

THE NORTHWESTERN

Lutheran

November 24, 1968

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BRIEFS by the Editor

THANKSGIVING is the note struck by the cover picture of this issue of *The Northwestern Lutheran*. How much reason we, the members of the Wisconsin Evangelical Lutheran Synod, have for giving thanks! In the past year God has again given us all that we need for our body and life. But, more than that, He has also given us His Word, His living and life-giving Gospel, the message of pardon and peace for sinners through the redemption that is in Christ Jesus. This is our greatest and most precious treasure. It has been given us by grace. It has been given us not to be buried, but to be shared. We are "called to serve." This, too, is a reason for thanksgiving. This privilege, too, is a gift of grace. For this also let us give thanks by a faithful stewardship of the treasure entrusted to us!

* * *

THANKSGIVING ought to be our response also as we read the report in this issue of the dedication of the new library complex at our Seminary (see page 388). God forbid that we begin to boast of what we

have given to the Lord in our *Mission Dei* offering! Let us rather see in these expanded facilities at our Seminary a gift which God has given to us, a gift which ought to fill us with joyful thanksgiving and inspire us to greater zeal in supporting the work of preparing men of God to preach and teach the Gospel of Jesus Christ!

* * *

A *SPECIAL CHRISTMAS ISSUE* of *The Northwestern Lutheran* is again being planned by the Editorial Board. It will have an attractive, full-color cover and a number of special Christmas features. Among these will be a picture story on our mission work in Puerto Rico, a Christmas litany, some Christmas poetry, and articles appropriate to the Christmas season. The theme of the Christmas issue will be "Glory to God in the Highest!"

Some of our readers and some congregations may wish to order additional copies of the Christmas issue. Extra copies will be available at 10 cents each. Orders should reach the Northwestern Publishing House

soon, however, since this issue will go to press early in December and the number of copies to be printed must be established.

* * *

MARANATHA! LORD, COME! This ancient prayer of the Church gives succinct expression to the thoughts in the hearts of God's people in this End-Time season of the church year.

Maranatha is an Aramaic expression. Aramaic, which is related to Hebrew, was the language generally spoken by the Jews in the Holy Land in Jesus' day. The word Maranatha is found in our English Bible in I Corinthians 16:22. Like Amen, Abba, Hosanna, and a few other Aramaic and Hebrew words it has been taken over into the language of the Church.

There is some difference of opinion among scholars as to the exact meaning of the word Maranatha. Some think it is a fervent cry, "O Lord, come!" Others believe it is a confident assertion, "The Lord is coming!" But regardless of what the proper translation may be, there is no question that Maranatha was an expression of the early Christians' firm belief that the Lord Jesus would soon come again. With eager longing they looked forward to His Second Coming.

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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 altar of Trinity Ev. Lutheran Church, Hoskins, Nebraska, adorned for Harvest Festival: J. Edward Lindquist, pastor.

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Editorials

On Thanksgiving Day Who are these people who sing "Now thank we all our God" in our churches on Thanksgiving Day? There are the recent widows, the parents of sons in Vietnam, the wives whose husbands are drinking up rent and grocery money, the elderly whose meager savings are being sapped by inflation, mothers whose daughters laugh at their parents' moral instruction, fathers whose sons are young Absaloms, children whose parents prefer their selfish pleasures to the companionship of their own flesh and blood.

And yet these do not sit with sealed lips while more favored children of God raise their voices to sing, "Praise to God, immortal praise, For the love that crowns our days."

Their blessings are still manifold. And so they sing their hymns of gratitude for the nourishing food on their tables, the decent clothing they wear, the quiet joys of home and family, the society of good friends and kind neighbors, the pleasures of music and of reading, the beauty of earth and sea and sky, the blessings of medicine, the ministrations of hospitals and nursing homes; they too know that there is not a single day that is unblessed by the "love that crowns our days."

And when the pang of blessings withheld still rises in their hearts, they lift their eyes from earth, that can give no fullness of joy, to a glory that they share with kings and saints and angels. Who is richer than they who have the treasures of heaven? Who is better provided for than they to whom swift angels minister? Who has closer friends than they who have a bond with those who believe in Jesus Christ? Who basks in a greater love than that which comes to them from their Father's heart? Who knows deeper joys than those that are unalloyed and eternal? Who has more than they who call a God of goodness and mercy their own?

It is Thanksgiving Day also for those who sing,

*If a blessing He withhold
In the field or in the fold,
Is He not Himself to be
All our store eternally?*

CARLETON TOPPE

* * *

Your Heart and Your Offerings On the first recorded day of thanksgiving both Cain and Abel brought offerings to the Lord. "The Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect." Obviously, Cain's offering was not acceptable to God because Cain himself was not acceptable.

This indicates that the Lord does not judge offerings by their size and kind. He judges by the one who makes the offering. However, disproportionately small offerings do reflect the attitude of the giver. "Small tokens of small appreciation," as one man put it, is an apt description.

A newspaper article recently appeared under the title, "How To Live On \$560 a Month"—\$560 after payroll deductions, that is. The family budget on which the article was based included for a family of four the usual items in more or less standard amounts. After such necessary items as food, clothing, housing, medical care, insurance, and transportation had been taken care of, some money remained. Forty dollars of this went into savings. Thirty-eight dollars a month was set aside for an ornamental chandelier. Offerings to the church totalled \$8 per month—roughly 1½ per cent per month.

We do not wish to sit in judgment upon an individual family. Only God can judge the heart, and often there are circumstances unknown to us. Neither would we want to encourage anyone to dig deeper into his pocket if he cannot do it cheerfully. "God loveth a cheerful giver." But each one, according to Scripture, is to give "as God has prospered him."

To some present-day churchgoers the dollar bill retains as an offering the respectability which it enjoyed during the Great Depression, when it was for some a day's wage. Given by some with subnormal incomes, it undoubtedly represents a sacrifice even today. But we are not living in the Great Depression, and most of us are not living from hand to mouth in these prosperous times.

No one is going to impress God with outside offerings. God still looks at the heart. But crumbs from the table of those who, like Dives, fare sumptuously every day do say something about the heart.

IMMANUEL G. FREY

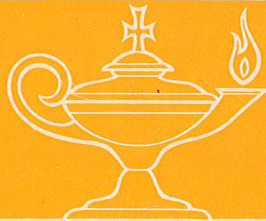
* * *

Translations The continuing criticisms of some of the translations in the Revised Standard Version of the Bible and the steady flow of translations of parts of the Bible are an indication of the difficulties that a translator has to contend with. The first requirement is, of course, that he faithfully reproduce in the new language the meaning and intention of the passage he is translating. He will also try to reproduce the tone and rhythm and general style of the author of the passage. The Authorized Version of the Bible, better known as the King James Version, has been considered as eminently successful in preserving the dignity and nobility of the language of the Bible.

Translations of the 100th Psalm may serve as an example to show how the peculiarities of one language necessarily change the effect of a sentence when it is taken out of one language and put into another.

In the original Hebrew the 100th Psalm has only 41 words, the Latin translation has 63, the German 71, the Greek 75, the Jewish-English 81, and the King James 86. The English has more than twice as many separate words as the original Hebrew. That alone produces a different effect. Where the English has "Make a joyful noise unto the Lord" (7 words), the German has

(Continued on page 394)



Studies in God's Word

Gathering At the Village Gate—Ruth 4:1-13a

Then went Boaz up to the gate and sat him down there; and behold, the kinsman of whom Boaz spake came by, unto whom he said, "Ho, such a one! Turn aside; sit down here." And he turned aside, and sat down.

And he took ten men of the elders of the city, and said, "Sit ye down here." And they sat down.

And he said unto the kinsman, "Naomi, that is come again out of the country of Moab, selleth a parcel of land which was our brother Elimelech's.

"And I thought to advertise (inform) thee, saying, 'Buy it before the inhabitants and before the elders of my people.' If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know, for there is none to redeem it beside thee, and I am after thee." And he said, "I will redeem it."

Then said Boaz, "What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance."

And the kinsman said, "I cannot redeem it for myself, lest I mar mine own inheritance. Redeem thou my right to thyself, for I cannot redeem it."

. . . So he drew off his shoe. . . .

And all the people that were in the gate, and the elders, said, "We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel, and do thou worthily in Ephratah, and be famous in Bethlehem;

"And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman."

So Boaz took Ruth, and she was his wife.

It was early when the town court of Bethlehem convened at the village gate. Boaz saw to that. Naomi had been right. "The man will not be in rest until he have finished the thing this day" (3:18).

The Town Forum

The gate of ancient cities and villages was the market place, the information center, the town hall, the court of justice, and the guard-house. The town council assembled there to conduct business, such as settling lawsuits, witnessing agreements, and serving the public interest in general. The elders were on call practically at all hours. It

was not unusual for the court to be in session soon after daybreak. To conduct business, ten elders were necessary.

Redeemer's Rights Reviewed

After hailing "Cousin Anonymous," Naomi's nearer kinsman, Boaz summoned the necessary quorum. The kinsman was to have every opportunity to exercise his right as redeemer.

In few and fit words Boaz put forth the proposition. Naomi's land was up for sale. To keep the homestead from passing out of family hands the redeemer had to free the estate of encumbrance. "Anonymous"

was willing to purchase the parcel, which presumably would become his possession at Naomi's death.

Then Boaz played his trump. Not only was Elimelech's widow involved, but Mahlon's as well. And she was marriageable. If Ruth would bear a son, that son would be heir to the land. There was a strong possibility that "Anonymous" would not gain possession of Elimelech's inheritance.

