of Boaz. It is possible that Ruth had almost daily contact with Boaz during barley and wheat harvest. Naomi also had ample opportunity to observe the cordiality of Boaz toward Ruth and further to assess his character. With the harvest drawing to a close, Ruth's gleanings were about to end. On the basis of her observation Naomi decided to act.

While Ruth had been providing for her mother-in-law, Naomi had devised a plan to provide for her daughter-in-law and, not so incidentally, to provide for the continuance of her deceased husband's family line. She would find "rest," security and protection, for Ruth.

A Bold Plan

Naomi's plan was to have Ruth propose marriage to Boaz. It was a daring move, tailored to fit the occasion. Yet it conformed to prevailing law and custom. Boaz had been unusually kind. He was a "near kinsman," a "redeemer," who was in a position to repurchase Naomi's "mortgaged" land and restore full possession to the family line of Elimelech. His eligibility to marry Ruth definitely entered the picture. The duty of the "levir" (husband's brother) fell to a redeemer when a deceased husband had no surviving brother. And it was the woman's right to ask this duty and to put the man openly to shame if he refused to fulfill the levirate law.

No intemperance was implied when Naomi directed Ruth to put on festive garb and to contact Boaz

after his supper. The expression, "when Boaz had eaten and drunk and his heart was merry" (v. 1), connotes no more than the similar expression in the account of the marriage at Cana. It was natural for a hard-working man to be relaxed and contented after a late evening meal. That he would then be more receptive to Ruth's proposal was, of course, Naomi's hope.

A Delicate Situation

Arranging a midnight meeting, unannounced, with Boaz at his threshing-floor may seem immodest to us. But it must be understood in the light of the situation. The confidential meeting would permit Boaz a free hand to accept the proposal. If he would be at all disinclined, it would be least embarrassing to all for him to decline in private. After all, Boaz was not the nearest kin. And he was an older man. Besides, Naomi was well aware of the pious virtue of both parties.

We may take our cue from Boaz himself. Although he was startled ("afraid") to find a woman at his feet, he blessed Ruth and commended her, first, for her kindness to Naomi in leaving her homeland and, secondly, for her greater kindness in caring for Naomi's inheritance. He was genuinely pleased to be sought by a chaste and decent young woman who did not follow the "natural" inclination of setting her cap for some young "knight in shining armor."

A Marriage Proposal

Ruth's request of Boaz to "spread therefore thy skirt over thy handmaid," was definitely a proposal of marriage. The term "skirt" is the same word rendered "wing" in 2:12. Ruth may have had Boaz's benediction in mind. She was requesting a wife's security and rest under a husband's protecting "wing." Her plea, according to Naomi's plan, was based on
(Continued on page 373)

News FROM OUR Missions

1961-1971, A Decade of Decision For Home Missions

The years 1961-1971 represent a period of decision-making which has and will shape the thrust and success of our Home Mission program for generations. Decisions by each individual member as well as the Synod in many areas of church life are included in this Decade of Decision.

A Decision Regretfully Made in 1961

Let us go back to a most dramatic decision made in August of 1961. In defense of the doctrines of Scripture and of Luther, our Synod sadly declared a suspension of fellowship with The Lutheran Church—Missouri Synod. We invited all those who share our confessional concerns to identify themselves with us in support of the Scriptural position.

members and our Synod depend on pastoral service in most parts of the United States from other Synodical Conference churches. We had to assume responsibility throughout the 50 states. Secondly, calls began to come to us from Lutherans of our Wisconsin Synod and other synods, who were becoming acutely aware of the confessional confusion in many Lutheran churches. They called on us for help from all parts of the United States, from Alaska to Alabama, from Connecticut to California.

A Green Light for Expansion

In 1964 the Conference of Presidents was asked to make another decision vital to home mission work. In view of the pastoral shortage, should the Home Mission Division continue opening a significant number of new

"FROM HERE TO THERE . . . THE GOSPEL"—coordinating the work of Home and World Missions are our Executive Secretaries, of Home Missions, Pastor Norman Berg (left), of World Missions, Pastor Edgar Hoe-neck.



Let us move ahead two years to decisions made at our next convention. In 1963 the Synod divided the United States and Canada into areas of responsibility for our District mission boards. It thereby placed on the Home Mission Division the responsibility to extend our work wherever it seemed called for. In the same year a full-time Executive Secretary for Home Missions was authorized to help coordinate the planning and execution of this newly expanded work.

The Results of the Decisions of 1961 and 1963

Two significant results for home missions came from these decisions of 1961 and 1963. No longer could our

missions requiring manpower? The presidents, fully conscious of the problem of vacancies, and yet also aware of the earnest prayers of our people for reapers in accord with the Lord's injunction, decided to give the green light to the opening of home missions.

The result? In the past four years new missions have been opened at a rate proportionately double that of other major Lutheran bodies in our country. The goal of a mission a month has been surpassed each year and almost doubled in one year. And this at an annual budgetary increase of only 2½ per cent per year since 1961. And in the meantime the Lord has answered our prayers so graciously that in a few years classes of

45-50 pastors, instead of 25-30, will graduate annually from our Seminary.

Internal decisions also marked this period. For instance, the Board of Trustees decided to combine a program of interest-free Church Extension Fund loans with money borrowed on behalf of our mission congregations and thus increased our mission loan funds from \$4,000,000 in 1961 to \$10,500,000 in 1968, \$7,000,000 of which is Synod's equity. Policy decisions by the Home Mission Board have focused attention primarily on population centers to insure a network of missions connecting major metropolitan areas, missions which are in fields white unto bountiful harvest.

Today as a result of all of these decisions we see the dramatic shift from a home mission program in 1961 restricted to some 16 primarily North Central States to a program seven years later represented in 33 states, with congregations in 29 and exploratory work being done in four more.

"Called To Serve"

Now Confronts Every Member With a Decision

But our title points ahead to 1971 as part of this Decade of Decision. There are problems ahead for home missions that can be resolved only by decisions to be made by the individual members of our Synod in the next three years. One problem is that of worship fa-

cilities for our new missions to give them a necessary tool for growth. The other is a need for more operating funds to enable us to answer with a missionary the call of Lutherans from as many as 50 more population centers calling us presently.

The decisions affecting these problems will confront each individual member of our Synod this fall in the "Called To Serve" program. The degree to which our members answer the "Call" in turn will materially affect other vital decisions to be made at the next two Synod conventions.

Will our hearts, moved by Christ's love, respond adequately in our financial commitment to enable \$400,000 per year to be allocated towards meeting the \$3,000,000 backlog of chapel and land requests? Will the present operating deficit be wiped out and formerly approved priority projects in all divisions of work be authorized by the 1969 Convention? Will we continue our giving at a level which will then enable the 1971 Convention confidently to decide for a Decade of Development in Home Missions after the Decade of Decision has been faced positively by us all?

As our domestic mission fields develop in our land blessed with money and manpower, our base for reaching out to the spiritually starving world expands. Decide with us on behalf of the world!

NORMAN W. BERG

These Are Your 53 World Missionaries

In response to a request, our Board for World Missions has supplied this list of missionaries, teachers, and lay workers serving our Synod under the supervision of the Board. The names and addresses of these workers are being published at this time in order that those who would like to remember them at Christmas may do so.

Is not this long list of names a reason for rejoicing? How many willing hands the Lord has given us to carry on His work of preaching the Gospel to every creature! May we not fail to support those who are doing this work in our name with our offerings and with our prayers!

HONG KONG

- The Rev. Paul Behn**, 55 Beacon Hill Rd.,
11th Floor, Apt D, Kowloon, Hong Kong
The Rev. Peter Chang, 57 Beacon Hill Rd.,
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The Rev. Kenneth Seim, 47 Pilkem St.,
Ground Floor, Jordan Rd., Kowloon, Hong Kong
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The Rev. Kermit D. Habben, Komatsu 620,
Tsuchiura City, Ibaragi-Ken, Japan
The Rev. Tatsushiro Yamada, 4022 Ishikawa-Cho,
Mito City, Japan
Mr. Ryuichi Igarashi, 4022 Ishikawa-Cho,
Mito City, Japan
Mr. Kiyoshi Nemoto, 4022 Ishikawa-Cho,
Mito City, Japan

- Mr. R. Takahasi**, 4022 Ishikawa-Cho,
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The Rev. Roger Sprain, P.O. Box 1042,
Guayama, Puerto Rico 00654
The Rev. David Orea Luna,
449 Auditores St.
11-A Colonia Sifon
Mexico 8, D.F.
The Rev. David Chichia Gonzalez, Magnolia 92,
Mexico 3, D.F.
Miss Mary Engel, 4850 South Liberty Ave.,
Tucson, Arizona 85719

AFRICA

- The Rev. E. H. Wendland**, Box 1971,
Lusaka, Zambia, Africa
The Rev. R. W. Mueller, Box 1141,
Lusaka, Zambia, Africa

The Rev. Orlin Wraalstad, Box 1141,
Lusaka, Zambia, Africa
The Rev. Theodore Kretzmann, Box 1904,
Lusaka, Zambia, Africa
The Rev. Kirby Spevacek, Box 1141,
Lusaka, Zambia, Africa
Mr. Elmer Schneider, Box 49,
Lusaka, Zambia, Africa
The Rev. Albert Muyangana, Box 1141,
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The Rev. Raymond G. Cox, Box 120,
Blantyre, Malawi, Africa
The Rev. John Janosek, Box 748,
Blantyre, Malawi, Africa
Miss June Witt, R.N., Box 1904,
Lusaka, Zambia, Africa

APACHELAND

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The Rev. H. E. Hartzell, East Fork Mission,
Whiteriver, Arizona 85941
The Rev. Arthur Krueger, P.O. Box 16,
Cibecue, Arizona 85901
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Peridot, Arizona 85542
The Rev. Lyle Sonntag, General Delivery,
Bylas, Arizona 85530
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Briefs

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selves from the concerns and affairs of the world. This, the Church of that time taught, was ultimate in Christian sanctification. It was this teaching that drove Luther himself to become a monk.

