



THE NORTHWESTERN

Lutheran

March 2, 1969

Part One of Two Parts



BRIEFS by the Editor

WITH LENT WE ENTER THE HOLY OF HOLIES, so to speak, of the church year. In Old Testament times on the great Day of Atonement the high priest entered the Holy of Holies in the temple to sprinkle blood on the mercy seat of the Ark of the Covenant to make atonement for the sins of the people. So Christ, our great High Priest, by His sacrificial death entered God's heavenly Holy of Holies and obtained eternal redemption for us all.

Offered was He for greatest and for least,

Himself the Victim and Himself the Priest.

Of this precious Gospel truth the present Passion Season again reminds us. Christ's vicarious atonement is the heart and core of our Christian faith. Jesus' suffering and death as our Substitute is the rock on which our hope for salvation rests. Together with His life of perfect obedience to all the demands of God's holy Law, it provides the basis for our justification before the judgment seat of God, the basis for God's verdict of "Not guilty!" on a world of sinful men.

It is well for us to use these six weeks of Lent to meditate on all the details of our Savior's Passion. Most of our congregations are holding special Lenten services. May we take full advantage of these added opportunities to ponder once again the price that God's Son paid for our redemption! May we not neglect to attend these special services because "we've heard all that before"!

Lent will be a beneficial and blessed season for us if it leads to a deepening and strengthening of our faith in Christ.

* * *

MANPOWER SUNDAY WILL BE OBSERVED throughout our Synod on March 9, the third Sunday in Lent, according to an announcement by the Committee on Pastor-Teacher Recruitment.

The need for workers in God's kingdom is a constant one. Never let it be said that there is an oversupply! The words of Jesus recorded in Matthew 9:37 will remain true as long as He permits this world to stand: "The harvest truly is plentiful, but the laborers are few."

The Church must, therefore, never fail to heed the Savior's admonition, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

According to the latest figures, we have at present 49 pastoral and 110 teacher vacancies in our Synod. This does not take into account the men who are needed for new missions being opened or for professorships and foreign mission posts that have been approved by the Synod and that will be filled as soon as funds are available. The senior class at the Seminary numbers 39, the largest in our history but still considerably short of the need. It is expected that the number of teacher vacancies will still rise sharply before the end of the present school year, similarly exceeding the supply of candidates.

In announcing this Synodwide recruitment effort, a program that in previous years has been visibly blessed with success, the Committee suggests that we look upon this "Call to Service" as a vital follow-up to our Missio Dei and Called to Serve programs. Thus God presents us with one opportunity after another to prove the sincerity of our love. The Committee's comments bear repeating:

(Continued on page 83)

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

The Northwestern Lutheran

* Volume 56, Number 5 * March 2, 1969

Official Publication, Wisconsin Evangelical Lutheran Synod.

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

THE EDITORIAL BOARD —

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

CONTRIBUTING EDITORS —

F. Blume E. Fredrich I. G. Frey P. Janke E. E. Kowalke
M. Lutz P. Nitz C. Toppe K. Vertz H. Wicke

Mission Reporters: F. Nitz (World); O. Sommer (Home)

COVER — Zion Ev. Lutheran Church, Rural Almena, Wisconsin; Louis W. Meyer, Sr., pastor.

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

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

All **BUSINESS CORRESPONDENCE** is to be directed not to the above address, but to:

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

Second-class postage paid at Milwaukee, Wisconsin.

Subscription rates, payable in advance:

One year \$ 2.50
Three years \$ 6.50
Five years \$10.00

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

Editorials

A Judgment "What is this world coming to?" is the puzzled question that we are hearing more and more often from the lips of people who are outraged by the reports of violence in the streets, senseless vandalism, and immorality shamelessly coming out into the open.

One answer to the question is that the world is coming to what it has always been coming to. Whatever is happening now has happened before, not just among savages, but particularly in highly civilized countries. There is nothing new under the sun, as Solomon observed. Lawlessness seems to come in bursts. There are periods in the history of communities when peace and quiet reign, at least on the surface. Even in politics there are and have been "Eras of Good Feeling."