Redeemer's Rights Rejected

Was the nearer kin already married? Was he reluctant to pay for something that might never be his own? Did he harbor prejudice against marrying a convert? Was it "unlucky" to be wed to an alien widow? Whatever his reason, he felt that his own inheritance was in jeopardy. He sentenced himself to anonymity by rejecting the role of redeemer.

Before witnesses he relinquished his right by taking off his sandal, an ancient custom "concerning redeeming and concerning changing (transferring title)." This could have signified the waiving of the right to set foot on the land as his own. It did not attest to his ceding the right to Boaz.

A Ready Replacement

With due process of law Boaz now had gained the right to redeem the inheritance and "to raise up the name of the dead upon his inheritance." In this case it was not just a cold compliance with the law. Warm affection was coupled with a sense of duty and scrupulous attention to legal process. Love was fulfilling the law.

What followed amounted to a betrothal. Boaz announced his intention before witnesses. In response the townspeople invoked the Lord's blessings. The Lord was besought to bless the marriage with children, which were and are still "an heritage of the Lord" and "his reward"

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Missio Dei progress report

Things are shaping themselves for an incredibly strong finish for the Offering. October receipts, instead of declining, climbed to \$81,425. Total congregational receipts are now \$5,209,577, or 94.5 per cent of our goal. Reports indicate that there will be a determined effort to complete congregational commitments by December 31. The army of 16,000 men, mustered two and one-half years ago for this great effort, will be in the front ranks of those saying: "This is the Lord's doing, and it is marvelous in our sight!"

Wisconsin Lutheran College Resolutions

With only \$660,125 on hand of the estimated \$1.2 million needed (1967 estimate, please note) for Wisconsin Lutheran College, the Board of Trustees faces some hard decisions. At its October meeting, encouraged by swelling *Missio Dei* receipts, the Board authorized the college to secure plans and specifications from the architect for its basic academic unit. Noting the gap between the money *available* and the money *needed* it also resolved that "there will be no permission to build until the necessary funds can be made available with *sound budgetary financing*."

The Trustees further resolved that, should the necessary funds not become available before the 1969 Synod convention, firm bids be submitted to the convention and "on the basis of these bids the convention resolve the question of funding the building program of Wisconsin Lutheran College." Finally, since the college must vacate Wisconsin Lutheran High School at the end of this school year, the Trustees authorized the college to "seek other temporary facilities for the 1969-1970 school year."

All Projects Completed

All projects authorized from *Missio Dei* funds are now completed. Last to join the list was the remodeling

of the old library space at Wisconsin Lutheran Seminary. This has been converted into two large lecture rooms and three faculty offices— at the modest cost of \$15,000.

The tempo of the *Called To Serve* stewardship education program is picking up. A complete analysis of the October meetings with circuit chairmen is impossible, but the meetings did yield some encouraging statistics. Of congregations contacted by circuit chairmen, 9 out of 10 had already appointed a program chairman. Of congregations establishing goals—and this is a 7 per cent sampling—1 out of 2 chose the minimum, 1 out of 3 chose the median, and 1 out of 5 chose the maximum. The first congregation to report on the result of its Every Member Visit

exceeded its minimum goal for 350 communicants by 100 per cent!

November Meetings

The picture will be much clearer after a series of November meetings. The November meetings, scheduled in each District, will be attended by the circuit lay chairmen and the conference visiting elders. It is hoped that at these meetings it will be reported that every one of our 150,000 families has been contacted with the brochure "Your Call To Serve". Some 25,000 priests and kings of God are speaking the Word, and that Word "shall not return void."

So much of what we are now doing and will do depends, under God, on the success of this effort. It is worthy of the prayers of all of us.

JAMES P. SCHAEFER



The Conference of District Presidents—responsible for the *Missio Dei* Offering and the *Called to Serve* Program. (From left, clockwise) Rev. Manfred J. Lenz, Minnesota; Rev. Arthur P. Kell, Dakota-Montana; Rev. Adolph C. Buenger, Southeastern Wisconsin; Rev. Carl H. Mischke, Western Wisconsin; Rev. Waldemar J. Zarling, Michigan; Rev. Immanuel G. Frey, Arizona-California; President Oscar J. Naumann; Rev. Theodore A. Sauer, Northern Wisconsin; Rev. Hugo Fritze, Nebraska; and Rev. George W. Frey, Pacific Northwest.



A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: Who May Serve
As Organist?**

May people of different faiths play the organ in our services? Or doesn't it really matter who it is that plays the organ? A reader requested an article in *The Northwestern Lutheran* on this subject. "Such an article," he wrote, "might not solve all problems, but at least it might bring a greater awareness of certain precepts that pastors and congregations alike might want to keep in mind as weddings and funeral services are being planned."

In considering this question, we must first ask another. What role does the organist have in the service? What are we asking him to do? What function do we assign to him in the service?

Is the Organist Merely a Hired Hand?

Is the organist to do nothing more than to press down certain keys of an instrument according to instructions that are given to him? Someone might say that he is merely hired to do certain work for the congregation, even as we hire someone to clean the church, or to pull the rope that activates the bell in the tower, calling the faithful to worship. You give the organist the printed score which tells him which keys he is to depress and when that is to be done.

If that is all that is expected of an organist, then the conclusion is valid: It doesn't really matter much who is asked to play the instrument for us. We know of no word of Scripture that says that only fellow Lutherans, only those who share our confession, may be hired to build our churches, to serve as janitors, to toll the bell. So it need not concern us greatly who is hired to depress the keys of the instrument whose sound leads in singing.

But the question remains: Is that really all we expect of an organist? Is that his role, one that is similar to others who are hired to render a mechanical, manual service?

In very rare cases this may be true. It could possibly happen in a funeral home that an organist is hired to play the music you designate. Mechanically he carries out his duties, the way a record that is placed on the turntable does. He even is not visible to the audience so that his person in no way is associated with the service rendered. Under such rare conditions it may not matter much who manipulates the instrument.

Or Does the Organist Assist in Worship?

But—are there many organists who think of their role in such terms? Indeed, is that all we really expect of an organist? If he were told that his function is merely a mechanical, manual manipulating of certain keys and nothing more, he might justly complain that his role is completely misunderstood.

The organist has every reason to say that his role is to assist the congregation in worship. We properly expect that he should choose appropriate music, so that his playing may edify. As much as possible, he is to fit the music to the spiritual message it accompanies. Yes, we want him to play the organ to the honor and praise of God.

Praise the Lord with Instruments

But can an instrument whose sounds are not meaningful words, be used to praise God? Read Psalm 150. This is the Psalmist's invitation: "Praise him (the Lord) with trumpet sound; praise him with lute and harp! Praise him with timbrel and dance; praise him with strings and pipe! Praise him with sounding cymbals, praise him with loud clashing cymbals!" (vv. 3-5, RSV). Trumpet, lute, and harp, timbrel and cymbals, strings and pipe are all to be used in praising God. Certainly we can add: Praise God upon the organ, with its many voices that can whisper and shout, that can soothe and arouse, that can carry the congregation along as it sings hymns to God.

Isn't this what we really expect of an organist? Indeed, we want him to assist us in worship, to use the organ for edification and praise. The organist then is more than a hired hand; he is ministering to God's people as they sing psalms and hymns and spiritual songs, as they make melody in their hearts to the Lord.

If this is what we want our organist to do, if this is his role, then it should be evident that only he who can truly join us in meaningful worship of God should be asked to serve. We will look for someone who shares our faith in Christ, who confesses His truth faithfully and fully. Unless he does that, the "avoid" of Scripture (Rom. 16:17) should be heeded.

ARMIN SCHUETZE

oh, come, let us worship!

Our Lutheran Liturgy

THE GENERAL PRAYER

"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" (I Tim. 2:1-3). This is the underlying reason for having the "General Prayer" in our church service.

The General Prayer Belongs to the Offertory

This prayer is a part of that portion of the service which is liturgically referred to as "The Offertory." Just as we bring our offerings as an expression of gratitude and love, so we at this point offer our prayers for the good of mankind in general. The General Prayer thinks especially of the conditions of other people, whereas the other collects and prayers stress the needs of the immediate members of the congregation. It is a prayer "for all sorts and conditions of men." It prays for the state and its governance, the home and its welfare, giving deep consideration to all men in their various callings; it thinks of the sick and of the needy; it prays even for good weather, good harvest, and the like.

The Development of This Prayer

Before the Reformation this prayer had degenerated into commemoration of the departed, into the invocation of the saints. In his German Mass of 1526 Luther omitted the prayer entirely; he did seem to suggest, however, that there should be a restoration of what had been lost by the Church. Thus the Lutheran Church gradually developed the so-called "Allgemeines Kirchengebet," the General Prayer.

The General Prayer does not concern itself with the thoughts expressed in the forepart of the service (Introit, Collect, Epistle, Gospel). It does, however, concern itself with special petitions, intercessions, and thanksgivings. All these can be woven into the General Prayer, as the form in our hymnal suggests.

The Reason for Its Position in the Service

Why has this prayer been put into this particular place? In the early church there were two parts in the

worship service. The catechumens were allowed to attend only the first part, which closed with a sermon. The second part, the "mass of the faithful," was allowed only for those who were communicant members. In this part of the service Holy Communion was celebrated. At the beginning of this second part of the service the "faithful" offered prayers for those outside the service (the catechumens, the sick, the needy, and others). Notice that this prayer occurred after the sermon and before Holy Communion. This position of the General Prayer has been kept to this day.

Should the General Prayer Be Omitted?

Some of our congregations do not get to use this General Prayer any longer. The usual reasons for dropping this prayer are that it is too long, and that the constant repetition causes inattention. Yet are these criticisms valid?

The problem of length can be solved quite easily. Our Liturgy book contains prayers which are not nearly as long as the General Prayer, yet they do contain characteristics of it. A collection of prayers containing a General Prayer for each Sunday of the Church Year is also available.