What a different attitude Luther took toward the world in which he lived, however, after God led him through study of the Scriptures to a knowledge of the truth! Ernst Wolf of the University of Goettingen has called attention to the fact that Luther came to realize that the Christian has no such thing as a "private" existence. The world was again recognized as a creation of God. It is a place where faith is manifested and exercised. Luther came to look upon the world, as Wolf points out, "as the proper place for *sanctification*, as the field in which the freedom of a Christian operates, and all this without proclaiming a 'Christian society' or a 'Christian state,' however often one may address a 'Christian authority'" (as Luther did in his open letter "To the Christian Nobility of the German Nation" in 1520).

On the basis of Scripture Luther held, Wolf reminds us, that "the order of the kingdom of God and the ordering of the world remain two different things. The Church is neither the law nor the ideal of society, and she has no dominion over society. World and society as the place for sanctification means that faith urges man to obey, to bear witness to Jesus Christ before the world, and to practice love toward his neighbor."

These are basic Scriptural truths, frequently forgotten in our day. The vital distinction between the State and the Church must be maintained. Each has its God-appointed purpose and function in this world. The Christian as a citizen of the State and a member of society will take an interest in political affairs and have a genuine concern for the welfare of his fellow citizens. He will exercise his judgment by means of his vote and use his influence for good through lawful channels.

These important principles, restored by God through Luther's Reformation, are reemphasized by Prof. Carl Lawrenz in his series of

articles on "The Church's Business." We heartily recommend these articles for your prayerful and thoughtful study.

* * *

A CIVILIAN CHAPLAIN FOR OUR SERVICEMEN IN VIETNAM has been found in the person of **Pastor Melvin Schwark** of Courtland, Minnesota. Pastor Schwark has accepted a call extended by our Synod's Lutheran Spiritual Welfare Commission. He has been given a one year's leave of absence by the two congregations he has been serving in order to accept this assignment. He will travel to Vietnam by way of Bangkok, Thailand. It is expected that he will arrive in Saigon about December 1. Since he will be a civilian chaplain, the costs of this ministry will be paid entirely by our Synod. This civilian chaplaincy is made possible through the fine cooperation of the United States military authorities and the government of South Vietnam. Pastor Luther Voss, Prof. Erwin Scharf, and Pastor Frederic Gilbert were previously sent to Vietnam under this program by our Synod.

What's Going on in PROTESTANTISM?

A LOOK AT THE WCC

For almost an entire month last July, the World Council of Churches reveled in the news spotlight. Seven hundred delegates to the Council's Fourth General Assembly met in session for 16 days at the Sports Pavilion in Uppsala, Sweden, with the Lutheran Cathedral of Uppsala serving as host church. By the grace of God, our Synod has remained uninvolved in the ecumenical entanglements and the theological confusion of the WCC. We propose with this article to take a look at the WCC and to set forth the reasons for our detachment and opposition.

Historical Beginnings

The historical antecedents of the WCC can be traced to a world missionary conference which met in Edinburgh, Scotland, in 1910. Missionaries from mission fields around the world came to seek answers to common problems arising out of their diversity of doctrinal convictions. Three separate organizations were formed as a consequence of the Edinburgh Conference. They were the International Missionary Council, the Faith and Order Conference, and The Universal Christian Council for Life and Work.

The International Missionary Council involved most of the missionary societies of world Protestantism. It met in Jerusalem in 1928 to explore means for mission cooperation among its members.

The Faith and Order Conference was organized in 1927 at Lausanne, Switzerland, to search for a formula for church union. It promoted the idea that Christians should accentuate their areas of agreement while deemphasizing areas of disagreement. The second Faith and Order Conference in 1937, representing 122 denominations from 43 nations, adopted as its slogan, "unity in diversity" and set as its goal "a united Christendom." A dream that men had dreamed for four centuries began to take shape as a reality.

The Life and Work Council first met in 1925 in Stockholm under the leadership of Nathan Soederblom, Lutheran archbishop at Uppsala. Soederblom is often referred to as the father of the WCC. Delegates a thousand strong were told by Soederblom that they had assembled "to concentrate the mind of Christendom on the mind of Christ as revealed in the Gospels toward those great social, industrial and international questions which are so acutely urgent in our civilization. . . . We desire to discover how best His message may be applied to these problems with which every nation has been confronted. . . . This would seem to be the paramount task of the church." You will recall that Jesus made it the paramount task of the church to communicate the message of reconciliation to men estranged from God, not to solve the world's social, industrial, and international problems.

The Development of the WCC from These Three Organizations

In 1937 the Life and Work Council and the Faith and Order Conference both met at the same time, one at Oxford, the other at Edinburgh. Both organizations were presented with a proposal to merge into a single organization to form a World Council of Churches, and both agreed to do so. They met jointly in May, 1938, at Utrecht, Holland, invited the International Missionary Council to join them, and then proceeded to adopt a constitution and a plan of organization for the World Council of Churches. A provisional committee was appointed to make arrangements for the first general assembly to be held in Amsterdam in 1948. Thus the machinery for a united world church was established and set in motion in less than three decades after the original Edinburgh conference.

The General Assembly of the WCC has met four times, at Amsterdam in 1948, at Northwestern University in Evanston, Illinois in 1954, at New Delhi, India in 1961, and last July at Uppsala. Originally 55 churches were represented in the organization. At Amsterdam there were 135. Last summer at Uppsala the 700 delegates from 80 nations represented 232 Protestant, Anglican, and Orthodox church bodies with a combined membership of more than 350 million. All of the major Protestant denominations are represented among the member churches. Both the Lutheran Church in America and The American Lutheran Church are members. The Lutheran state churches in Germany and Scandinavia are also members, with the result that Lutherans comprise the largest of the Protestant denominations represented in the WCC. The headquarters are located in Geneva, Switzerland.

The Central Committee

The policy-making body of the WCC is the 120-member Central Committee. Drs. Robert Marshall and Fredrik Schiotz, presidents of the Lutheran Church in America and The American Lutheran Church, were elected in July as members of the Central Committee. Chairman of the Central Committee until his death earlier this year was Dr. Franklin Clark Fry, former LCA president. The General Secretary of the Council is Dr. Eugene Carson Blake, a Presbyterian. Six presidents serve the organization.

Worthy of note is the fact that nine Roman Catholics were appointed to the WCC Faith and Order Commission although the Catholic Church is not a Council member. Also noteworthy is the fact that a professor of The Lutheran Church—Missouri Synod, Dr. Robert Bertram, from Concordia Seminary, St. Louis, was an Assembly essayist. Two other clergymen, Drs. Jaroslav Pelikan and Richard Jungkuntz, were chosen to represent the Missouri Synod on the Faith and Order Commission.

WCC Aims and Purposes

The WCC Constitution establishes the basis of the organization in Article I. "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour. It is constituted for the discharge of the functions set out below." Those functions are then listed in Article III. Four of the six are as follows: "The functions of the World Council shall be:

1. To carry on the work of the two world movements, for Faith and Order and for Life and Work.
2. To facilitate common action by the Churches.
3. To promote cooperation in study.
4. To promote growth of ecumenical consciousness in the members of all Churches."

The other two call for world conferences and for the assimilation of other ecumenical groups into the WCC.

"A Fellowship of Churches"

Note that the Council "is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour." That statement from the Constitution affirms something in general, but it defines nothing in particular. This was done by design. The Council's vague basis allows it to "front" as a Christian organization, but it is not sufficiently specific to serve as a test of a member church's orthodoxy. In effect, the WCC has no doctrinal basis. In fact, one of its stated purposes is to minimize the importance of definitive doctrinal statements in the interest of "ecumenical consciousness." Such ecumenical consciousness has come to be synonymous with doctrinal indifference. Article I purports to honor Christ as God. It actually dishonors Him, however, by ignoring Christ's command to teach men "to observe all things, whatsoever I have commanded you" (Matt. 28:20).

Note also that the WCC defines itself as "a fellowship of churches." God's Word has some specific things to say about fellowship, notably in Acts 2:42. There Luke speaks of a fellowship that is based upon a steadfast continuing in the Apostles' doctrine, a fellowship which is displayed in the "breaking of bread and in prayer." When groups depart from the Apostles' doctrine, they are obviously breaking the bonds of fellowship, and thus relinquishing the privilege to break bread and to pray together. The WCC is made up of a host of doctrinally divided denominations representing a religious hodgepodge, if ever there was one. It would be ridiculous to affirm that they are all continuing steadfastly in the Apostles' doctrine. Since they call themselves "a fellowship of churches," their fellowship must be based upon something other than the Word of God. It is not the kind of fellowship, therefore, which has the approval of our Lord. Neither does their breaking of bread and praying together have the sanction of Scripture.