St. Paul explains in the first chapter of the Epistle to the Romans what lies at the root of these explosions of lawlessness and immorality. The time comes, he says, when God gives them over to "a reprobate mind." "They know not to do the right," and finally God says: Have it your own way. He gives them up to their own lusts. That is as sure a judgment as the Day of Judgment itself. It happened in the days of Amos the prophet; it was happening in Greece and Rome in the days of St. Paul. When men "hate him that rebuketh in the gate and abhor him that speaketh uprightly," then God takes away His restraining hand, the dam breaks, and the flood of immorality and violence engulfs the land. Even though this is nothing new in the history of the world, it is a day of judgment of God. The day of the Lord is not something to be taken lightly or to be desired. "It is darkness and not light," said Amos the prophet.

ERWIN E. KOWALKE

* * *

Doing Your Own Thing An emerging demand, not confined entirely to the youth of the day, is that everyone be permitted to "do his own thing." In effect this is a rejection of conformity and a plea for freedom of self-expression. Paradoxically, however, its application by some of its advocates results only in a different kind of conformity in which conventional attire and appearance give way to just another uniform, the distinguishing marks of which are a studied sloppiness featuring old clothes and long hair.

Conformity is not necessarily a Christian virtue. In fact, when practiced in certain areas, it can be downright unchristian, as pointed out by St. Paul to the Romans when he admonishes, "Be not conformed to this world, but be ye transformed." Even Christians differ from one another, as the same inspired Apostle points out in the same chapter when he speaks of us as "having gifts differing according to the grace that is given unto us." Free expression of these gifts is not to be suppressed but rather exercised. Then, too, no one can be exactly as another person is; and attempts to make oneself so can result in a phoniness not becoming to Christians. Even in external matters it might be well in some cases if we

were not influenced to such a high degree by current fads and fashions.

Nevertheless there is in certain basic respects a uniformity among men. Scripture identifies it thus: "There is no difference, for all have sinned and come short of the glory of God." "The imagination of man's heart is evil from his youth." If "doing your own thing" is interpreted as giving free expression to one's self, it is a philosophy foreign to the Christian faith.

Actually, we are slaves—redeemed, purchased, won. Our purpose is not to give free expression to ourselves as we are by nature, but to serve Him to whom we belong by virtue of creation and redemption. We are set free for this purpose only, so that "they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

As a plea for unfettered self-expression "everyone doing his own thing" has a loving sound and a strong appeal to the flesh, but as a guiding principle in life it sets us adrift from our only source of life and hope.

IMMANUEL G. FREY

* * *

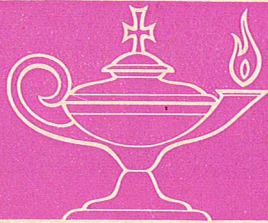
Two-Way Democracy Citizens for Educational Freedom (CEF) is an organization that is campaigning for state and federal education tax funds for nonpublic schools. Its immediate objective is to secure tuition reimbursement to the parents of children in Christian and Jewish schools.

CEF campaign literature is urging, for example, that the parents of nonpublic school pupils distribute literature on the program to business, professional, or labor associates; that they write letters to their state and federal representatives, call on them personally to discuss tax funds for education in church-related schools, and organize associations of nonpublic school boards to collaborate with CEF.

We may grant that their procedures are legitimate in a democratic society (even though we object to their views on church and state relations, and to their philosophy of Christian education). In our country, citizens may make propaganda for their programs and causes. They may distribute literature in support of saving the American eagle, for example, or for restricting dairy imports from Denmark; they may present their views to their congressmen regarding tax reform, or water pollution in Lake Erie; they may organize for the elimination of billboards along freeways, and for the extension of Medicaid. The CEF brochure on tax benefits to nonpublic school students makes the point repeatedly that it, too, is working through democratic processes.

The CEF in its brochure is very vocal on the subject of democratic rights and privileges. It is silent on its own democratic obligations. As most of us Americans remember it, one of the main issues in our country two

(Continued on page 83)



Studies in God's Word

Spots and Blemishes—II Peter 2: 13-16

And (these) shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet.