The problem of repetition can also be solved. The Lutheran Hymnal contains three General Prayers; these can be rotated. In addition to these prayers there is also the "Litany" (cf. p. 110, *The Lutheran Hymnal*). The Litany contains elements of the General Prayer and has the added advantage of having the congregation participate actively in portions of the prayer.

Whatever the choice may be, let us be aware of the purpose of this prayer. It does not stress the thoughts of the particular Sunday; it does not stress our own needs; but it does emphasize the needs of our fellow men. We would suggest, therefore, that the principles of the General Prayer not be discarded, but that by means of variety these principles be kept, so that our members might continue to be led in praying also for their fellow men.

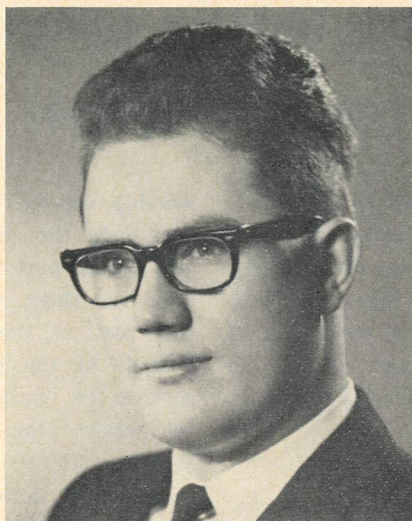
MARTIN ALBRECHT

NEWS FROM OUR MISSIONS

An Additional Missionary Commissioned For Africa

Candidate of theology, Kirby Spevacek, was ordained and commissioned as missionary to Central Africa at St. John's Lutheran Church, Mishicot, Wisconsin, September 15, 1968. He is the first of the five additional men granted by the 1967 convention of the Synod to be sent to Africa.

The Rev. John Mattek, Kaukauna, Wisconsin, preached the commissioning sermon on Isaiah 12, and used as his theme, "How Your Commissioning Was Made Possible." The Rev. Gerhard Geiger, host pastor,



Missionary Kirby Spevacek

served as liturgist. The rite of ordination and commissioning was read by the Rev. A. L. Mennicke, chairman of the Executive Committee for Central Africa. He was assisted by Pastors Gerhard Geiger, John Mattek, Robert Sawall, John Baumgart, Missionary E. H. Wendland, and President Theodore Sauer. Women of the congregation served refreshments following the evening service.

Missionary and Mrs. Spevacek left for Africa November 9.

A. L. MENNICKE

Library Dedication . . . Wisconsin Lutheran Seminary October 13, 1968

"**THY WORD IS TRUTH!**" There is nothing new or startling about that statement. It is centuries old. As a matter of fact, it was first spoken by our Savior (John 17:17) as part of His High-priestly Prayer just a few hours before His crucifixion. Yet, despite their sacred origin, these words of Christ are lightly regarded and politely ignored in our day by ever-increasing numbers of those who profess to be His followers. In many a seminary today God's infallible Word of Truth is being subtly undermined and relegated to the realm of myth, while the arrogant opinions of fallible men are, amid a show of erudition, being advanced as authoritative and relevant for modern man.

True to the Reformation Spirit

This was *not* the spirit that was evident among the nearly 1300 persons who assembled at Wisconsin Lutheran Seminary at Mequon, Wisconsin, on Sunday afternoon, October 13, 1968. They had come with thankful hearts to participate in the dedication of the Seminary's new Library building to the glory of God and the propagation of His Word of Truth. As they took their seats in the Seminary courtyard facing the main entrance of the Library, they could not but notice their Savior's words inscribed in stone above that entrance: "**THY WORD IS TRUTH!**" With rapt attention they listened to the dedicatory sermon based on those words of Scripture as preached by the Rev. Oscar J. Naumann, president of the Wisconsin Evangelical Lutheran Synod. That Wisconsin Lutheran Seminary with its new Library would

continue its scholarly pursuits in conformity with God's Word of Truth was reiterated by Prof. Carl J. Lawrenz, president of the Seminary, as he officially accepted the new building from the Synod. Thus reassured that their Seminary still upheld the Reformation principle of *sola Scriptura*, the assembled worshipers appropriately concluded the dedication service by joining their voices in singing Luther's familiar hymn, *Lord, Keep Us Steadfast in Thy Word!*

Sister Schools Participated

Throughout the service the grateful congregation was assisted in its singing by the able accompaniment of the Northwestern College Band under the direction of Dr. Arnold Lehmann. Festive choral numbers were enthusiastically rendered by the mixed choir of Wisconsin Lutheran College and the Seminary Male Chorus, directed respectively by Prof. Kurt J. Eggert and Prof. Martin Albrecht. Prof. Armin W. Schuetze, chairman of the Building Committee, served as liturgist, while the rite of dedication was performed by the Rev. Emil G. Toepel, secretary of the Seminary's Board of Control. Pastor Toepel had consented to take over on short notice for the chairman of the Board of Control, the Rev. Winfred Koelpin, who could not be present because of illness.

Favorable Reactions

After the conclusion of the dedication service the assembly was cordially invited to tour the new Library

facilities which had been made possible by the generosity of the members of the Synod through their *Missio Dei* contributions. Many individuals expressed their personal surprise and pleasure upon noting how well the exterior design of the new addition blended in with the medieval, "Wartburg" architectural style of the rest of the Seminary building complex.

The visitors were even more surprised and pleased at the unexpected roominess and the uncluttered appearance of the interior of the new Library. In contrast to its former cramped quarters on the upper floor of the classroom building, the Seminary Library now enjoys five times more book storage space and nearly 10 times more total floor space. Its more than 21,000 square feet of floor area are spread out over two floors which provide room for the expansion of the Library's book and periodical collection from its present modest level of 17,000 volumes to a far more adequate total of 75,000 volumes. It is the fond hope of the Seminary that this much-needed expansion of its Library collection may be accomplished over the next 15 years with the continuing help of generous gifts, memorials, and bequests from the members of the Synod.

An Atmosphere Conducive to Study

Since the new bilevel Library is built into the side of the Seminary hill, the visitors found themselves on the main upper level as they streamed through the attractive front entrance for their tour of inspection. The upper level provides space for the circulation desk, the central card catalog, reference collections, microform viewers, and both periodical and book stack areas, as well as a variety of comfortable readers' stations, ranging from semiprivate carrel desks to more public four-place tables and lounge areas. Numerous visitors commented on the warm, inviting atmosphere produced by the rich earth-tones of the sturdy oiled walnut furniture in conjunction with the gold, rust, and black hues in the upholstery and the all-wool carpeting. They agreed that the distinctively masculine appearance, combined with the benefits of air conditioning and good lighting, made the new Library most conducive to spending long hours of study in quiet and comfort.

Additional Facilities

In addition to the main Library area—completely open and unobstructed by supporting walls or columns—the upper level provides two roomy offices for the librarian and his secretary, as well as a spacious (and long overdue!) technical processing room. Also to be found on the upper level, outside of the Library proper, is a lounge for the married students and any others who choose to live off-campus.

A central stairway leads from the upper level study area of the Library to its lower level stack area. Here the modern modular design of the Library is again evident. Having a minimum of interior load-bearing walls, the modular design permits a wide degree of flexibility in room arrangements. Unfinished at present, the lower level stack area presents a picture of Spartan simplicity with its black metal bookstacks resting on a bare concrete floor. As the book collection expands and occupies more and more of this lower level, it is hoped that this area too may be carpeted and furnished with additional readers' stations.

Besides the bookstack area, the lower level contains an attractive smoking lounge, three private study rooms for special research projects, a small washroom, and a receiving-storage room adjacent to the rear, ground level service entrance. A most practical and much appreciated feature of the new Library is the automatic service elevator which connects the lower level receiving room and stack area with the upper level study area and technical processing room. It eliminates a great deal of unnecessary foot-travel and back strain and enables the staff to shuttle heavy loads of books and materials between floors with a minimum of disturbance to the users of the Library.

Apart from the Library proper, the lower level contains a multipurpose room large enough to seat 100 persons for conferences and lectures, both men's and women's washrooms, a comfortable faculty-staff lounge with kitchenette, and two audio listening rooms (as yet unequipped). All of these non-Library areas are accessible even when the Library itself is closed. Moreover, the entire new building complex is directly accessible from the chapel-classroom building via an enclosed corridor—a boon particularly during periods of inclement weather.

Building Costs

Various school administration officials and professional librarians who have toured the new Seminary Library have expressed amazement that so much usable and attractively furnished space was obtained at such moderate cost. The cost of the building alone, not including the landscaping, came to \$410,000. Furniture and carpeting added another \$75,000, of which \$10,000 were provided by private gifts and memorials. This boils down to a working figure of \$19.52 per square foot for the building alone, and \$23.10 per square foot with the furnishings included. The current per-square-foot rate for library construction ranges between \$25 and \$40 across the nation.

Plans for the Future

Wisconsin Lutheran Seminary is truly grateful to the Lord for opening the hearts of His people to provide such practical, spacious, and attractive facilities through the Synod-wide *Missio Dei* Offering. As the Seminary Library is enabled to enlarge its collection, add to its staff, and increase its services, it looks forward to serving not only the students and faculty on-campus, but the Synod as a whole. It plans to offer broadened library service to pastors and teachers throughout the Synod by way of helpful bibliographies and the withdrawal of library materials by mail. The Library expects to play a major role in the in-service training and summer programs, along with an envisioned graduate program, which the Seminary expects to offer in the future.

It is, of course, inevitable that changes in physical facilities and educational programs will keep reoccurring in the future, but Wisconsin Lutheran Seminary is determined that *one* thing will *not* change: its steadfast adherence, by the grace of God, to all the truths of His unchanging, infallible Word!