Despite Its Denials, the WCC Aims at Becoming a World Church

The WCC not only propagates confusion regarding the Scriptural teaching of fellowship. It also distorts what God's Word teaches concerning the Church. Its reports and documents abound with statements which convey the notion that Christ's Church is comprised of the sum total of all of the churches. The ecumenical

mission is an effort to unify Christ's Church by unionizing the denominations of Christendom.

World Council spokesmen vehemently protest the idea that they are seeking to establish "a world church," but their actions belie their words. For instance, Chairman Fry of the Central Committee said in his report in 1961 at New Delhi, "The World Council not only disavowed becoming a superchurch at its beginning at Amsterdam; its total development since then has been the most convincing refutation of the whole notion. We who are closest to the council are constantly baffled how any such charge can be made." Yet in the handbook for the Third General Assembly, the same Dr. Fry concluded the foreword with this statement: "In any case the story of a Council of Churches, however great its achievements, can never be a success story until the moment when it ceases to exist as a Council, because of the emergence in reality of the *Una Sancta*" (the one, holy, Christian Church).

Proponents of the WCC contend that they are working to help bring about the fulfillment of the prayer Jesus prayed when He said, "that they all may be one." (John 17:21) Jesus defined the kind of oneness He had in mind when He added, "as thou, Father, art in me, and I in thee." Their oneness was a oneness in mind and spirit. Paul has the same oneness in mind when he pleads in I Corinthians 1:10, "That ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." This "unity of the Spirit" based upon the Word of God is not one of the stated aims of the WCC. It offers "unity in diversity" in place of "unity of the Spirit." It substitutes a union of organizations for the union of all believers in Christ.

Its Political-Social Aims

No look at the WCC would be complete without some reference to its political-social aims and purposes. At Uppsala the Council immersed itself in a consideration of things social and political almost to the complete exclusion of matters pertaining to the Gospel and its proclamation. The U.S. was condemned for its involvement in Vietnam, a U. N. seat was urged for Red China, delegates pledged themselves to "work for disarmament and for trade agreements fair to all," and the use of raw force was endorsed as a tool to right social wrongs. "Christian violence" is the new term for it.

Gov. Harold LeVander, LCA Fourth Assembly delegate from Minnesota, publicly criticized the WCC's secular and political thrusts. He said he could not "see much distinction between this Assembly and Governor's conferences I have attended." He faulted Council statements on human rights for their lack of a Christ-centered basis.

The Fourth Assembly has once again exposed the WCC for what it really is, an organization seeking to redeem society rather than to proclaim redemption through Christ's blood. The Don Bell report dated July 26, 1968, stated it aptly: "The Fourth Assembly of WCC can best be described as a Convocation of the Modernist Wing of the Socialist International. Its accent was on political action disguised as social action. It was Christian in name only. Its real religion is the religion of Humanism, with the aim of placing man where God ought to be."

Organized Apostasy

The WCC represents organized apostasy. It does not speak with the familiar voice of the Shepherd, nor with the authority of Scripture. It presents to us one of the many faces of the Lamb-Beast described in Revelation, chapter 13. A look at the WCC can only call forth

from us a word of disapproval. We have tried the spirits — and found them false.

JOEL C. GERLACH

[The writer is pastor of King of Kings Lutheran Church, Garden Grove, California.]

OPENING SERVICE AND DEDICATION

Dr. Martin Luther College, New Ulm, Minnesota

Dr. Martin Luther College was permitted to begin its 84th academic year with a service in its new 900-seat chapel-auditorium. The chapel-auditorium is the result of the alterations and addition to the main classroom building and was made possible by the dedicated efforts of so many of the members of the Wisconsin Ev. Lutheran Synod in the Missio Dei offering.

For the opening service the chapel-auditorium was filled to overflowing. The service included the dedication of the addition and the rededication of the remodeled facilities, as well as the induction of new staff members.

The guest preacher was Pastor Gerhard Horn of Red Wing, the first vice-president of the Minnesota District. President Oscar Siegler of Martin Luther Academy con-

Miss Irene Schlomer, a graduate physical education major who had been teaching in Trinity Lutheran School at Crete, Illinois, begins her first year as women's physical education instructor. She accepted the call as the replacement of Miss Marilyn Hillemann, who had resigned at the close of the last academic year to be married.

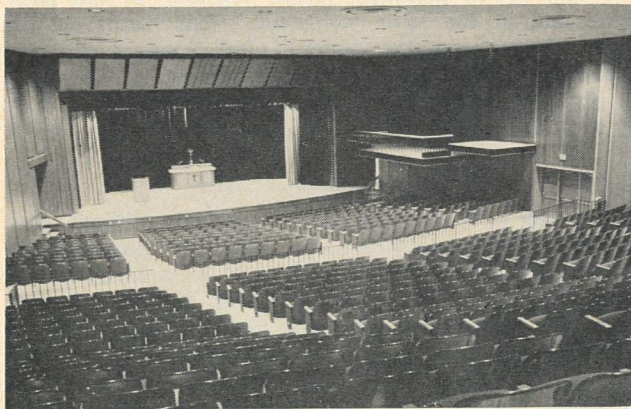
Because of sharp increases in enrollment and because permanent faculty members could not be called, the education department was woefully understaffed. This dilemma was solved temporarily and in part when Mr. LeRoy Levorson accepted the one-year emergency call of the Board of Control. Mr. Levorson is an experienced Christian day-school teacher who during this past academic year completed his master's program at Winona State. During this time he also taught at St. Matthew's in Winona.

Because of an understaffed English department it was necessary to request a theological student of the Committee on the Assignment of Calls. Mr. Dale Baumler, a Middler from Wisconsin Lutheran Seminary in Mequon, responded to this call.

Mr. Max Radloff, a graduate music major from Lawrence University in Appleton, Wisconsin, was inducted into office as a piano instructor. Mr. Radloff is also a graduate of Martin Luther Academy.

Both faculty and students are deeply grateful to the Lord who moved the hearts of members of the Wisconsin Ev. Lutheran Synod in such a way that these new and remodeled facilities could be completed. In dedicating these facilities, faculty and students also dedicated themselves anew to devoting their talents to the best interests of the Lord's saving kingdom. The dedication of every member of the Synod is needed if we are to capitalize in the fullest possible way on the privileges and opportunities the Lord is laying before us today.

CONRAD FREY



This beautiful new 900-seat auditorium-chapel at Dr. Martin Luther College, New Ulm, Minnesota, has been built in the area formerly occupied by an auditorium-gymnasium.

ducted the rite of dedication. Pastor Otto Engel, chairman of the College Board, inducted the new staff members into office. The college president served as liturgist.

Editorials

(Continued from page 363)

shoulder to shoulder in the distressing controversy over the doctrine of election in the early 1880's. From 1870 to 1878 the Wisconsin Synod even trained its candidates for the ministry at the Missouri Synod seminary in St. Louis, while the Wisconsin districts of the Missouri Synod used Northwestern College as the preparatory school for its ministerial students.

But in the 1950's the relation between the two synods became strained when the Missouri Synod began to take a much more liberal view toward fellowship with other Lutheran bodies than it had taken under the leadership of Dr. Walther, and to lean toward union even where unity of doctrine was not clearly established. The agreement of 1868 came to an end in 1961, when the Wisconsin Synod declared that the original basis for pulpit and altar fellowship no longer prevailed.

ERWIN E. KOWALKE

Enrollment in our Synod's Christian Day Schools Increases

"Parochial Elementary Schools on the Decline" was the caption of a number of articles found in some of the daily newspapers this fall. This caption is misleading and not entirely factual. True, many classes in Catholic parochial schools were discontinued, but the above caption gave the impression that all parochial-school education on the elementary level was on the decline.

Our Wisconsin Synod Schools

We thank God that we are able to report that our Wisconsin Synod Christian day schools are on the increase, and that the 1968-69 enrollment is greater than last year. Eight schools were added to our roster of schools this fall. They are:

St. John's Lutheran School, Grover, Wisconsin
Riverview Lutheran School, Appleton, Wisconsin
Peace Lutheran School, Hartford, Wisconsin
St. Paul's Lutheran School, Hales Corners, Wisconsin
Immanuel Lutheran School, Manitowoc, Wisconsin
St. John's Lutheran School, Oak Creek, Wisconsin
St. Paul's Lutheran School, Sodus, Michigan
Christ Our Redeemer Lutheran School, Denver, Colorado

We now have 237 congregations in our Synod that conduct their own Christian day schools. The total enrollment this year is 25,787, an increase of 558 over last year. It is interesting to note that five new schools were added last year; four of them were in mission congregations. Of the eight added to our roster of schools this year, all but one are in older, self-sustaining congregations. A number of other congregations are planning to open their own Christian day schools in the near future.

It is indeed noteworthy that while some church bodies show a decline in parochial-school enrollments, we see evidences of increased interest and concern for Christian day-school education in our Synod. We thank God, who through His Word is moving the hearts of His people to see the importance and need for an education that is Christ-centered.