It's tragic when members of Christian congregations fall into sin. Even more tragic is the case of a pastor or teacher who falls into shame and vice, and must be defrocked. Infinitely worse the case of such who pose as Christian teachers, and teach that sin is not really sin, and that we ought to rid ourselves of our Victorian attitudes.

"Let Him That Thinketh He Standeth Take Heed Lest He Fall!"

The Scriptures for Lent illustrate that both church members and church leaders can fall from the grace of God. In John 8 we are told that the religious leaders of the day, the scribes and Pharisees, brought to Jesus a woman taken in adultery, stating that Moses had commanded that she be stoned. When Jesus stooped and wrote in the sand, and then said, "He that is without sin among you, let him cast the first stone," they drifted away, convicted by their consciences. There was, however, no sign of repentance.

Rather, they agreed with Caiaphas, who, after Jesus had raised Lazarus from the dead, quickly assembled the council to ask: "What do we? For this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come, and take away both our place and nation" (John 11). Is it any wonder that this man engineered the death of Christ? Affluence and power had corrupted the spiritual head of God's people.

The Motive: Self-Service

The motives of false teachers are as varied as the corruptions found in man's natural heart. Peter presents a full catalogue in these verses. Not every false teacher is necessarily guilty of each aberration, although personal advantage of some sort is always a basic consideration.

It has been so through the centuries. Luther states in the Smalcald Articles, "Peter predicted, II Peter 2:13, that there would be godless bishops who would abuse the alms of the Church for luxury and neglect the ministry. Therefore (since the Holy Spirit in that connection utters dire threats) let those who defraud the Church know that they will pay God the penalty for this crime." Churchmen who use their office for what's in it for themselves are not a new phenomenon.

Peter, of course, was speaking of the specific groups of false teachers who would mislead some of his readers. Today there are radical teachers who live outwardly exemplary lives. Peter wasn't speaking directly of such. Nor of such who are orthodox in their teaching but whose lives are corrupt. Peter had in mind such who both teach contrary to God's Word ("deny the Lord that bought them") and whose lives are devoted to sin. Their wicked lives speak so loudly that their doctrine must immediately be suspect.

A Life Devoted to the Pursuit of Pleasure

Here are the details. "They count it pleasure to riot in the daytime." Usually men seek the cover of darkness to hide their excesses. These false teachers would even devote their daylight hours to gluttony, drunkenness, a life of ease, and doing anything their hearts crave. To give attention to God's Word, to visit the sick, to comfort the dying—never! What's more, they would even succeed in pulling the wool over the eyes of their hearers, "sporting (enjoying) themselves with their own deceivings, while they feast with you." Peter called them by their right names: they are "spots" and "scabs." Unless Peter's hearers would take heed, the virulent disease can only spread and reach epidemic proportions.

Sexual Sins

Sins against sex were also to be characteristic of these false teachers, as they are so often today. They would have eyes only for adulterous women, constantly seeking opportunity to gratify their lust. They would be the last to oppose obscenity and pornography. In contrast, hats off to a Milwaukee TV station that censored the off-color remarks of a speaker who appeared on a recent symposium! But what an outrage another recent Milwaukee first: a "Lutheran service which contained a blasphemous and sacrilegious parody of the Book of Jonah punctuated with profanity!" Thumbs down also, surely, on a play casting doubt on the virgin birth of Christ!

Isn't anything holy anymore? Call it "adult" entertainment if you will, but don't say it's adult "Christian" entertainment! Such things can only mislead the immature, confuse the newly confirmed, deceive the recent convert, and give outsiders a com-

pletely false picture of Christian ethics.

Greed

Greed, too, is prominent in the make-up of false teachers. They are for sale to the highest bidder. Paul warns against being "greedy of filthy lucre." God's verdict is: "Cursed children!" They are not "of God," but "cursed by God."

Such false prophets are like Balaam, the son of Bosor, one of the strangest characters in Israel's history. After forty years in the wilderness Israel had finally reached the Jordan River. That's when Balak, the king of Midian, sought to hire Balaam to curse Israel, promising him promotion and money.