Thy Word is everlasting truth;

How pure is every page!

That holy Book shall guide our youth

And well support our age. (LH 286, st. 5)

MARTIN W. LUTZ

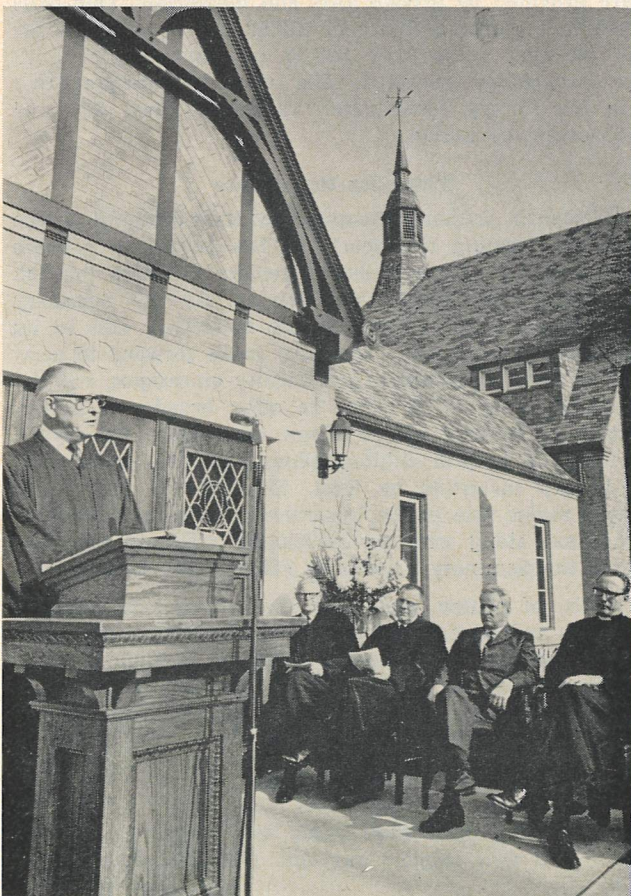
DEDICATION OF THE NEW LIBRARY AT WISCONSIN LUTHERAN SEMINARY

Mequon, Wisconsin, October 13, 1968

Your Missio Dei Gifts Have Provided These Fine Facilities to Train
More Men for an Urgent Mission of God

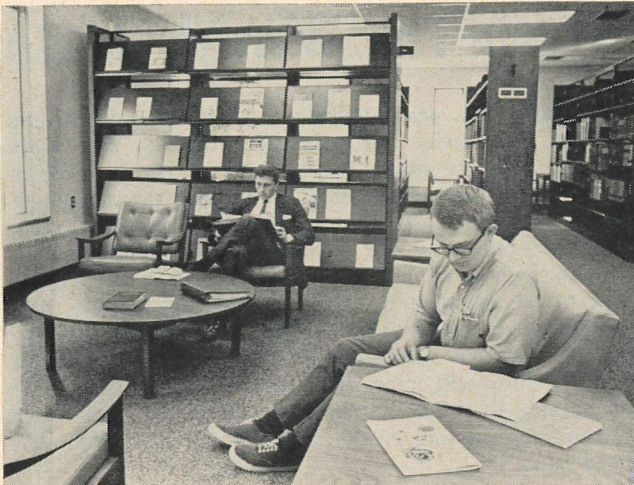


The Assembly at the Dedication Services, which were held on a warm and sunny Sunday afternoon, is shown above. The congregation is seated in front of the entrance to the new wing housing the library, multipurpose lecture room, and other facilities. The new addition begins behind the large tree in the picture and extends to the left.

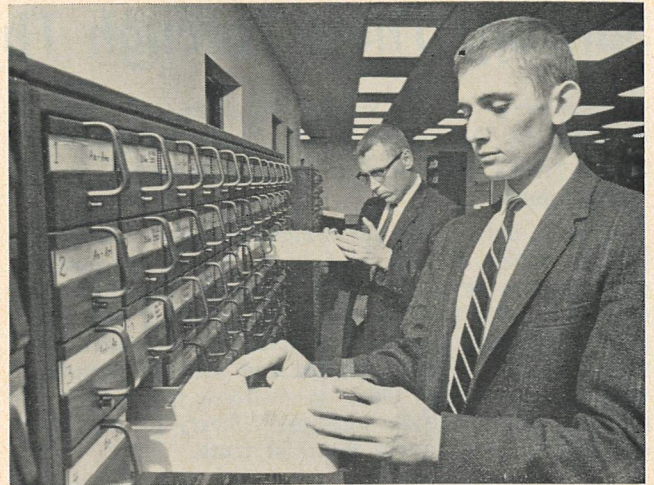


(Above) President Oscar J. Naumann receives the key to the new building from Mr. Edward Engelman, the representative of Wm. Schober & Son, Inc., the general contractor. Mr. Engelman is a member of Trinity Ev. Lutheran Church, Dundee, Wisconsin.

Participating in the Dedicatory Rites were (left to right) the president of the Synod, Pastor Oscar J. Naumann, who delivered the sermon; Prof. Armin W. Schuetze, the chairman of the Building Committee, who served as liturgist; Prof. Carl Lawrenz, the president of the Seminary; Mr. Edward Engelman, representing the general contractor; and Pastor Emil Toepel of Baraboo, Wisconsin, the secretary of the Seminary Board of Control, who performed the rite of dedication.



Senior student John Sullivan (left) of Watertown, Wisconsin, and Junior (1st year) student Edward Fredrich of New Ulm, Minnesota, enjoy the comfortable setting of the periodicals lounge.



Students Ronald Kaiser (left) of Ann Arbor, Michigan, and Donald Heise of Milwaukee, Wisconsin, get acquainted with the Library of Congress catalog system as they use the new card catalog.

Prof. Martin Albrecht directs the Seminary Chorus in the hymn, "With a Voice of Singing." The choir of Wisconsin Lutheran College of Milwaukee under Prof. Kurt Eggert and the Seminary Chorus also sang a joint number, "O Sing, All Ye Lands." Music provided by the band of Northwestern College, Watertown, Wis., under Dr. Arnold Lehman enhanced the festive spirit of the service.



The faculty-staff lounge in the new building is the scene above as some of the participants in the Seminary's annual Fall Pastors' Institute enjoy a coffee break. The new multipurpose room proved to be ideal for the Institute.



Prof. Martin Lutz, the Seminary librarian, finds his new office far more pleasant than the cramped dingy quarters which formerly served as the librarian's combined processing room and office.

Sanctify Them Through Thy Truth: Thy Word]Is Truth

(A Summary of the Sermon by President Oscar J. Naumann at the Dedication of the Seminary Library)

In the Triune God, the God of grace and truth, Fellow Redeemed:

This is indeed the day which the Lord hath made. Let us rejoice and be glad in it. For an exceptional privilege has been accorded us today. The God who created all, who redeemed us through Christ, who called us unto salvation by His Holy Spirit, who has graciously preserved His verbally inspired and inerrant Scriptures unto us, permits us today to dedicate this new, well-planned, and beautifully appointed library for the study and proclamation of His Word of truth.

Carved into the lintel you see four words from our text: **THY WORD IS TRUTH**. These words set forth a fundamental doctrine and confession of our Synod. Our entire message and our hope of salvation rest upon that truth.

These words were first spoken by our Savior the night before His crucifixion. They are a statement of fact spoken by the sinless Son of God, who cannot lie. He Himself is the Way, the Truth, and the Life through whom alone the sinner can find the way to his heavenly Father. The doctrine of the absolute inerrancy of the Scriptures, of their truthfulness and factualness in all that they reveal and record is the keystone of our Synod's confession. Were we to surrender that doctrine, we would at once cease to be an orthodox church body. Carved deeply into the stone here, these words testify to the fact that we have no intention of surrendering that doctrine.

But our text not only sets forth a doctrine. It is a part of our Savior's prayer for His Church. Let us make this portion of the High-priestly Prayer of our Savior our dedication prayer and pray with Him:

SANCTIFY THEM THROUGH THY TRUTH, O LORD: THY WORD IS TRUTH

I. This is our prayer for all who will study God's Word here.

In our prayer we include both those who teach at our Seminary and those who are being taught. For we can rest assured that our professors will make diligent use of this long-awaited library.

Without question the most responsible position to which we can call a servant of the Lord is a professorship at our theological seminary. Here the pastors of our congregations are trained. Here the missionaries that will be sent to those who still do not know Christ will be trained for their important ministry. Here those who will some day succeed their own professors are prepared for the most important service that man can render unto man: to teach him God's Word of truth.

What our students are taught here they will in turn proclaim in their congregations, their mission fields, and their classrooms. If a church is to continue to be sanctified through God's truth, it must implore the God of grace daily to sanctify the professors who train its future pastors. In this chapter our Savior prayed for those whom He was sending out to preach the Gospel in all the world.

We fervently pray, therefore, that our Lord would continue to sanctify our professors through His Word of truth, that He would continue to set them aside as His very own servants, called to a special ministry, endowed with special gifts, and above all faithful to His Word. We pray that He would guard them against error and every temptation to let human reason cause them to be ashamed of Him and His Gospel. We pray that He would continue to clothe them in true humility and in childlike obedience to His sacred revelation. For then they will know the truth, be made free by it, and be able to prepare their students in the right spirit for the proclamation of the Word which alone can save men's souls.

We pray also for those who are being taught at our Seminary and for those who will be taught here in years to come. Jesus said: "I have given unto them the words which thou gavest me; and they have received them and have known surely that I came out from thee, and they have believed that thou didst send me."