Our God-Given Responsibility

We, however, must caution against making statistical gains the goal of our Christian education efforts. We are pleased to be able to report an increase in the Christian day-school enrollment in our Synod, but of greater importance is the concern or lack of concern that congregations and individual Christians have for systematic and thorough Christian training for their children. We all need to examine ourselves whether we as congregations and individual Christians are doing all within our power to give our children the best possible Christian education and guidance. How can we be satisfied with anything less? God says: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and

when thou liest down, and when thou risest up" (Deut. 6:6, 7). To the Church our Savior says: "Feed my lambs" (John 21:15). No superficial teaching of God's Word is meant when Scripture says: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

Our Children in Danger

Most of our children are still enrolled in schools where God's injunction, "Bring them up in the nurture and admonition of the Lord," cannot be carried out. And, let us not deceive ourselves into thinking that the education given in the public schools is neutral — neither for God nor against God. Education is never neutral. All education, whether public or parochial, has aims and goals. These aims and goals of an educational system must be adhered to and carried out by the teacher as he instructs and guides his children.

In our day the educational influences are far more powerful and subtle than in the past. Children are forced to sit through classes in which the evolution of the world and its creatures is presented as a fact. They hear educators espouse the "new morality" that flouts the Commandments of God. They hear the absolutes of God's Word denied and ridiculed. Their souls' salvation is endangered.

Our Opportunity to Help

If these harmful, soul-destroying influences on our children are to be avoided, then we must launch forth with a program of education that uses as its authority and guideline God's own Word. Our congregations will need to declare their readiness, out of love for Christ and the children He has given into their care, to do whatever may be necessary by way of effort, time, and money to plan, build, and maintain Christian schools which can and will comply with the Savior's command, "Feed my lambs."

Our Christian day schools are a heritage of our fathers. They brought many sacrifices to establish and to support them. The obstacles in our way to establish Christian schools are no greater than those that confronted our fathers. If the educational and financial requirements were much lower in their days, it must be borne in mind that our forefathers were much, much poorer than we are today. Proportionately they doubtless brought greater sacrifices for the support of churches and schools than we are bringing today.

Let us continue to espouse the cause of our Christian schools, so that they may become a blessing to many more of our children, and let us pray the Lord to give us efficient, self-sacrificing teachers, for to a large extent it is they who, under God, can make our schools true nurseries of the Holy Spirit.

ADOLPH FEHLAUER

GIVE THANKS TO GOD FOR THESE NEW PROFESSORS AT OUR WORKER-TRAINING INSTITUTIONS!

Prof. Paul R. Boehlke Begins Work at Northwestern College

On September 15, 1968, Paul R. Boehlke was installed as professor of chemistry and physics in the high-school department of Northwestern College by Pastor Karl A. Gurgel, a member of the Board of Control. Pastor Warren J. Henrich of Goodhue, Minnesota, preached the sermon.

Professor Boehlke, a native of Milwaukee, received his elementary education at Bethesda (now Gloria Dei-Bethesda) Lutheran School and then attended Wisconsin Lutheran High School. In 1961 he was graduated from Dr. Martin Luther College. He also attended Marquette University.

While teaching at Grace Lutheran School, Goodhue, Minnesota, he began graduate work at Winona State



Prof. Paul R. Boehlke

College. In 1965 St. John's Lutheran Congregation of Jefferson, Wisconsin, called him to teach science, physical education, and art in their departmentalized upper grades. After completing the requirements for the Master's Degree in Education with a concentration in teaching science, he has, since accepting the call to Northwestern, taken additional course work in chemistry at Winona State. He plans further study.

He and his wife, Jeanette, nee Hemker, have two boys, Daniel and Joel. Mrs. Boehlke has taught in the Christian day schools of Zion, Mission, South Dakota, and St. John's, Goodhue, Minnesota.

CARLETON TOPPE

Installation of Four Professors at Wisconsin Lutheran College

St. James Lutheran Church of Milwaukee was the scene on Sunday, September 29, for the installation of four new professors at Wisconsin Lutheran College. The addition of these four men brings to 11 the size of the permanent faculty of the school. When the one remaining vacancy is filled, the college will have the manpower to provide all of the instruction necessary in the college without using men on the Wisconsin Lutheran High School staff. This will make possible the complete separation of the college from the high school, which is to be effected at the termination of the contract in the summer of 1969. We are grateful to the Lord of the Church for providing our needs and sending these precious gifts to us for the training of future teachers. May the Lord's rich blessings attend them always!

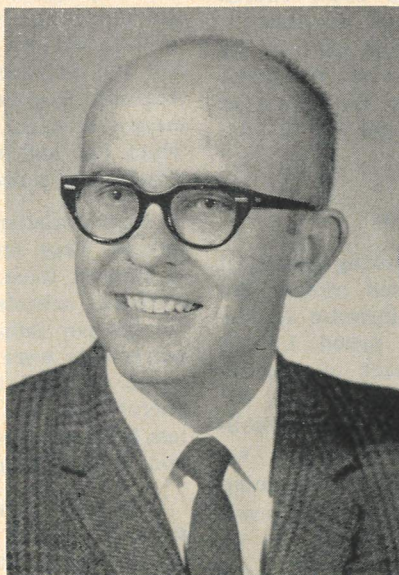
ROBERT J. VOSS

Marvin Meihack

Prof. Marvin Meihack, called into the fields of geography and social studies at Wisconsin Lutheran College, is well qualified both by his own training and by experience to advise and train future parochial teachers. He received his elementary training in the parochial school of St. John's Lutheran Church in Neillsville, Wisconsin, his secondary training at Martin Luther Academy, and his college training at Dr. Martin Luther College, from which he graduated in 1955. His master's degree was earned in 1962 at Nebraska State Teachers College.

Professor Meihack has taught on every level of education, including eight years in the Lutheran elementary school at Hoskins, Nebraska, five years at Wisconsin Lutheran High School, and since 1963 on a part-time basis at Wisconsin Lutheran College.

Professor and Mrs. Meihack, the



Prof. Marvin Meihack

former Patricia Stelljes, are the parents of four children, one son, and three daughters.

Francis Schubkegel

Music is the field of work into which Professor Schubkegel has been called at Wisconsin Lutheran College. A native of Minnesota, where he received his elementary and high-school training, he did his college work at Concordia Teachers College, River Forest, Illinois, where he received his Bachelor of Science in Education degree. There he served as a graduate assistant and later for two years as instructor in music. During that time he also attended Northwestern University, where he received the Master of Music degree.

Professor Schubkegel also had rich experience on every level of education, having served three years as an elementary teacher in Denver, Colorado, and six years as a director of music at Luther High School South in Chicago. For the past three years he has served as music director at Wisconsin Lutheran High



Prof. Francis Schubkegel

School and as part-time professor of music at Wisconsin Lutheran College.

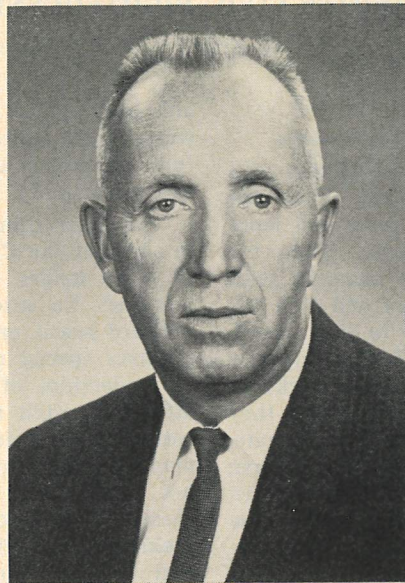
Professor Schubkegel is married to the former Joyce Nahrwold. They are the parents of three children, one boy and two girls.

Lloyd Thompson

For the first eight years of its existence Wisconsin Lutheran College provided a very meager athletic and physical education program. These programs of the school will now be strengthened by the arrival of Prof. Lloyd Thompson, called to the college as an instructor in biology and director of physical education.

Professor Thompson comes to us with rich experience in the field of athletics, having served seven years as the coach at Onalaska High School

in Wisconsin and 16 years as coach and professor at Michigan Lutheran Seminary. His early training was received in the public schools of Elkhorn, Wisconsin, and he received his Bachelor of Science degree at La Crosse State University. Additional graduate work has been done at La



Prof. Lloyd Thompson

Crosse State, Superior State, Central Michigan, and Michigan State.

Professor Thompson is married to the former Edith Wiederhoeft, and their family includes five children, two sons and three daughters.

Harold Yotter

Professor Yotter, called into the mathematics-science field, is a native of Minnesota. Born in Lake City, he received his elementary and sec-

ondary training there. His Bachelor of Science degree in Mathematics-Education was earned at Winona State College in 1958. His master's degree in the same field was earned at Mankato State in 1962. Further graduate work has been done at the University of Michigan.

Professor Yotter taught senior high-school mathematics in Faribault, Minnesota, from 1958-1964. In 1964 he was called to Wisconsin Lutheran High School as an instructor in mathematics, and since that time he has also served on a part-time basis as a mathematics teacher in the college.



Prof. Harold Yotter

He is married to the former Luetta Jacobs, and their marriage has been blessed with three girls.

Studies in God's Word

(Continued from page 364)

the role of a redeemer. Boaz was being enlisted to redeem the inheritance and family line of Elimelech.

With unashamed pleasure Boaz accepted Ruth's proposal and swore to do his part. But, strong character that he was, he did not forget about the rights of another, "a kinsman nearer than I," who had prior claim to Ruth.

Since the midnight meeting might

have been misconstrued by the uninformed and misunderstood by the nearest kinsman, the threshing-floor incident was to be kept secret. This was not covering up wrongdoing, but discreetly avoiding any appearance of evil and caring for the good name of both parties.