Balaam was willing. But in accepting the offer he figured without God. As it turned out, God did not permit him to curse Israel but forced him to pronounce blessings upon Israel. To stop him from doing the bidding of Balak, God finally resorted to a most "unscientific" act.

Peter writes: "But (Balaam) was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet."

The believing child of God has no trouble with this miracle. Only theologians and commentators who have sold out to the secular idea that everything must be in agreement with the "assured" results of science and of historical research have serious difficulties—as, for example, the commentator in *The Expositor's Greek Testament*, who states: "The writer of II Peter takes the miraculous narrative in Numbers xxii, 21-35 literally. It is no disparagement of the value of the illustration that we, in our day, can no longer do so."

Really! Impossible for the Creator? No more so than the punishment He permitted to overtake Balaam when he advised Balak to corrupt Israel with idol worship and adultery. May false teachers be mindful that they face the same holy and righteous God today! We, on our part, do well to remember that false teachers

would lead us back into the very sins for which the Son of God died on Calvary.

If we do not want to heed *Peter's* warning, let's listen to that of *Christ* in Revelation, chapter two, addressed to the congregation at Pergamos in the province of Asia. "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. . . . Repent, or else I will come unto thee quickly, and will go against them with the sword of my mouth."

There will be false prophets as long as the world exists. None of them will be one whit better than those of whom Peter speaks. Contrast their motives with the motive of Him who, though He was rich, yet for our sake became poor, that we through His poverty might be rich! Let's not forfeit our true riches!

HAROLD E. WICKE

The Christian and the World

IN IT, BUT NOT OF IT

RESPONSIBLE PARENTHOOD

The vast amount of publicity that has been given to the turmoil in the Roman Catholic Church because of the Pope's pronouncement on birth control may have set some of our readers to wondering what the Word of God has to say about the issue. At the very outset it must be said that there is no specific "Thou shalt" or "Thou shalt not" on this matter in the pages of Holy Scripture. There are, however, enough broad principles in the light of which children of God by faith in their Lord Jesus can determine what is pleasing to their heavenly Father. It is to some of these principles that we should like to call attention.

Before Marriage

Responsible parenthood begins before marriage. This does not mean to say that in every case where marriage is entered into it is done in anticipation of parenthood. For there are those who marry, or marry again, later in life when the blessing of children can no longer be anticipated. When that happens, there may still be grateful recognition of one of the prime purposes which the Lord had in mind when He instituted marriage. For He said: "It is not good that the man should be alone; I will make him an helpmeet for him" (Gen. 2:18).

But when younger people marry, they ought to do so in anticipation of parenthood. For as clearly as the Lord in the Sixth Commandment under all circumstances forbids outside of marriage the act which could lead to parenthood, so clearly has He indicated that it is His intention that the intimate union of husband and wife into one flesh should lead to parenthood. This is evident from the blessing which He pronounced upon the first human pair: "Be fruitful, and multiply, and replenish the earth" (Gen. 1:28). After the Flood, in connection with His stern command never to take human life, He added: "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein" (Gen. 9:7). Children of God dare not before they enter marriage make a compact that they will have no children lest they jeopardize their soul's salvation. For concerning the Christian woman the Lord says through His Apostle: "She shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (I Tim. 2:15).

Since marriage does anticipate parenthood, one of the important factors which a young man will weigh before he proposes, and a young woman before she accepts a proposal, is whether the prospective marriage partner will make a good parent.

The Responsibilities of Parenthood

This leads us to ask what, in the eyes of the Lord, makes a good parent. The first quality which we would mention is love for children. While this ought to be a quality which can be taken for granted, it needs to be emphasized. For the type of parent of which the Lord speaks in Isaiah 49 has not become extinct: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget" (v. 15). But children of God will love their children, not only because it is natural to do so, but also because their Father has trained them to regard children as a blessing: "Lo, children are a heritage of the Lord: and the fruit of the womb is his reward" (Ps. 127:3).