The Savior also knew that temptations would come upon His disciples. He prayed: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Yes, He asked the Father to sanctify them, to keep them holy, keep them His very own, keep them faithful in His service, continuing in His Word and confessing His truth.

Let us pray the Lord to keep our students against all temptations. Let us ask Him to lead them ever deeper into His wisdom, lest they become enamored of the wisdom of this world. If they refuse to join present-day movements which claim to have a better plan for enriching the lives of men than the plan God has revealed, the world will hate them as it has hated their Savior before them. They will learn what it means to take up one's cross and follow Jesus, but they will also receive of Him the crown of life.

The only power that can keep our students with their Savior is the sanctifying power of His Holy Spirit. This Spirit works through the Gospel in Word and Sacraments. May our students firmly believe that Gospel, boldly confess it, and gladly proclaim it as the power of God unto salvation!

How reassuring it is that we are not offering this prayer alone! Our Savior is even now making intercession for our Seminary professors and students. He has promised not to leave us comfortless, but to send us the Spirit of Truth, who shall lead us into all truth. Hence there is hardly a more fitting prayer to be found by which we can lay the welfare of our Seminary and our Synod close to the Savior's heart than His own prayer: "Sanctify them through thy truth: thy word is truth."

II. This is our prayer for all those who will call our Seminary graduates to be their pastors.

In his second letter Paul exhorts Timothy: "The things that thou hast heard of me among many wit-

nesses, the same commit thou to faithful men, who shall be able to teach others also."

This Seminary has been founded to prepare men for the public ministry, prepared to take the oversight over entire congregations. They are being prepared to feed Christ's flock in the green pastures of His Word. This calling carries a tremendous responsibility with it. Paul's words make this clear: "Take heed unto yourselves and to all the flock over which the Holy Ghost has made you overseers, to feed the church of God, which he has purchased with his own blood."

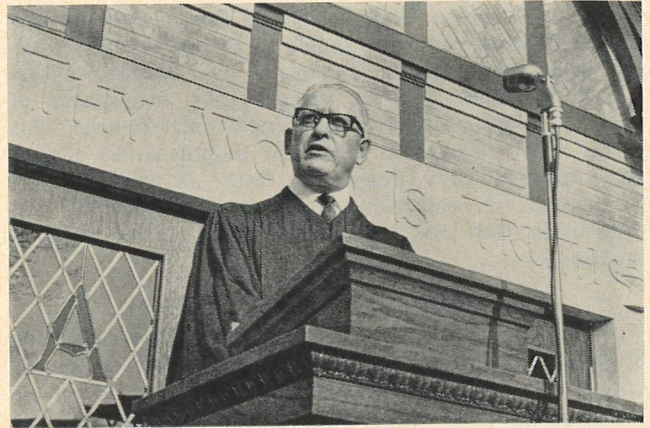
The souls entrusted to the graduates of our Seminary were purchased not with gold or silver, but with the holy, precious lifeblood of the Son of God. They were purchased for a tremendous price. Therefore we pray for our congregations, for young and old, each ransomed with the blood of Christ: "Sanctify them through thy truth: thy word is truth."

How proper then that our Synod, singly blessed by God, should erect a new library for our Wisconsin Lutheran Seminary that is both adequate and inviting, a library in which students and professors, as well as men already in the public ministry, can search the Scriptures and in the light of Scripture evaluate what many men have written about Scripture!

III. This is our prayer finally for all those to whom we will be privileged to bring God's Word of truth.

The truth of God's Word is not ours to hoard and to hide! It is intended not only for us and our present congregations. God would have all men to be saved and bids us to be His witnesses unto the uttermost part of the earth. Hence we include in our dedication prayer all those who shall believe on Jesus through the preaching of His disciples and missionaries everywhere.

Just in these last months we have been made more keenly aware of our responsibility to the countless blood-bought souls throughout the world. Not only does our Savior direct us to them through His great commission,



"Thy Word Is Truth," the inscription over the entrance to the Seminary library, is taken from John 17:17, which provided the text for the dedication sermon delivered by President Oscar J. Naumann.

He has moved His believers in many parts of the world to address their pleas for us to come over and help them. Against great opposition they are clinging to the Word of God and plead with us to help them to continue in it. Some are asking for faithful pastors who can teach them God's Word in truth and purity.

May the Lord stir us up to work diligently while it is day to let the light of the world shine to men far and near, lest, if we should place it under a bushel, we ourselves would sit in darkness! May He keep us from burying the entrusted treasure in the ground lest we also lose it and become spiritual beggars!

May God hold His protecting hand over our Seminary and its new library, over all who teach and study here! May He sanctify through His truth both them and all to whom they in turn proclaim the Word of life! May He in mercy preserve to our Synod His sanctifying Word in all its saving truth and power! Amen.

The Response by the Seminary President In the Dedication Rite of the Wisconsin Lutheran Seminary Library

October 13, 1968

Dear President Naumann, Colleagues, Friends, and Guests of our Seminary, and especially you who are here as representative members of the Congregations of the Wisconsin Evangelical Lutheran Synod:

With heartfelt thanksgiving to our gracious Lord and with much joy and appreciation I am receiving the keys to this new building in behalf of Wisconsin Lutheran Seminary. God-wrought gifts of faith of the Christians from our Wisconsin Synod congregations have made this library building possible. It is in their name that you, President Naumann, have now formally turned this building over to Wisconsin Lutheran Seminary that it may be put to use in training and perfecting faithful and able public ministers of the Gospel.

The Inscription Is a Testimony

Very significantly, as you pointed this out in your sermon, the entrance of this library addition carries the Biblical inscription, "Thy Word Is Truth." With the choice of this inscription we at Wisconsin Lutheran Seminary do wish to express the firm conviction of faith that in the Holy Scriptures as the inspired and inerrant Word of God man has and does possess the truth. We wish to testify that it is with this conviction of faith that we want to make use also of these new library facilities and of the rapidly expanding collection of theological books envisioned in the planning and erection of this library building.

God's Word, as we have it in the Holy Scriptures, is the truth because through the Scriptures is revealed the Gospel of Jesus Christ, the only power of God unto sal-

vation to everyone that believeth. Every word of the Holy Scriptures somehow stands in the service of revealing this precious Gospel message that through Christ our divine Redeemer we sinners have forgiveness of sins and thus a gracious God now and forever. This saving truth is ours to have and to possess as a pure gift, through faith alone. All facts, all thoughts, all happenings, all endeavors are seen in their true light only when they are seen in the light of the truth of the Gospel.

A Waning Conviction in Our Day

"Thy Word Is truth." Sad to say, this firm conviction of faith is waning at all too many theological schools of our day. Very recently an eight-man commission of Christian scholars representing 150 seminaries and divinity schools came forth with a report which advocated the formation of cluster seminaries. This proposal encourages the seminaries of the various church bodies to gather together at a number of common centers near a prominent university. All these seminaries are urged to make common use of the extensive library facilities and of the rich educational programs of an eminent secular university. At the same time these clustered seminaries themselves are urged to engage in interlocking programs of theological study and in intensive ecumenical dialogue. It is the hope that with such a program all these seminaries, with their diverse and often contradictory doctrinal positions of the past, will be able to enrich one another and really come forth with a message that will be relevant to this generation. Such a proposal makes sense only when theological training is thought of as a constant quest for the truth, yet a quest in which man can and never will reach the goal of truth with full certainty.

A Comprehensive Library Is An Effective Aid in Preparing Ministers of the Gospel

For Wisconsin Lutheran Seminary theological training still means something quite different. It means helping young men to gain proficiency in apprehending and in communicating the saving truth which God has given to us in His Word. Yet even from this approach to theological study a comprehensive theological library should be regarded as a very vital and welcome aid. Just because we confess, "Thy Word is truth," we will want to welcome every effective aid for the thorough study of the Holy Scriptures and all that pertains to them. We will want to welcome every effective aid that can lead our future and present ministers of the Word more fully into the precious message of Scripture and enable them to apply it to every present need. We will welcome every effective aid that can make them

more proficient in communicating God's saving truth to others through preaching and teaching, through public worship, organizational activity, and the individual care of souls, through programs of Christian education and intensive, zealous mission work at home and abroad.

Christ's public ministers of the Word are not to be of this world. In their wholehearted devotion to His Gospel and to its dissemination, wrought in their hearts by His Word and Spirit, Christ has set them apart from this world and its worldly aspirations and ambitions. Yet they are definitely in this world. It is in this world that they are to minister to people everywhere, minister to people with His Word as they are assailed, tempted, troubled, ensnared and enslaved by the fears and despairs of this world, by its delusions, its fallacious aspirations, its false moral judgments, its vain philosophies, its self-righteous schemes of salvation.

Christ's Ministers Need to Recognize That Current Thought Patterns Are Not Really New

Christ's public ministers ought to know all these current thought patterns, know them even better than those to whom they seek to minister with God's saving Word. This is more imperative than ever in our day. Because of mass media in communication and of the rapid extension of advanced formal education, almost everybody in our country is exposed to the same current thought patterns. The public messengers of the Gospel need to know what the majority in almost every generation generally fails to grasp, namely that these current thought patterns are not really new, that they have merely appeared in a new garb and with new emphases. They need to know that this is true also of all those prevailing thoughts and ideas which cause people such great difficulty in humbly submitting to God's inspired Word. Even the very aspects of current human thought which seem particularly new generally have a history, often a very long history; they represent a gradual development from the fallacious thought patterns of previous generations.

As a discerning confessional church our Lutheran Church has always had the conviction that fidelity to the Scriptures and a thorough and scholarly trained ministry go hand in hand. Let us cling to this insight. May it be our dedication prayer that also these new facilities may be an aid in training a Christian ministry that will be fully conversant with all the current human thought patterns as well as with those of the past, and at the same time be fettered in humble faith to Christ and His Word! Amen.