A Time to Rest

Naomi had done her part and Ruth hers. Now it was up to the redeemer to do his part. Add to the list of the fruits of his faith Boaz's promptness of action, a trait recognized by

Naomi. "Sit still, my daughter," was sound advice based on trustworthy character.

This is still good advice for those who have come under the wing of the Redeemer. There is no question of His ability or resoluteness to redeem to the uttermost. Why should we be such who "labor and are heavy laden"? He promises rest! Why should we fear and fret, knowing that He has done and is doing His part? "Be still, and know that I am God!"

PAUL E. NITZ

The Christian and the World

IN IT, BUT NOT OF IT

THE CHURCH PROMOTES CIVIC RIGHTEOUSNESS INDIRECTLY

(The Fourth in a Series of Articles on the Church's Business)

A Christian Life Meets All the Demands of Civic Righteousness

The church that is faithful in its assignment will supply civic righteousness as a by-product. When the Church faithfully proclaims God's Word, more and more sinners will be brought to faith in Christ. When the Church faithfully serves those who have come to faith with Word and Sacrament, these believers will find the strength and the desire from day to day to live according to the holy will of their God and Savior. In their joyful life of faith they will shun the gross works of the flesh. Out of thankful fear and love of God they will show themselves honest, trustworthy, temperate, chaste, helpful, and considerate in all of their human relations. For the Lord's sake they will diligently earn their living, provide for their dependents, respect the rights of others, conscientiously obey civic ordinances, pay their taxes, and submit to governmental authority.

Such a Christian life is a fruit of the Spirit and as such pleasing in God's sight. Spiritually such a Christian life of sanctification is something quite different from mere outward peace, order, and decency, as it is rendered by unbelievers out of pride, out of fear of punishment, out of hope of honor and gain. Yet it lies wholly beyond the function of civil authority to take note of the spiritual worth of such Christian conduct. Human government can and does acknowledge, however, that such a Christian life of sanctification fully satisfies the demands of that civic righteousness which it is to maintain. The Church has fostered and furnished it indirectly, inasmuch as it was faithful in its assigned business.

A Christian Life Includes Also Our Special Duties As Citizens

In our country the Lord has been pleased to have us live in a democracy. The Christian will therefore not only thank God for the earthly rights and privileges which this form of government gives to him as a citizen, but he will also faithfully carry out the obligations which go with it. Under such a form of government every citizen has a part in the government through his right to vote in electing men to legislative, executive, and judicial offices, and through his eligibility to hold office himself.

God's Word does not tell the Christian how to vote, and therefore the Church also cannot tell him. Here he must fall back upon his human reason and judgment. He must endeavor to pass judgment on the ability and integrity of the men who seek office, and try to evaluate the various measures which they advocate and endorse, and then vote for the men who hold out the best hope of serving the true function and purpose of civil authority under the circumstances. The fear

and love of God which dwell in his heart through the Gospel will make the Christian citizen do this faithfully, conscientiously, according to the best of his ability and opportunity.

All other things being equal, we would have reason to say that the Christian citizen should be the best kind of office holder. All other things are not always equal, however. To discharge certain public offices for the outward peace, order, and common welfare of men often requires special or even outstanding natural gifts, gifts of leadership, of insight, and of judgment in earthly affairs. It often requires a wealth of experience and a certain type of training and education. All these things may be found in a high measure in citizens who are not Christians, while some vital requirements may seem to be lacking in professing Christians who are seeking public office. The Christian will then remember that outward honesty, integrity, and faithfulness can suffice for the exercise of civic authority and that they can be supplied by human reason, even though the motives on which they are based may be spiritually unacceptable. Acting in true fear and love of God, the Christian citizen will therefore cast his vote for those candidates who according to his human judgment promise to hold out the greatest promise of promoting the civic righteousness which governmental offices are to maintain.

The Prayers of the Church Promote Civic Righteousness

Prayer is one of the great privileges of the Church, one of the great gifts which our Savior has procured with His atoning sacrifice and which He has bestowed upon all of His believers. The faithful church therefore commits all of its own needs and the needs of all men to God in confident prayer, made in Jesus' name.

The Church prays also for the establishment and maintenance of civic righteousness. In this it heeds the admonition of St. Paul, I Timothy 2:1-4: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and come unto the knowledge of the truth." In keeping with this admonition the Church in its prayer for civic righteousness is mindful of the purpose which such outward peace and order are to serve under God's provident guidance. Its purpose is to provide a time of grace for men that God's ultimate purpose of the salvation of men, of the growth and extension of His Church be furthered.

As in all prayers for earthly gifts, so also in this one the believers confidently leave it to the Lord to

answer it in His own way and at His own time according to His wisdom, power, and grace. Thus the Church confidently continues to voice this prayer even in the midst of war, disasters, revolution, and social upheavals, knowing that such judgments likewise have a whole-purpose under God. At the same time the Church remains confident that its prayer is heard and answered in the most wholesome manner, for it has His promise that "the effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

The Faithful Church Influences the Conduct of Outsiders

Through its faithful testimony to sin and grace in the midst of a human community, particularly also through the sanctified life of its members, the Church exerts a marked influence even upon those who are not believers or have not yet come to faith. It influences their conduct and behavior, their thoughts and their judgments. Their conscience is awakened and sharpened. The inscribed Law and the natural knowledge of God are activated and confirmed in them.

The faithful testimony of the apostolic Church in word and deed, and in its growth and expansion through such faithful testimony, had a marked influence upon the pagan world. These things changed the social order of the day, eradicating many of its flagrant abuses. An awareness of the sanctity of human life was aroused. Not merely the cruelties of slavery, but the very institution of slavery gradually died out. For as men gradually felt less free to indulge in its abuses, slavery lost

its charm. Woman's position in the home and in life in general was raised. Infanticide diminished and eventually became a crime before the law.

A great deal could be said on this point. The vital thing is to remember, however, that this, too, is a by-product of the Church's activity. We need to guard against the temptation of making it an end in itself for the Church. Let the Church be true to its God-given function, and God will also continue to bring forth this by-product as He sees fit.

Christian Life Is Above All to Glorify the Heavenly Father

By leading sanctified lives in the sight of men, Christians are to commend the message which they proclaim individually and publicly. They are to demonstrate and manifest the power and blessedness of the Gospel. Jesus says: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Note the purpose for which men are to see our good works. Jesus does not mention this that they are to be induced to observe outward decency and order, but that they, too, may be led to glorify our Father. This they can do only after having been brought to saving faith themselves. By the uniqueness of our Christian conduct people are to be induced to listen to the Gospel message which has effected it, so that they, too, may be brought to faith and to a new life through the divine power of the Gospel.

CARL LAWRENZ

We Turn to the Psalter . . .

. . . When Things Are "Looking Up"

In times of strain and pain or during periods of stress and duress a Christian will seek comfort and strength in the Word of God, trusting in the Savior's promises. But when everything is running smoothly—when, for example, serious surgery has been successful and the patient is well on the road to recovery, or when troublesome problems have been satisfactorily solved—then it often happens that even a Christian will sometimes overlook the rich expressions of joyous thanksgiving contained in the Book of Psalms.

Turn to the Psalter! Join the Psalmist in the 103rd Psalm in "blessing the Lord"! Do not forget the mercy and love of God. Keep in mind the good resolutions you may have made while you were "in the depths" of illness or sorrow. Let your heart sing with expressions of

gratitude to your merciful God. "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits!"

This is excellent advice. You know how easy it is for us to forget the benefits which come to us from God. Before we realize it, a threatening danger or a lurking fear doesn't seem nearly so great any more, and the manner of our deliverance is no longer considered to be such a wonderful thing after all. "Forget not," says the Psalmist. Preserve us, O Lord, from the sins of ingratitude and forgetfulness of Your mercy; help us to remember and to live up to the promises we made to You as we cried to You in our need!

It should not be necessary to spend much time in enumerating

the many evidences of God's goodness with which we are surrounded. But if it is true that we do gratefully acknowledge our Lord's countless earthly blessings; if we are thankful for relief from physical afflictions, how much more important is it not to "bless the Lord" for the precious spiritual gifts which He offers. In the third verse of this Psalm the blessing that is mentioned first, the gift that surpasses all others, is *forgiveness*. "Bless the Lord . . . who forgiveth all thine iniquities." Without this we would be hopelessly lost even if our physical health were perfect. But with this gift of forgiveness we can enjoy the blessings of God's grace *forever*.

So what does it really matter if things don't always continue "looking up" for us? Maybe we will again suffer with the old ailments or be afflicted with some new ones. If we keep this glorious truth in mind, that God graciously forgives all our sins, then we will always have reason to "bless the Lord" and to remember "all his benefits."

PHILIP R. JANKE

By the Way

Frederic E. Blume

"Social Reformers or Surgeons?"

In a day when so many dissident voices are being raised with regard to the place of the church and its clergy in the modern world, it is heartening indeed to read something not out of our immediate circles that has something worthwhile to say on the matter, and that with an approach that lets the words of Holy Writ stand and lets them mean exactly what they say. We should therefore like to share with our readers an article by Irving E. Howard, in which he asks, of the clergy in the modern world, are they —

"Social Reformers or Soul Surgeons?"