Love for children will show itself in a desire to care for their welfare. For the mother this involves cheerful acceptance of an increase in the housekeeping chores and a willingness to put her child's comfort before her own. A girl who shirks work or is wrapped up in herself will hardly make a good mother. For the father, parenthood implies being willing to work hard at the work of his calling to provide for his growing family. A young man who is shiftless or undependable on a job, or who thinks only of spending what he earns upon his own pleasure, appetites, and amusements will hardly make a good father.

Of chief importance among the responsibilities of parenthood, however, is the concern for a good Christian training for the children. Here the Lord points His finger squarely at the father: "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). While the mother may have to attend to many of the details because she spends many more of the children's waking hours with them than does the father, in the Christian home the father will still set the tone. Therefore a girl ought to have the assurance that the man whom she considers marrying will by word and example give her children a good Christian training. Likewise the Christian young man will want a partner who will train his children as the Lord wants them to be trained.

Planned Parenthood?

Does responsible parenthood ever include the responsibility of limiting the number of children in the family? Our first answer would be: not nearly so often as many suppose. Parents who have grandiose plans for their children and then insist that for that reason they cannot afford to have any more children had better check their standards with those of God's Word. How much do we owe our children? How reliable are God's promises to provide? We could multiply examples showing that children from large families who had to work for everything they got often appreciated what they received more than those to whom everything was handed upon a silver platter.

But what if a wife's physical condition is by those who are competent diagnosed to be such that she ought not to have any more children, either for some time or never again? We believe that the Lord in the Fifth Commandment shows that her physical welfare must be respected. What if her emotional condition after childbirth is diagnosed to be such that she needs a long period of emotional recuperation? Speaking of the duty which husbands owe their wives the Lord through His

Apostle says: "Dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life" (I Pet. 3:7).

That applying the Fifth Commandment in one direction to indicate consideration for the physical well-being of the wife does not warrant breaking it in the other direction by ending unborn life ought to go without saying. On the other hand, to insist that there must be a cessation of the most intimate form which companionship in marriage takes shows less understanding for what human nature has become since the Fall than the Apostle showed when he wrote: "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency" (I Cor. 7:5).

The principles are clear, the applications will have to be made by each couple as they in the fear of the Lord view their situation or their problem in the light of them. For to preserve to children the fullest possible benefit of parents who are physically and emotionally sound is also part of responsible parenthood.

IRWIN J. HABECK

[Prof. Irwin J. Habeck is professor of New Testament and Pastoral Theology at Wisconsin Lutheran Seminary, Mequon, Wisconsin.]

Prayer For A Son In Service

*Lord, give him joy!
Joy that knows salvation's worth;
Experiences the angels' mirth
When, for our sakes, You came to earth
A little Boy.
Lord, give him joy!*

*Lord, give him hope!
Hope that terror will allay;
In bleakest night will give its ray;
That looks to You to show the way
With fear to cope.
Lord, give him hope!*

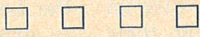
*Lord, give him strength!
Sufficient strength in time of need;
Let him stay faithful to his creed
Until, where Satan must concede,
He comes at length.
Lord, give him strength!*

*Lord, give him love!
Love that recognizes You
In hapless souls. Lord, let him do
To them, as though he does it to
His God above.
Lord, give him love!*

*Lord, give him peace!
Peace, let it quietly redound,
That, even now, on foreign ground
His prayers and thoughts be heav'nward bound
Where wars will cease.
Lord, give him peace!*

ELEANOR CARES

What do
you mean..



Good Works?

ONLY GOD MAY PRESCRIBE WHAT WORKS ARE GOOD

Years and years ago the great prophet Zechariah told the people of Israel to listen to the voice of their God and to do only what their God told them to do. What was Israel's reaction to the mandate of this great man of God? Instead of implicitly listening to and obeying the voice of their God, who had been so good to them, who had brought them to a land flowing with milk and honey, they listened only to the voices of human authority. Finally, God's patience came to an end, and He permitted them to be carried away into captivity and scattered to the four winds.