CARL LAWRENZ

Editorials

(Continued from page 383)

"Jauchzet dem Herrn" (3 words), and the Hebrew has "Hareeu ladanai" (2 words). Consider also the word *noise*. In our modern English that word almost always suggests an unpleasant sound, as in "Stop that noise!" Hareeu, with a strong accent on the *ree*, suggests exultation. "Jauchzet dem Herrn" is somewhat softer in sound than the Hebrew but it still preserves the idea of a joyful shout.

There never will be a translation out of the original Hebrew and Greek of the Bible that will exactly reproduce the sense, the rhythm, and also the feel of the original. The best we can hope for—and that is what we have a right to expect and require—is accurate reproduction of the sense. If we get that, then we shall also have in the translation some measure of the dignity and the emotional quality of the original.

ERWIN E. KOWALKE

We Turn to the Psalter . . .

. . . to Praise God for His Eternal Goodness

Twenty-six times we are reminded in Psalm 136 of the all-inclusive reason for giving thanks to God. "His mercy endureth forever!" Our God is *good*. This goodness is not just a passing thing. It is as eternal as God Himself. It had no beginning, and it will never end.

In the Psalter there is a wide choice of Psalms a Christian can use as his own personal prayers of thanksgiving, but the 136th can well serve as an outline for our own "ex corde" expressions of gratitude. We can surely agree that also today the Lord "doeth great wonders" (v. 4). He still preserves His people in this world of sin, and He continues to add to their number. In the face of growing indifference to the truth revealed in the Scriptures, the wonders of God's mercies are still clearly seen in the many appeals to our Synod

from those who desire to "continue in His Word."

As the Psalmist reviews the history of God's people from creation to Canaan, we can join in praising the Lord for His wisdom in making the heavens, stretching the earth above the waters, and creating the heavenly bodies (vv. 5-9). We can also thank Him for guiding and directing and protecting us as He did the Israelites of old (vv. 10-22). Just use your own words in blessing the Lord for keeping you safe through all the physical and spiritual dangers that surround you.

Many people, during the week of national Thanksgiving, think only of their worldly goods when trying to work up feelings of gratitude. "Let's give thanks," they say. "We ought to be grateful." To *whom* they are grateful, however, is left quite vague

and indefinite. This is to be expected from "natural man."

People of God surely also appreciate their material blessings, but far more precious to them are the Lord's spiritual blessings of the forgiveness of sin and the promise of life and salvation. How wonderful that we, as Christians, know the great goodness of God who has "remembered us in our low estate" (v. 23)! He has "redeemed us from our enemies" (v. 24). He is our "God of heaven" (v. 26) who has promised heaven to all who in faith acknowledge Jesus Christ as their Savior-God.

As we observe Thanksgiving Day, let it be not something unique in our lives, but a special extension of what should be a daily part of our faith in action. "Oh, give thanks unto the Lord; for he is good: for his mercy endureth forever!"

PHILIP R. JANKE

Briefs

(Continued from page 382)

The last recorded promise of the Savior in the Scriptures is His promise to come again: "Surely I come quickly. Amen" (Rev. 22:20). To this John, the disciple whom Jesus loved, responds, "Even so, come, Lord Jesus!" That is our fervent prayer as another church year, another year of grace, draws to a close.

Maranatha! Lord, come!

* * *

A CHRISTMAS GIFT that will surely be appreciated is a subscription for *The Northwestern Lutheran* or *Meditations*. The handy subscription envelope that is inclosed with this issue of *The Northwestern Lutheran* is an innovation for our periodical. The Circulation Committee, with Pastor Philip R. Janke as its

chairman, and the Northwestern Publishing House are to be commended for providing this added convenience to our subscribers for sending in gift subscriptions or renewals. In the future the Publishing House will also send out a convenient renewal form whenever a subscription expires. This, too, is a new service. These added services are designed to help our subscribers avoid missing any issues, as has happened in the past when subscriptions have run out.

* * *

INCREASING COSTS have made a modest increase in the subscription rates necessary. Beginning January 1, 1969, the subscription rates for *The Northwestern Lutheran* will be \$2.50 for one year, \$6.50 for three years, and \$10.00 for five years. Gift subscriptions and renewals received before January 1 will still be

accepted at the current rates listed in the masthead.

Even with the price increase, we believe that *The Northwestern Lutheran* is still a bargain. At the one year rate of \$2.50 it still costs less than 10 cents a copy! Most daily newspapers cost more than this bi-weekly official publication of your Synod.

The following excerpt from a letter recently received indicates that our readers believe that *The Northwestern Lutheran* has something worthwhile to offer: "When it comes, I always start to read it and let the other papers lie. I love to read *The Northwestern Lutheran* because it is written like 'Thus saith the Lord' and not this is what he and he and he says." It is, indeed, the aim of the Editorial Staff to supply the readers of *The Northwestern Lutheran* with wholesome and nourishing spiritual food.

Looking at the Religious World

INFORMATION AND INSIGHT

UNITY OR UNION FIRST?

In Lutheran circles in our land there is much emphasis these days on fellowship, union, merger, cooperation among the various church bodies. Much of it is misplaced and misguided. An example is the viewpoint expressed recently by the newly elected president of the Lutheran Church in America, Dr. Robert J. Marshall.

Speaking before the annual meeting of the Lutheran Editors' and Managers' Association, Dr. Marshall declared, "For my part I am convinced on the basis of contacts with other Lutherans that we are sufficiently one in faith to anticipate union." He suggested that union or the merger of church bodies should precede unity or complete agreement in doctrine and practice.

With this thinking, which prevails in one of the three large Lutheran bodies that are being drawn more closely together at this time, we cannot agree. We hold that doctrinal unity must precede union and that joint church worship and work by those not in doctrinal agreement is that unionism that the Scripture forbids. Union follows unity. Union without unity is unionism.

HANDS OF FELLOWSHIP

At Omaha on October 18 the American Lutheran Church at its fourth biennial convention declared pulpit and altar fellowship with its three partners in the Lutheran Council in the U.S.A., the Lutheran Church in America, The Lutheran Church—Missouri Synod. and the Synod of Evangelical Lutheran Churches. The action, which came as no surprise, was taken by a unanimous standing vote of nearly 1000 delegates.

The constitutional requirement of approval by a two-thirds majority of the total votes in 18 ALC district conventions next year will in all probability be fulfilled without difficulty.

The fellowship declaration will automatically be accepted by the Lutheran Church in America. This body has declared it is ready at any time to practice fellowship with any

church body that accepts the Lutheran Confessions. No prior theological discussions or doctrinal statements are, in the LCA view, needed or wanted.

How our former brethren in the Synodical Conference will react is not so easy to predict. As our readers know, this year's district conventions of The Lutheran Church—Missouri Synod have all given attention to the fellowship question in preparation of the 1969 Denver Convention that will either accept or reject the proffered fellowship.

The decision will profoundly influence the course of Lutheranism in our land. How deeply The Lutheran Church—Missouri Synod, once the champion of confessionalism, could become involved is hinted at by the address of Dr. R. Marshall, new LCA president, delivered to the Omaha Convention. Noting that pulpit and altar fellowship had been declared, Dr. Marshall urged the ALC delegates to advance toward "cooperation or union" with his church body.

PENNSYLVANIA PURCHASE POLICY

In Pennsylvania, where one-fourth of all elementary and secondary pupils are in nonpublic schools, the legislative body this year enacted a novel program to aid religious schools with state tax money. Based on a device that has previously been used in welfare services and has survived court test cases, the procedure is for the state to purchase secular educational services from nonpublic schools.

The act specifies payments for "instruction in a secular subject" and a secular subject is defined as "any course which is presented in the curricula of the public schools of the Commonwealth and shall not include any subject matter expressing religious teaching, or the morals or forms of any sect." The category of secular subjects includes only mathematics, modern foreign languages, physical science, and physical education.

The controls linked to the educational purchase plan include state approval of texts and materials, re-

sults of standardized tests, and teacher certification. The tightest control is, of course, the reimbursement feature instead of the customary prepayment.

For those of us who live in states that are not yet or only just accustomed to bus service for parochial school pupils, this seems extreme in the type of the aid and control. We may not approve but we will, in all probability, see in the near future in our own states programs that are similar or even more extreme.

SEMINARY DRAFT DEFERMENTS

Should a country exempt theological students from a military draft? That is a question frequently raised, and not always by those outside the church. Often church members and the theological students themselves wonder whether the present policy of deferment is right or wrong. All who are concerned about the matter might well ponder one man's views.

In a land so desperate for military manpower that it drafts women of 18 for two years of army service, Israel's Minister of Defense, General Moshe Dayan, recently stated:

Every Jew serves Israel differently. Those Orthodox young men must by no means be regarded as dodgers of their national duty. Their total dedication to the tradition, their uninterrupted study of the Bible and the Talmud is also a contribution to Israel's national way of life and as such contributes, in its way, to strengthening our national welfare and defense.

With slight alteration this non-partisan declaration sums up the main argumentation for one answer to the question at the beginning of this item. There is, of course, another answer with its own arguments but they are not any more convincing.

TEENS LIKE SERMONS

It has become a vogue in our land to provide for the youth all sorts of novel and weird church services in the interest of keeping them "turned on" and preventing them from be-

coming worship dropouts. Rock-and-roll liturgies, dance and drama messages, dialog and dialect presentations of Bible stories are being employed to this end.

One wonders whether it is the young who actually demand such variations or if it is a case of misguided and sensation-seeking elders going off the deep end. There are indications that the latter might be the case, if a recent survey is at all typical.