"II Timothy 2:24, *The servant of the Lord must not strive. . . .*"

"A number of physicians have observed that patients are coming to them with problems which should be within the competence of their respective priests or ministers. But for some reason these patients have preferred to consult a physician about spiritual problems. Most medical men have only reported the fact and have not suggested an explanation for it. However, Mrs. Dorothy A. Faber in *The Christian Challenge* (P.O. Box 283, St. Claire Shores, Detroit, Michigan 48083) published a statement of Eugene F. Sensery, M.D., President of the Fort Wayne, Indiana, Medical Society, in which he said:

A certain number of the clergy seem to be so concerned with secular matters, in my opinion, that they have abrogated their spiritual responsibility. . . . If I were a clergyman, I would be concerned by the fact that less than 50 per cent of the adult population attends church on Sunday. I have these figures on good authority and would wonder if failure to emphasize the spiritual in deference to secular problems would be a good share of the answer. . . . It seems to me the basic responsibility of the clergy is a spiritual one, i.e., to save souls. We physicians see plenty of them bent out of shape, and why are they consulting us? You can draw your own conclusions. . . .

"When dealing with a social problem, Jesus did not organize a political pressure group. He concentrated upon the spiritual problem of an individual.

"The woman taken in adultery (John 8:3-11) represents the much-discussed sex revolution of today. In dealing with this, many modern liberals expound upon 'outmoded sex morality.' From a Marxian point of view, Christian morality is rooted in the class structure—to protect the 'haves' from the 'have-nots.' According to Marxians, there are no absolute moral values.

"When dealing with this woman, Jesus did not question the authority of the Ten Commandments. He wrote in the sand until one by one the woman's accusers left. It has been suggested that He may have written the names of the accusers' parours but we will never know what He really wrote. Whatever it was, we know it caused them to flee the court.

"Like the devotees of 'situation ethics,' Jesus did not condemn the sinner, but *unlike* these liberals, He did not abrogate the Ten Commandments. He brought forgiveness to this woman and said: 'Go and sin no more.' Sin, and not an outmoded morality, is the cause of our sex upheaval.

"The rich young ruler (Mark 10:17-27) may be taken to represent something near to the heart of the modern liberal: unequal distribution of wealth. Typically, the modern liberal would condemn the social structure and call for redistribution of wealth to solve this problem. Instead, Jesus confronted the rich young ruler with the Ten Commandments. When the rich young ruler boasted that he had kept them from his youth up, Jesus proved that he did not understand the full implications of 'Thou shalt not covet.' Jesus commanded him to sell what he had and give to the poor and follow Him. The Gospels add two dramatic touches: the rich young ruler went away sorrowful, for he had much possessions, and Jesus loved him.

"There is no hatred of the rich in this story, nor any suggestion that they must be dispossessed of their

wealth. This particular rich man had a problem because his possessions possessed him.

"In each case, Jesus found the central problem of the individual and landed on that.

"The woman at the well (John 4:5-30) portrays the racial and social prejudice which occupies so much of the time and attention of the modern minister. The Jews discriminated against the Samaritans and the Samaritans against the Jews, and men discriminated against women. Jesus ignored all these 'discriminations' and, although He was a Jew, He went through Samaria and, although a rabbi, He struck up a conversation with a Samaritan woman at a well. She tried to turn the conversation into a discussion of theological and political matters, but Jesus zeroed in on her personal problem: marital infidelity.

"Unlike many modern ministers, Jesus ignored the social aspect of this situation and put one lone individual under a microscope and found her spiritual problem. When that was dealt with, this woman became a missionary to her neighbors.

"Jesus' method points to an important truth about human experience: namely, that all social problems are rooted in personal ones, and that the most effective way to deal with social problems is to get at the root of them in individuals. In contrast, many social reformers, having failed to deal effectively with their own lives, try to make over the outside world in order to excuse their own failure.

"There is a desperate need for ministers who have found the secret of personal victory so that they will be soul surgeons, able to probe the hearts of individuals and to bring the healing message of the Gospel to bear upon their personal problems. This will do much more to heal the ills of society than picketing, marching in parades and protesting social conditions, and will also be in keeping with the New Testament ideal for the minister: 'The servant of the Lord must not strive . . .'" (*Christian Economics*, April 16, 1968, p. 4).

Dedication of Faith Ev. Lutheran Church, Lancaster, Wisconsin

May 12, 1968, was a day of rejoicing for the members of Faith Ev. Lutheran Church, Lancaster, Wisconsin, for on that day their newly remodeled church building was dedicated. The guest speaker, the Rev. B. A. Borgschatz of Bloomer, Wisconsin, used as his text, "In all places where I record my name I will come unto thee, and I will bless thee," Exodus 20:24b. Guest organist for the service was Mr. Edward Meyer of Jefferson, Wisconsin.

Faith Ev. Lutheran Church had its beginning on November 5, 1961, as a preaching station of St. Paul's Ev. Lutheran Church, Platteville, Wisconsin. At that time 28 members gathered for services conducted by the Rev. B. A. Borgschatz in a meeting room of the municipal building. Services continued there until February 4, 1968, when the new building could be used.

In the summer of 1967 a white frame church was purchased from Christ Lutheran Church in Lancaster for \$2,000.00 and the remodeling began shortly thereafter. A \$6,500.00 CEL loan was sufficient to meet the expenses of remodeling because almost all of the work was done by the members themselves. A small Conn electronic organ was also purchased from this fund. Altar, pulpit, and pews were donated by a sister congregation, Immanuel, at Dorset Ridge, which had merged with the Kendall congregation.

The congregation now consists of 11 families from Lancaster and the neighboring towns of Potosi, Cassville, and Fennimore. It is served by Pastor Don W. Fastenau of Platteville, Wisconsin.

Organ Dedication

On May 12, 1968, Cantate Sunday, the Wisconsin Lutheran Chapel and Student Center of Madison dedicated a new organ to service in the kingdom. The Introit for Cantate Sunday is "Oh, sing unto the Lord a new song; for He hath done marvelous things." With these words Chapel Pastor Richard Balge began the service and set the theme for the congregation's worship.

The Rev. Wayne Schmidt, Ph.D., served as the guest organist to lead the congregation in thanksgiving. The Rev. Schmidt is the principal of Luther High School, Onalaska;

Direct from the Districts

a part-time campus pastor at La Crosse; and a part-time assistant to the pastor of First Lutheran in La Crosse. He is a graduate of both Dr. Martin Luther College and Northwestern College. In addition to his organ work at New Ulm, he studied with La Vahn Maesch, dean of Lawrence Conservatory, and Professor John Wright Harvey of the University of Wisconsin.

The dedicated organ is a four-rank pipe organ constructed by the Tellers Organ Company of Erie, Pennsylvania. It was paid for with gifts given to the Wisconsin Evangelical Lutheran Synod by the Kornstedt Legacy, the Mueller estate, and the Buss estate, as well as by offerings from the Wisconsin River Valley Youth League and students and members of the Wisconsin Lutheran Chapel and Student Center.

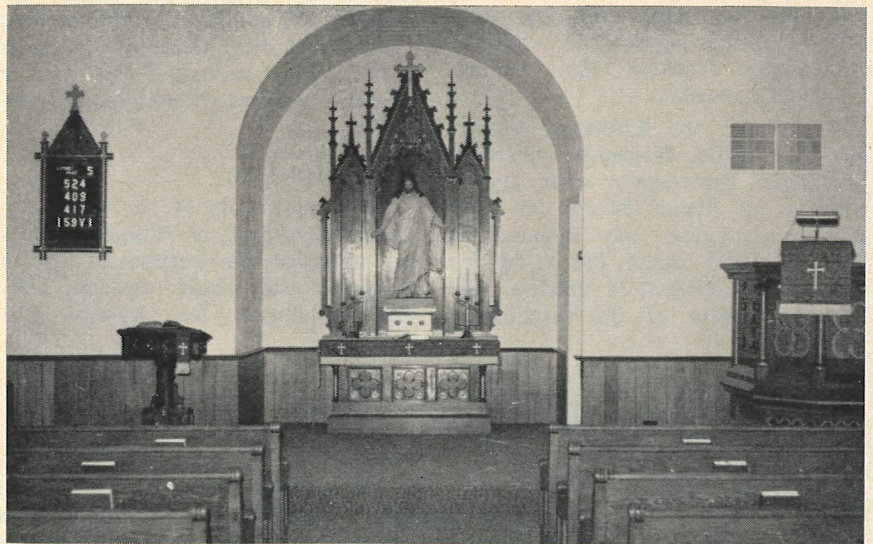
agement of one of his favorite anthems, "O Take My Hand, My Savior." The descant was written by one of Pastor Nommensen's sons.

Pastor Nommensen served congregations in Oshkosh, Pickett, and Juneau, Wisconsin, before coming to Hillsboro.

50th Wedding Anniversary

"And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6). This was a portion of the text which was applied to Pastor and Mrs. Herman A. Pankow on the occasion of their 50th wedding anniversary.

Pastor Pankow and his wife were honored by the congregations of Woodville and Hersey, Wisconsin, in a joint service of praise on August 18, 1968. Pastor D. Westendorf of Minneapolis officiated and in his sermon compared the marriage and



Faith Ev. Lutheran Church, Lancaster, Wisconsin, rejoices to be privileged to gather for worship in this newly remodeled sanctuary.