No Human Authority Can Replace That of God

How foolish they were! They ignored God's plain commands, and substituted works of their own choosing, as though that could please God. No human authority, no matter how great, can replace God's authority and determine which works are acceptable to God. Jesus Himself said of these God-despising Jews: "You hypocrites! How right Isaiah was when he prophesied about you! These people, says God, honor Me with their words, but their heart is really far away from Me. It is no use for them to worship Me, because they teach man-made commandments as though they were God's rules" (Matt. 15:7-9, TEV).

What Christ said here, Paul reiterates in his letter to the Colossian Christians, who still had not learned that man-made works can never please God: "Why, then, do you live as though you belonged to this world? Why do you obey such rules as 'Don't handle this,' 'Don't taste that,' 'Don't touch the other'? All these things become useless, once they are used. These are only man-made rules and teachings" (Col. 2:20-22, TEV).

False Teachers Burden Men's Consciences With Man-Made Laws

Unfortunately, human nature hasn't changed much, nor will it ever change. Though Luther's Reformation, following both the teachings of Christ and of Paul, pro-

claimed, "The Word of God shall establish articles of faith, and no one else, not even an angel," sect after sect has been burdening men's consciences with all sorts of man-made laws.

For years Roman Catholics were told, "It's a sin to eat meat on Friday," and frightened consciences obeyed this man-made law implicitly. Now in this era of so-called change in the Roman Catholic Church, this ban on eating meat on Friday has been lifted by the Pope. Is it any wonder that hundreds, yes, thousands of our Catholic neighbors are confused, and bewildered, that many are questioning the entire Roman Catholic system of man-made laws, yes, that priests and lay people are leaving the Catholic Church in droves?

Today man has gone so far from God's Word that even civil disobedience is actually called a good work, that when men deliberately break the laws of our country, they are called heroes, and even by some so-called ministers of Christ.

How foolish men still are! They fail to see that submission to man-made rules in place of obedience to God's Word is a sin against the First Commandment. Like King Saul of old, in their blindness and hardness of heart, they think they can satisfy God with petty little deeds that don't amount to a hill of beans. They forget that God says: "To obey is better than sacrifice."

Christ's Great Work Is Despised

Worst of all, all of their man-made works, like not playing cards, wearing no cosmetics, condemning all use of alcohol, insisting that Saturday only is the Sabbath Day, and a host of other equally human and self-chosen works retract from Christ's great work of making us free men, subject to no law but the law of Christ. That's why Paul shouts out: "God bought you for a price (the lifeblood of His own Son), so do not become men's slaves!" (I Cor. 7:23, TEV.)

KENNETH W. VERTZ

On The Long and Lonely Road

*On the long and lonely road,
Bearing in His heart the load
Of our sins and wickedness,
Rides the Lord, in deep distress.*

*Follow Him to Calvary's Cross;
Share with Him the pain and loss
Which our sins upon Him laid
When our Savior was betrayed.*

*Humbly kneel at Jesus' feet;
Let His wounds be a retreat
From our sinful way of life,
From all earthly care and strife.*

*Let us bow our heads in prayer;
Let us find a solace there.
For His pain and misery
Set us free eternally.*

(Tune: LH 2; 234; 400)

ERNA WESTPHAL

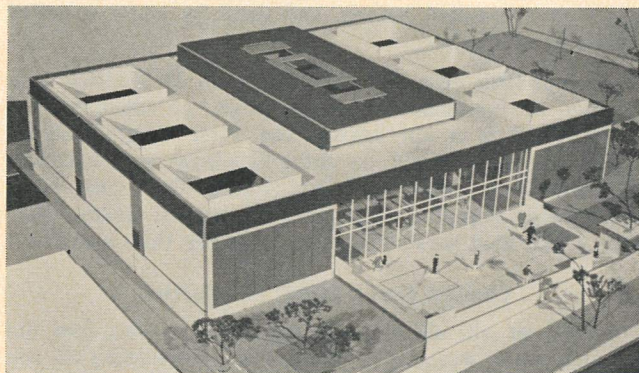
DEDICATION OF AN ADDITION TO PILGRIM LUTHERAN SCHOOL

Minneapolis, Minnesota

On Wednesday, January 8, the members of Pilgrim Ev. Lutheran Church gathered for the funeral of their beloved pastor, R. J. Palmer. On Sunday, January 12, they gathered once again and with the words of the Apostle Paul still ringing in their ears, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6), they dedicated an addition to their Christian day school.