Questions about worship life were posed to young people between the ages of 14 and 16 by the Thuringian church paper, *Glaube und Heimat*. Three-fourths of the youth polled said they participated in the regular worship service. Of these, two-thirds said they would attend primarily because of the sermon. Asked what they expected from the sermons, a sizable group mentioned concrete directions for their life. Others said they sought comfort and strength.

This may be in the "old" country

but it is a fair assumption that our youth is not too differently inclined. They don't want all sorts of radical worship services or secular youth programs from their church. They want and need helpful sermons.

FOUR THOUSAND "MEDITATIONS"

During the fortnight between this issue of *The Northwestern Lutheran* and its immediate predecessor Synod members used the four thousandth "Meditation" in the series that first appeared 11 years ago. All 4000 were planned by Northwestern Publishing House editor, Pastor Werner Franzmann, who recently accepted a call to a congregation in Michigan.

It was Editor Franzmann's practice to outline a year of "Meditations" at a time, carefully selecting readings and texts that carried out the line of thought in the series. He would then indicate to the writers he selected how they might best treat their week's texts by supplying them

with a brief but pointed commentary. Copy that was submitted was then scrutinized for the unclear phrase and the unfamiliar term and put into finished form.

How well Editor Franzmann did his job is indicated by the enduring and increasing favor that "Meditations" found in our circles and even beyond them. If one were to count up each person who meditated on each of the 4000 daily devotions, the total might reach a half billion. How much blessing the Holy Spirit thereby produced can not be calculated, but it is safe to say that few of our pastors have been so instrumental in bringing the Word to so many.

As the "Meditations" planned by Editor Franzmann run out and the work is assumed by another, we might all in this season of Thanksgiving be grateful for this signal service and for the help from heaven that made it possible.

EDWARD C. FREDRICH

Camp Messiah

The Nebraska District Youth Camp, under the direction of Pastor C. Flunker, was held at Hordville, Nebraska, from August 11-17, 1968. The 68 young people in attendance had the privilege of receiving the "one thing needful" and also of enjoying wholesome Christian activity and fellowship. Pastor R. Kuckhahn of Batesland, South Dakota, offered a lecture on "Creation vs. Evolution," and Pastor H. John of Lincoln, Nebraska, presented a slide lecture on "The History of the Children of Israel." Plans are being made to have another summer session next year.

Anniversaries

Pastor Hugo Fritze, the president of the Nebraska District and pastor of Redeemer Lutheran Church of Council Bluffs, Iowa, was honored by his congregation, fellow pastors, and friends upon the 35th anniversary of his ordination in the ministry on June 30. Pastor M. Weishahn of Norfolk, Nebraska, delivered a sermon based on Romans 1:16 at the anniversary service. Pastor D. Gray of Omaha, Nebraska, was the liturgist. The members of the congregation had remodeled the interior of the church parlors for this occasion, where a reception was held.

Direct from the Districts

A purse was presented to Pastor Fritze by the congregation. He has previously served in the following parishes: Valentine, Nebraska; Des Moines, Iowa; and Norfolk, Nebraska. His faithful service in the Nebraska District, both as member of the Mission Board and as District president, were recognized.

Pastor H. Schnitker was honored by St. Paul's Congregation of Plymouth, Nebraska, on the 40th anniversary of his ordination into the ministry. This date, August 18, was also the 40th wedding anniversary of Pastor and Mrs. Schnitker. Prof. I. Habeck of our Wisconsin Lutheran Seminary, who was best man at their wedding, delivered the sermon in the anniversary service. A reception was also held in their honor. Pastor Schnitker previously served in the following parishes: Faith, South Dakota; Willow Lake, South Dakota; Summit, South Dakota; and Danube, Minnesota.

The following teachers' anniversaries were observed: Mr. Martin

Roehler of St. Paul's Lutheran of Norfolk, Nebraska (40th); Mrs. O. Zander of Trinity Lutheran of Hoskins, Nebraska (20th); and Mr. John Isch of Immanuel Lutheran of Hadar, Nebraska (10th).

Church Council Workshops

During January and February three workshops were held for the church councils of the Norfolk circuit of the Central Conference. Discussion papers were presented by laymen of the councils on the offices of the congregational chairman, secretary, treasurer, elder, trustee, and the board of education. A discussion paper was also presented on the role of the church council as viewed by the pastor and as viewed by the members of a congregation. The three sessions were well attended and well received. The workshops were informative, and very active interest was displayed by those who were in attendance. The materials will be distributed to all the congregations participating and will be available to the District through the Board of Information and Stewardship.

Exploratory Services

Exploratory services in the New Orleans, Louisiana, area were held at Slidell, Louisiana, on July 28, 1968. There were eight in attendance for this service. Services will be conducted by Pastor V. Glaeske of

Houston, Texas, and pastors of the Nebraska District.

Exploratory services are also being conducted at Scottsbluff, Nebraska. The first exploratory service was held on August 18, 1968, with

an attendance of 14. Pastors N. Paul of Valentine, Nebraska; P. Soukop of North Platte, Nebraska; R. Kuckhahn of Batesland, South Dakota; and H. Meyer of Fort Morgan, Colorado, are serving this field.

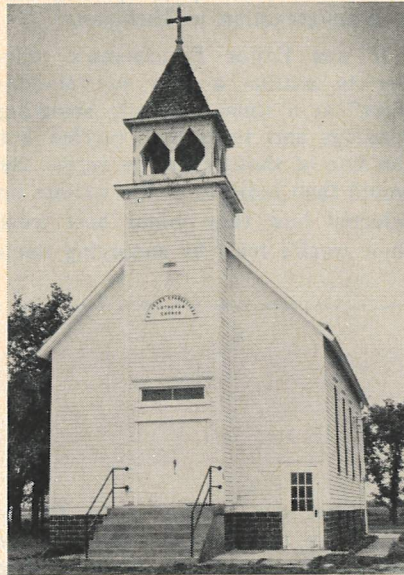
H. F. LICHTENBERG

75 YEARS OF GRACE — ST. JOHN'S, RISING CITY, NEBRASKA

On August 4, 1968, members and friends gathered at St. John's Lutheran Church, Rising City, Nebraska, to celebrate the 75th anniversary of the congregation. The guest speaker in the morning service was Pastor G. Frank of Ixonia, Wisconsin, who served the congregation from 1943 to 1946. Pastor Frank addressed the assembly using the words of Peter, "Lord, it is good for us to be here," as a watchword for gathering around God's throne of grace and receiving the assurance of salvation through Christ our Savior.

Pastor H. Fritze of Council Bluffs, Iowa, the president of the Nebraska District, preached for the afternoon anniversary-mission festival service, using Hebrews 10:23-25 as his text. He reminded the overflow audience that such a special occasion should make us all the more zealous to remain firm in the faith which the Holy Spirit has given to us. He encouraged the congregation to put this faith to work by showing love to all men and seeing to it that the Gospel is brought to a world that is lost in sin. He exhorted them also to continue to use that Word which

the Holy Spirit has preserved in their midst for their mutual strength and comfort in the forgiveness of sins through the risen Lord.



This country church will soon be replaced with a new building in Rising City, Nebraska. St. John's Congregation decided on the relocation as part of its 75th anniversary observance.

In the afternoon service a joint, mixed choir from Zion Congregation, Garrison, Nebraska, and St. Paul's Congregation, Gresham, Nebraska, led the assembly in singing praises of thanksgiving to the Lord. More than 200 members and guests were present for a noon dinner served by the ladies of St. John's Congregation.

Seven charter members founded St. John's Congregation on February 17, 1893, with Pastor C. F. Decker as the first minister. The congregation, which now numbers 99 souls, has been served by 25 different pastors. Pastor William R. Gabb is the present pastor. Two separate church buildings have served this congregation located in a beautiful farming area. Five months ago the voting members decided to construct a new church building in the town of Rising City, thus replacing the present country church.

The greatest blessing that this congregation has been privileged to receive is the preaching of the pure Gospel of Christ. May this blessing never cease!

H. F. LICHTENBERG

Studies in God's Word

(Continued from page 384)

(Ps. 127:3). Obviously, the hearts of Boaz and Ruth were set upon this promise of the Lord.

The Redeemed Raised Up

Paralleling Ruth with the two great mothers of Israel, all of whom had left home for their husbands, the elders and the people put her in a position of honor. This also signaled her official acceptance in Israel.

Another parallel occurred to them. Tamar, the mother of Pharez, had

been bereft of a husband and had subsequently become the mother of the illustrious family in Judah of which Boaz was a member.

Boaz's Renowned Offspring the Redeemer

The pious wish of the people that Boaz and Ruth become strong and powerful in Ephratah and make a name in Bethlehem became a reality with the birth of Him who has made Bethlehem Ephratah famous in all the world.

Note the parallel between Boaz and his distinguished Descendant. The right of redemption was based

upon *kinship*. Love was the underlying motive in fulfilling the law. Redemption secured an inheritance otherwise forfeited. Redemption freed from bondage to a creditor holding the mortgage.

"Even so we, when we were children, were in bondage under the elements of the world; but when the fullness of time was come, God sent forth his Son, made of a woman [and thus He became our kin!], made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:3-5).