Anniversaries

The fiftieth anniversary of Pastor Martin J. Nommensen was observed by St. Paul Lutheran Church of Hillsboro, Wisconsin, on Sunday, June 30, 1968. Pastor A. Halboth, of Milwaukee, Wisconsin, a former classmate of the jubilarian, preached the anniversary sermon. Among the appropriate numbers sung by the choir was Pastor Nommensen's own ar-

ministry of the celebrants with the marriage and ministry of Zacharias and Elizabeth. The couple's daughter and son-in-law, Mr. and Mrs. R. Burmeister of Winona, Minnesota, lent their singular gifts in organ and solo work to the occasion.

The Pankows were married on August 22, 1918, at Eagleton, Wisconsin, by Mrs. Pankow's father, the Rev. Henning. They have spent most

of their married life in Wisconsin with the exception of the first three years when Pastor Pankow served in Yale, Michigan. Since that time he has served congregations at Warrens, Rusk, and Menomonie, and for the past seven years Immanuel of Woodville and First Lutheran of Hersey.

They have two children, a son Erdman, who resides at Hudson, Wisconsin, and a daughter, Mrs. Richard



Pastor and Mrs. H. A. Pankow

Burmeister. The immediate family together with the friends and relatives who were able to be present on the day of the celebration enjoyed both the dinner and the open house which had been arranged by parish workers. May the Lord who has instituted and blessed the holy estate of matrimony continue His blessings upon this couple!

St. Paul's Ev. Lutheran Church of Lake Mills, Wisconsin, observed its 75th Anniversary with special services on August 18 and 25, 1968. The congregation was founded on July 19, 1893, under the leadership of the Rev. Michael H. Pankow, who was the pastor of the neighboring

St. John Ev. Lutheran Church of Newville.

For 47 of its 75 years the congregation was served by the Rev. J. Martin Raasch. In its 75th year St. Paul's was served by Pastor P. Wilde and by a staff of five teachers working with 154 Christian day-school pupils. The congregation is one of 18 congregations which own and operate Lakeside Lutheran High School in Lake Mills.

The anniversary observance began with a mass service of "Thankful Praise" on August 18. Instead of the usual schedule of multiple services on Sunday mornings, the entire congregation, together with former members and visiting friends, gathered for worship in one place at one time. The service was held at 10:00 A.M. in the gymnasium-auditorium of Lakeside Lutheran High School, Lake Mills. The sermon was delivered by the Rev. D. H. Kuehl, pastor of Peace Lutheran Church, Hartford, Wisconsin. From 1958-1965 Pastor Kuehl served as pastor of St. Paul's, Lake Mills.

The anniversary observance continued on August 25 under the theme, "Strength for Tomorrow's Tasks." The Rev. Oscar J. Naumann of Milwaukee served as the speaker at three festival Communion services.

Principal Retires

On Sunday, July 14, St. Paul's Ev. Lutheran Church of Wisconsin Rapids observed the retirement of its principal and choir director, Mr. W. O. Johnson. Mr. Johnson had

served the congregation faithfully in these capacities for 43 years. For 41 of those years he also served as the organist of the congregation. In the divine service a gift was given to Mr. Johnson by the congregation. St. Paul's Congregation prayed "that our gracious Lord may watch over His servant in the years of his retirement."

Before coming to Wisconsin Rapids, Mr. Johnson taught at Green Bay, Wisconsin, from 1917-1925.

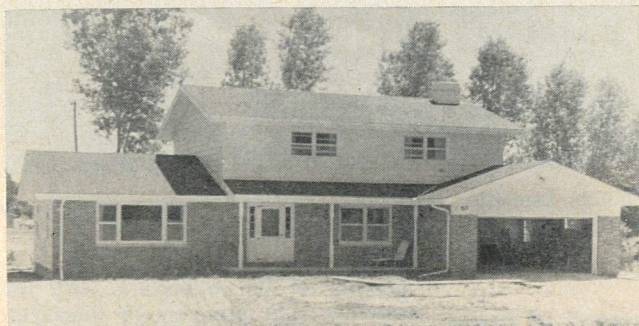
Lakeside Begins New Year

On Tuesday, September 3, 8:00 P.M., Lakeside Lutheran High School began its 11th year of operation with installation of two new staff members by Board of Regents President Ferd. Kutz and Principal Robert Krueger. The new staff members are Miss Esther Marie Bartelt and Mr. Donald Nolte.

Lakeside this year will have a staff of 13 full-time instructors and four part-time instructors, with one on an academic leave of absence. Mr. Robert Eberhardt, chairman of the Social Studies Department, has received a National Science Foundation grant which will enable him to gain a Masters Degree at the University of Missouri.

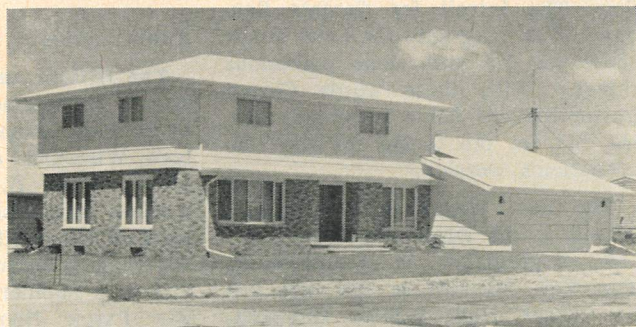
Groundbreaking at Neillsville

St. John's Ev. Lutheran Church of Neillsville broke ground for a new church on Sunday, March 24. Construction began immediately. The contemporary-design building will seat 425 worshipers. In another phase of the building program the congre-



Pastor Elton H. Huebner occupies the home above, Pastor Darvin Raddatz the one at the right.

St. Stephen's Congregation in Beaver Dam, Wisconsin, has erected these two new parsonages. With an entirely different outward appearance, they offer nearly identical living accommodations.



gation is planning the erection of a parsonage. Pastor Norman W. Lindloff is the pastor of St. John's.

Construction at Juneau

St. John's Ev. Lutheran Church of Juneau has begun an extensive building program headed by the construction of a new church building. According to the Rev. Carl Mischke, pastor of St. John's, the completion of construction is expected in July 1969. One aspect of the building program has already been completed; a

teacherage has been erected. It is occupied by Principal F. W. Schultz. The teacherage is a four-bedroom Cape Cod home with study, living room, dining room, kitchen, family room, and 1½-car garage.

Parsonages at Beaver Dam

St. Stephen's Ev. Lutheran Church of Beaver Dam has erected two parsonages. Both were dedicated on October 13, 1968. Although they present completely different facades, the two parsonages offer almost

identical accommodations. Each is a two-story home with four bedrooms, study, living room, dining room, kitchen, dinette, family room, and two-car garage. Both parsonages are situated at the edge of Beaver Dam's Lakeview Park. Pastor Darvin Raddatz occupies the parsonage at 1000 Mary Street and Pastor Elton H. Huebner occupies the parsonage at 817 May Street. The old parsonage at 414 W. Maple Avenue is being razed for church parking and school playground.

DARVIN RADDATZ

NEW MATERIAL FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

LUTHER LEGACY—R-4-11 2 records 33-1/3 r.p.m. time, record No. 1 two sides 33 min. Record No. 2 two sides 37 min.

LUTHER LEGACY is a 2-record set featuring music of the early Reformation. All this music is based on celebrated hymns of Martin Luther and most of it is recorded here for the first time. In this authentic musical setting are heard 12 classic messages of Martin Luther, narrated by Oswald Hoffmann. This album features a performance by the Schola Moderna Chorale, the New York Brass Quintet, Charles Krigbaum on the Battell Organ and expert players of authentic early instruments. The two 12" LPs (stereo) are enclosed in a deluxe full color book-style jacket complete with music texts, informative and illustrative materials and a written commentary by Roland Bainton.

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* |
| Alaska | Anchorage |
| California | Concord (Oakland) |
| | Fort Ord* |
| | Lancaster |
| | Salinas (Monterey)* |
| | Santa Barbara |
| | Thousand Oaks (Ventura Co.) |
| | 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 | Overland Park (Kansas City) |
| Louisiana | Slidell (New Orleans)* |
| Maryland | Baltimore |
| Michigan | Jackson |
| | Kalamazoo |
| | Montrose |
| Minnesota | Excelsior |
| | Faribault |
| | Prior Lake* |
| | St. Cloud |
| Missouri | St. Joseph |
| | St. Louis |
| Nebraska | 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 | El Paso* |
| | Houston |
| | San Antonio |
| Washington | Renton |
| Wisconsin | Eau Claire |
| | Prairie du Sac |
| | Waupun |

*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

NOTICE

The next regular meeting of the full BOARD OF TRUSTEES is scheduled for December 2 and 3, 1968.

Business to be acted upon should be in the hands of the Chairman of the Board of Trustees or its Executive Secretary at least ten (10) days before the scheduled meeting.

Norbert E. Paustian, Secretary
Board of Trustees

CALL FOR ADDITIONAL NOMINATIONS WISCONSIN LUTHERAN COLLEGE

One of the five new professorships at Wisconsin Lutheran College has not been filled. The Board of Control requests that members of the Synod submit additional names of men qualified in the field of English, composition and literature. Nominations and pertinent information concerning the nominees must be in the hands of the secretary no later than Nov. 17, 1968.

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

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: Nov. 12, 1968.
Place: Christ Lutheran Church, No. St. Paul.
Host: Elden Bode.
Preacher: Fred Tabbert (L. Meyer, alternate).
Agenda: The Role of a Congregation in the Social and Economic Changes of our Day,
Rev. G. Backus.