This new addition relieves the crowded conditions which had cramped the school for almost 10 years. As usual, it was neither conceived, nor was it designed, nor was it constructed overnight, but after many months of planning the architect was finally instructed to develop a combination classroom-gymnasium unit which could best serve the congregation's needs.

All this while the committee had been trying to avoid the cost of winter construction, but certain delays made that impossible. In early 1968, however, the Lord made His wisdom clear to the members of Pilgrim. The construction firms were hungry for work. Ten of them bid on the project with the result that a building which was estimated to cost \$241,000 was awarded to a local contractor at a base bid of \$198,737. At this the committee broke out in the singing of the Doxology, for



This building, of a striking, contemporary design, is an addition to Pilgrim Lutheran School, Minneapolis, Minnesota.

the Lord had given a blessing which none had the right to expect.

The overall size of the building is 87 by 109 feet, and it houses a junior-high size gymnasium, six classrooms, shower and locker facilities, lavatories, a cloakroom, a faculty workroom, a mechanical room, and stage and storage areas, not to mention one unfinished side on the lower level equal to that of three classrooms. The structure is designed to make the maximum use of the site and space. The six classrooms surround the gym on the upper level. The hallways are open to the gym and form a balcony for it. The stage area doubles as a foyer, and the gym itself is furnished with retractable baskets, ceiling and wood trim so that it also serves as a very attractive auditorium with a seating capacity of well over 400. The front of the building features a glazed area 38 by 14 feet which opens on to a concrete patio and lends a sense of spaciousness to the building. The cement-block exterior is white stucco with blue trim.

Each classroom receives natural light from four skylights, and this source is supplemented by artificial lighting which is concealed by translucent ceiling panels. Colorful chalkboards, corkboards, and shelves add to the beauty and to the function of these rooms. Throughout the rooms, hallways, and stage areas carpeting was laid to insure maximum quietness for teaching efficiency.

Presently, 194 students are being taught in Pilgrim's two educational units by a staff of seven teachers: Mr. D. Knippel, Mr. N. Dux, Mr. G. Vetter, Mrs. E. Zuleger, Miss E. Klatt, Miss S. Fischer, and Mrs. P. Fenske. It is hoped that with the creation of an eighth and eventually a ninth position on the faculty the school will be able to instruct in the nurture and admonition of the Lord the 250 students for which it has been designed.

It was our Lord and Savior Jesus Christ who guided and directed Pilgrim Congregation in the building of this school. May it ever be used as a workshop for the Holy Spirit and thereby redound to the glory of Him who gave His people the faith to undertake this venture!

DANIEL D. WESTENDORF

Mortgage Burning and Organ Dedication Services

St. John's Ev. Lutheran Church, Tappen, North Dakota

Eight years and 11 months after a \$70,000 building had been dedicated to the glory of God as a place of worship, another celebration was observed by the members and friends of St. John's Ev. Lutheran Church of Tappen, North Dakota, on November 17, 1968, as they gathered in their house of God to celebrate a mortgage burning service.

The Rev. Frederick Mutterer, a former pastor of the congregation, reminded the worshipers how "Time Marches On." Basing his message on Psalm 50:14 and 15, he encouraged

his hearers to give thanks to God since it was He alone who led the hearts of His faithful to see the Lord's needs and respond to meet them. New years bring with them new and different needs and Christians will continue to serve their God in any way they can.

Following the official burning of the mortgage, approximately 250 ate dinner served by the ladies of the congregation.

At 2:30 P.M. the worshipers again gathered in the church for the special preservice music for the organ dedi-

cation. In the service, the Rev. Marvin Putz of Mandan, North Dakota, reminded the listeners that joy in the forgiveness of sins ought to lead them to worship God and to sing praises to Him for the gift of His Son. A 3-manual *Rodgers* organ was dedicated to the Triune God by the undersigned. Mrs. Anita Schulz of Aberdeen, South Dakota, was the dedicatory organist.