PAUL E. NITZ

NOMINATIONS FOR PROFESSORSHIP NORTHWESTERN COLLEGE

The following candidates have been nominated for the office of dean of men at Northwestern College:

- Rev. Richard Balge
Madison, Wis.
- Rev. James Berger
Pompano Beach, Fla.
- Rev. Hogey Bergholz
Appleton, Wis.
- Rev. Donald Bitter
Fort Atkinson, Wis.
- Rev. George Boldt
Morton Grove, Ill.
- Prof. John Chworowsky
Milwaukee, Wis.
- Rev. Leroy Dobberstein
Rapid City, S. Dak.
- Rev. Daniel Gieschen
Adrian, Mich.
- Rev. Paul Hanke
St. Peter, Minn.
- Rev. Harold Johnne
St. Paul, Minn.
- Rev. Myron Kell
Ann Arbor, Mich.
- Rev. Paul Manthey
Milwaukee, Wis.
- Rev. Robert Mueller
Livonia, Mich.
- Rev. Marcus Nitz
Tucson, Ariz.
- Rev. Paul Nitz
Milwaukee, Wis.
- Rev. Winfred Nommensen
Milwaukee, Wis.
- Rev. Richard Pankow
Crete, Ill.
- Rev. Reinhart Pope
Racine, Wis.
- Rev. Marilyn Schroeder
Appleton, Wis.
- Rev. Melvin Schwark
New Ulm, Minn.
- Rev. Edward Stelter
Two Rivers, Wis.
- Rev. Emil Toepel
Baraboo, Wis.
- Rev. Carl Voss
Green Bay, Wis.
- Rev. Wernor Wagner
Janesville, Wis.
- Rev. Daniel Westendorf
Minneapolis, Minn.
- Rev. William Wietzke
Denver, Colo.

All correspondence concerning these nominees should be in the hands of the undersigned not later than December 3, 1968.

W. A. Schumann, Secretary
612 S. 5th St.
Watertown, Wisconsin 53094

CALENDAR OF CONFERENCES

SOUTHEASTERN WISCONSIN

JOINT METROPOLITAN NORTH-SOUTH PASTORAL CONFERENCE

Date: Monday, Nov. 25, 1968.
Time: 9 a.m. Communion service.
Place: St. John's Lutheran Church, Newburg; L. Scheel, pastor.
Preacher: E. Toepel (H. Vogel, alternate).
Agenda: The Place of Women in the Life and Work of the Church, W. Gawrisch; Various reports.
Herbert C. Winterstein, Secretary

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: Dec. 3, 1968.
Time: 9:30 a.m.
Place: St. Matthew's Lutheran Church, Ontario, Wis.
Host pastor: Richard Lauersdorf.
Preacher: Henry Lehmann (alternate: Martin Lemke).
Exegesis: II Cor. 7:2-16, Frederick Werner; Isagogics: Joel, Dennis Kempf; Doctrinal: Existentialism, Henry Lehmann; The True Teaching Of The Lord's Supper As Restored Through Martin Luther, Martin Lemke.

James Mumm, Secretary
* * *

REQUEST FOR COLLOQUY

Harold A. Wood, Billings, Montana, LCMS, has requested a colloquy preparatory to applying for membership in, and entering the public ministry of, the Wisconsin Ev. Lutheran Synod.

Arthur P. C. Kell, President
Dakota-Montana District

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

APPOINTMENTS

Pastor Gerhard F. Cares of Columbus, Wisconsin, has been appointed to the Board for Information and Stewardship by the Conference of Presidents. He will fill the vacancy created when Pastor David Tetzlaff resigned upon accepting a call to Michigan.

Professor Erwin Scharf of Northwestern College has been appointed by the Conference of Presidents to the Commission on Doctrinal Matters. He will fill the vacancy created when Professor Roland Hoenecke resigned from the Commission because of his heavy responsibilities at Dr. Martin Luther College.

Oscar J. Naumann, President

NORTHWESTERN COLLEGE CONCERT DATES

December 15—8:00 p.m.
Christmas Concert
February 23—4:00 p.m.
Band Pop Concert
March 31—7:30 p.m.
Easter Concert
May 4—8:00 p.m.
Spring Concert
June 4—7:30 p.m.
Commencement Concert
(Because of conflicting dates the Easter Concert will again be given on Monday of Holy Week.)
The Northwestern College Touring Male Chorus will present concerts in our Michigan District during the Easter recess, April 2-13.

Dr. Arnold O. Lehmann
Music Director

CHRISTMAS CONCERT— WISCONSIN LUTHERAN COLLEGE

The choirs of Wisconsin Lutheran College, under the direction of Prof. Kurt J. Eggert, will present the annual Christmas Concert on Thursday, Dec. 19, at 7:30 p.m. in the chapel auditorium, 330 North Glenview Ave. A freewill offering will be taken. We invite the friends of the college to share our Christmas joy and attend this concert. The Christmas recess will begin immediately after the concert.

Robert J. Voss, President

EXPLORATORY SERVICES Scottsbluff, Nebraska

Exploratory services are being conducted weekly in the West Nebraska League of Arts Building, 106 E. 18th St., Scottsbluff, Nebr. 69361.

Names of prospects and WELS people moving into the area (Gering is twin city) should be sent to the undersigned. Any people who have already moved into that area may contact Gerald Carpenter, 2609, Ave. B, Scottsbluff, Phone: 632-7603.

Pastor Norman T. Paul
Box 7
Valentine, Nebr. 69201

NEW MISSION

Alexandria, Minnesota

St. Paul's Ev. Lutheran Church, a new WELS mission in Alexandria, Minn., held its first service on Oct. 13, 1968, and plans on services each Sunday at 10:30 a.m. in the Garden Center, 503 Hawthorne St. Please send names of prospects to:

Missionary J. B. Erhart
411 2nd St. S.E.
Glenwood, Minn. 56334

NEW WORSHIP SITE

The exploratory services of our Synod in St. Joseph, Missouri, have been moved from the Shangri La Motel to the Seventh Day Adventist Church at 15th and Jules. The time of service remains 3:30 p.m. Interested people may call Mr. Fred Bendewald in St. Joseph at 279-2011, or they may contact Pastor Karl M. Plocher, 9234 West 100th St., Overland Park, Kansas 66212.

EXPLORATORY SERVICES

Pittsfield, Massachusetts

Exploratory services will be conducted every other Sunday at 7 p.m. in Pittsfield, Mass. The services will be held in the Pittsfield Girls' Club, 165 East Street. The undersigned is conducting the services.

Pastor Karl R. Gurgel
28 Casabella Circle
East Hartford, Conn. 06108

BETHESDA LUTHERAN HOME

Immediate openings for individuals desiring employment in a family atmosphere. Applicants may be either male or female, single or married. No previous experience required. On-the-job training is provided.

The following positions are available:

1. Ward Parents and Nurses' Aides
2. Registered Nurses
3. LPN's
4. Kitchen Workers

For more information, contact:
Personnel Manager
Bethesda Lutheran Home
700 Hoffman Drive
Watertown, Wis. 53094

AN OFFER — CHURCH PEWS

Free to any mission congregation: 8 pews; dark stain; 11 feet 4 inches in length. Please contact: Roger Sachs, St. John's Lutheran Church of Minneola, Box 157, Goodhue, Minn. 55027.

USED COMMUNION CUSHIONS AND BAPTISMAL FONT

Two cushions 1'x6'8"x3", one cushion 1'x4'5"x3" free to any mission congregation willing to pay shipping charges. Walnut-finish font, \$25.00. For further information write:

Grace Lutheran Church
404 E. Glenlord Rd.
St. Joseph, Mich. 49805

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Bauer, H. Paul, as pastor of Emanuel Ev. Lutheran Church, Henrysville, Wis., and of Christ Ev. Lutheran Church, Denmark, Wis., by W. A. Geiger, assisted by N. Kock, A. Engel; Oct. 13, 1968.

Kleist, Robert W., as pastor of the Wisconsin Lutheran Institutional Ministry, Inc., by Eldor A. Toepel, assisted by J. Mahnke, M. Burk, W. Pless; Nov. 3, 1968.

Krueger, William, as pastor of Our Savior's Ev. Lutheran Church, San Antonio, Tex., by J. Neffendorf, assisted by W. Diehl, R. Hartman, V. Glaeske; Oct. 6, 1968.

Schroeder, Arnold H., as pastor of the Wisconsin Lutheran Institutional Ministry, Inc., by Eldor A. Toepel, assisted by J. Mahnke, M. Burk, W. Pless; Nov. 3, 1968.

Tetzlaff, David, as pastor of St. Paul's Ev. Lutheran Church, South Haven, Mich., by E. Schaeewe, assisted by K. Biedenbender, E. Bickel, J. Fricke, F. Knueppel, L. Meyer, H. Peter, R. Shimek; Oct. 20, 1968.

Teacher

Gartmann, Lynn, as teacher in St. John's Ev. Lutheran School, Burlington, Wis., by H. Wiedmann; Sept. 8, 1968.

CHANGE OF ADDRESS

Pastors

Mueller, R. W.
217 South Sanborn
Jefferson, Wis. 53549
Winterstein, Herbert
1350 Arrowhead Rd.
Grafton, Wis. 53024

Teachers

Schaumberg, Dale
5552 W. Myrtle Ave.
Glendale, Ariz. 85301
Wessel, Roger
637 S. Birdsey
Columbus, Wis.

Thoughtful Christmas Gifts

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The Meditations subscription would begin with the first number of the 1968-1969 church year (December, January, February).

The Northwestern Lutheran subscription will begin with the special Christmas issue, if you place your order at once. Otherwise it will begin with the first issue after January 1, 1969.

All subscriptions are payable in advance

NORTHWESTERN PUBLISHING HOUSE

3616 - 32 West North Avenue, Milwaukee, Wisconsin 53208

YEARBOOK 1969

The Official Yearbook and Directory of the Wisconsin Ev. Lutheran Synod

A complete directory of all officials and committees and boards of the Synod and Districts; name, address and telephone number of all pastors, professors and teachers; name, address and time of service of all congregations of the Wisconsin Synod and the

Evangelical Lutheran Synod (Norwegian); complete listing of all colleges, area high schools, day schools, and charitable institutions; a calendar of the Church year; listing of the 1968 graduates of the Seminary and DMLC. \$1.00