Fred Fallen, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: Nov. 18, 1968.
Place: St. Peter's, Fond du Lac, K. Gurgel, pastor.
Time: Opening Communion service at 9 a.m.
Preacher: J. Albrecht (J. Dahlke, alternate).
Agenda: Isaiah 1, C. Rosenow; Introduction To The Augsburg Confession, E. Semenske; Discussion of "Called To Serve" program.

Paul Kolander, Secretary

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: Nov. 19, 1968.

Place: St. John's, Town Center.

Time: Communion service at 9 a.m.

Preacher: R. Ziesemer (alternate, T. Baganz).

Agenda: Exegesis of Heb. 12 by O. Sommer; alternate, Heb. 13 by R. Unke. Isagogics: Obadiah, A. Meyer; alternate, Jonah, J. Kingsbury. Symbolics: Hist. Intro. 81-98, J. Kingsbury; alternate, 99-118, R. Frey. Homiletics: Regular Gospel Adv. 1, L. Koenig; alternate, J. Kingsbury. Various reports.

Wallace Gaulke, Secretary

STATE HOSPITAL, ST. PETER, MINNESOTA

The work at St. Peter State Hospital is now being conducted by Pastor Steven Stern of Le Sueur, Minn. Recently some of the retarded children at Faribault, Minn., have also been brought to the State Hospital at St. Peter. Please send the names of any of these children or other patients that are of the Wisconsin Synod to:

Pastor Steven Stern
302 S. Second St.
Le Sueur, Minn. 56058

ORDINATIONS AND INSTALLATIONS

Ordained and Commissioned

Pastor

Spevacek, Kirby, as missionary of the Wisconsin Evangelical Lutheran Synod in the Lutheran Church of Central Africa, at St. John's Lutheran Church, Mishicot, Wis., by A. L. Mennicke, assisted by Gerhard Geiger, John Mattek, Robert Sawall, Theodore Sauer, E. H. Wendland, John Baumgart; Sept. 15, 1968.

Installed

Pastors

Geiger, Gerhard H., as pastor of St. Paul's Ev. Lutheran Church, Roscoe, S. Dak., by Gerald Geiger, assisted by Wayne Schulz, D. Malchow, Walter Oelhafen, Jr.; Sept. 29, 1968.

Hallauer, Lyle, as pastor of Salem Ev. Lutheran Church, Ann Arbor, Mich., by John A. Westendorf, assisted by G. Boldt, W. Franzmann, M. Kell, K. Strack; Oct. 13, 1968.

CHANGE OF ADDRESS

Pastors

Geiger, Gerhard H.
Roscoe, S. Dak. 57471

Stelter, Edward
Box 94
Two Rivers, Wis. 54241

Teacher

Jeske, Kenneth
3729 Tannery Rd.
Two Rivers, Wis. 54241

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

1968 Prebudget Subscription Performance

Nine months ended September 30, 1968

| | Subscription Amount for 1968 | 9/12 of Annual Subscription | Offerings Received | Per Cent of Subscription |
|-------------------------------|------------------------------|-----------------------------|--------------------|--------------------------|
| Arizona-California..... | \$ 91,932 | \$ 68,949 | \$ 59,763 | 86.7 |
| Dakota-Montana..... | 111,973 | 83,980 | 70,691 | 84.2 |
| Michigan..... | 593,761 | 445,321 | 379,603 | 85.2 |
| Minnesota..... | 590,135 | 442,601 | 415,443 | 93.9 |
| Nebraska..... | 106,255 | 79,691 | 72,947 | 91.5 |
| Northern Wisconsin..... | 645,628 | 484,221 | 463,709 | 95.8 |
| Pacific Northwest..... | 28,425 | 21,319 | 17,749 | 83.3 |
| Southeastern Wisconsin..... | 781,034 | 585,775 | 492,984 | 84.2 |
| Western Wisconsin..... | 734,380 | 550,785 | 493,900 | 89.7 |
| Total — This year..... | \$3,683,523 | \$2,762,642 | \$2,466,789 | 89.3 |
| Total — Last year..... | \$3,358,502 | \$2,518,876 | \$2,330,411 | 92.5 |

CURRENT BUDGETARY OFFERINGS

Twelve months ended September 30, 1968, with comparative figures for 1967

| | Budgetary 1968 | Offerings 1967 | Pension Plan 1968 | Offerings 1967 |
|-------------------------------|--------------------|--------------------|-------------------|-----------------|
| Arizona-California..... | \$ 78,861 | \$ 72,007 | \$ 3,009 | \$ 3,076 |
| Dakota-Montana..... | 104,935 | 105,626 | 1,900 | 1,542 |
| Michigan..... | 529,372 | 530,076 | 3,615 | 2,616 |
| Minnesota..... | 580,697 | 578,145 | 13,161 | 9,993 |
| Nebraska..... | 100,553 | 100,984 | 1,844 | 1,250 |
| Northern Wisconsin..... | 647,988 | 592,719 | 18,072 | 17,699 |
| Pacific Northwest..... | 27,557 | 25,628 | 873 | 469 |
| Southeastern Wisconsin..... | 699,527 | 667,970 | 29,823 | 23,140 |
| Western Wisconsin..... | 647,700 | 599,255 | 25,089 | 24,377 |
| Sent Direct to Treasurer..... | 108,573 | 100,616 | 137 | 28 |
| Total..... | \$3,525,763 | \$3,373,026 | \$97,523 | \$84,190 |
| Increase over prior year: | | | | |
| Amount..... | \$ 152,737 | | \$13,333 | |
| Per cent..... | 4.5% | | 15.8% | |

MISSIO DEI CONTRIBUTIONS

Total to September 30, 1968

| | |
|---------------------------------------|--------------------|
| Arizona-California..... | \$ 153,173 |
| Dakota-Montana..... | 164,253 |
| Michigan..... | 644,488 |
| Minnesota..... | 718,509 |
| Nebraska..... | 155,121 |
| Northern Wisconsin..... | 1,041,886 |
| Pacific Northwest..... | 49,566 |
| Southeastern Wisconsin..... | 1,268,794 |
| Western Wisconsin..... | 880,142 |
| Gifts sent to Treasurer's Office..... | 52,762 |
| Total..... | \$5,128,694 |
| Total subscription..... | \$5,525,000 |
| Per cent received..... | 92.8% |

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended September 30, 1968, with comparative figures for 1967

Twelve months ended September 30

| | 1968 | 1967 | Increase or Decrease* | |
|--|---------------------|---------------------|-----------------------|------------|
| | | | Amount | Per cent |
| Income | | | | |
| Prebudget Subscription Offerings..... | \$3,417,190 | \$3,272,410 | \$144,780 | 4.4 |
| Gifts and Memorials..... | 108,573 | 100,616 | 7,957 | 7.9 |
| Pension Plan Contributions..... | 97,523 | 84,190 | 13,333 | 15.8 |
| Bequest..... | 10,733 | 1,000 | 9,733 | 973.3 |
| Income from NWPH..... | 16,562 | 16,562 | | |
| Proceeds from sale of land..... | | 10,988 | 10,988* | |
| Other Income..... | 2,849 | 3,450 | 601* | 17.4* |
| Total Income..... | \$3,653,430 | \$3,489,216 | \$164,214 | 4.7 |
| Expenditures | | | | |
| Worker-Training..... | \$1,238,923† | \$1,348,297† | \$109,374* | 8.1* |
| Home Missions..... | 1,156,291 | 1,037,253 | 119,038 | 11.5 |
| World Missions..... | 621,474 | 557,938 | 63,536 | 11.4 |
| Benevolences..... | 682,879 | 546,026 | 136,853 | 25.1 |
| Administration and Services..... | 314,449 | 276,715 | 37,734 | 13.6 |
| Total Expenditures..... | \$4,014,016 | \$3,766,229 | \$247,787 | 6.6 |
| Operating Deficit**..... | \$ 360,586** | \$ 277,013** | | |
| Accumulated Deficit, July 1966 through September 1968, \$793,260 | | | | |

† 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

CHINESE MISSION

Due to the press of duties in his congregation Pastor L. J. Koeninger retired from the chairmanship of the Executive Committee for Chinese Missions and Pastor Marilyn Schroeder was elected as chairman.

Edgar Hoenecke,
Executive Secretary
BOARD FOR WORLD MISSIONS

APPOINTMENTS

Mr. Archie H. Broitzman of New Berlin, Wisconsin, has been appointed to the Standing Committee on Salary Review. He is serving the unexpired term of Mr. Norman Larsen.

Professor Gerald Hoenecke of Mequon, Wisconsin, has been appointed a member and the chairman of the committee of five who are "to censor the doctrinal content of all items published by the Northwestern Publishing House." (Constitution and Bylaws, Section 7.Old.)

Pastor John Raabe of Brookfield, Wisconsin, has been appointed to the Lutheran Spiritual Welfare Commission to serve the remainder of the term of Professor Daniel Malchow.

Pastor Christoph Weigel of Jackson, Wisconsin, has been appointed to the editorial board of the GEMEINDEBLATT to fill the vacancy caused by the death of Pastor em. E. Ph. Dornfeld.

Teacher Adelbert E. Voigt of Beaver Dam, Wisconsin, has been appointed a member of the Synod's Board of Support to fill the vacancy caused by the death of Teacher Harry McFarland.

Pastor Herbert Winterstein of Grafton, Wisconsin, has been appointed a member of the Audio-Visual Aids Committee to serve the unexpired term of Pastor Paul Nitz.

Oscar J. Naumann, President