A 20-page anniversary booklet recalling the many goodnesses that God had shown to this congregation was distributed to the worshipers of both services. Its theme signified the thoughts of the day — We Thank God . . . And Remember.

WALTER J. OELHAFEN, JR.

Parochial Schools Not All "On the Ropes"

[A Catholic dominated organization called "Citizens for Educational Freedom" is working to persuade the state legislature in Wisconsin to pass a bill that would give an allowance of \$50 per child to families who send their children to private or parochial elementary schools, and \$100 per child to families that send their children to private or church-controlled high schools. The following letter by Pastor Clarence Koepsell, secretary of the Board of Education—Wisconsin Synod, appeared in the "People's Forum" column of the Oshkosh Daily Northwestern of January 25, 1969. It is reprinted here because we believe it will be of interest to our readers.—Ed.]

To the Editor:

One grows weary of being included, even if not deliberately but only by association, in groups with which one is not in agreement. It is this that prompts me to write to set the record straight.

For many months we have been hearing dire warnings that the nonpublic school system is soon to go under in a sea of red ink unless financial help is forthcoming from the State or Federal Government. The latest statement to that effect was in *The Daily Northwestern*, January 20, under the headline "Nonpublic School Parley On Tonight," referring to a meeting in Green Bay of the Citizens for Educational Freedom. The president of that association was quoted as saying that without such aid, nonpublic schools may "all be closed within five years. . . ."

We do not presume to speak for others, and we do sympathize with their problems. But as the statement stands it makes the public think that this is true also of the parochial school system that I represent. This I must vehemently deny.

I speak, first of all, as pastor of Grace Lutheran Church in Oshkosh. This congregation has supported a parochial school of nine grades for the past 86 years, and we foresee no change for the future. We are not in financial straits, and the possibility of having to close our school never crossed our mind. In fact, we expect within the next few months to begin construction of a two-classroom addition to our building to accommodate our student body adequately with a room and a teacher for each of the nine grades, kindergarten through eighth. Furthermore, we support a Lutheran high school for our area, Winnebago Lutheran Academy in Fond du Lac, and presently have 30 children enrolled there. There, too, a large building program is presently in the planning stage.

I speak, also, as chairman of the Board of Education of the Northern Wisconsin District of our Synod, comprising some 140 congregations, of which some 40 operate their own school. There is nothing but growth and expansion in our planning for the future, God willing.

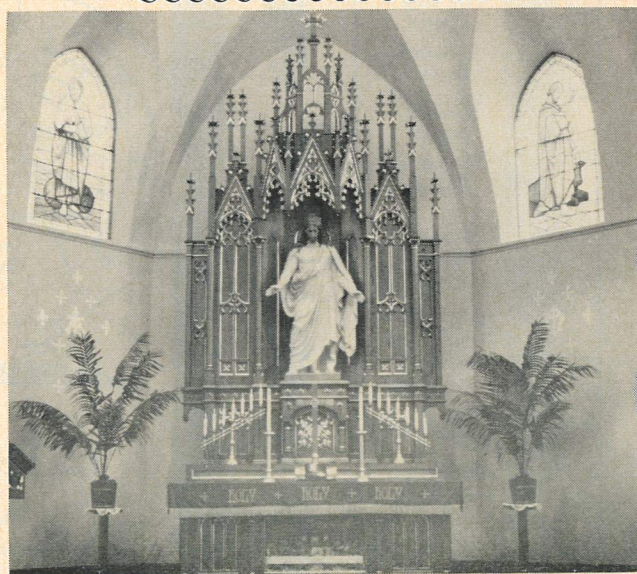
I speak, furthermore, as secretary of the Board of Education of the entire Wisconsin Evangelical Lutheran Synod, which has well over 200 grade schools from Ohio to California, about a dozen high schools, and, of course, colleges and a seminary. Here, too, we see nothing but growth and prosperity under God. Many established schools are in the process of building, and about 10

congregations are presently planning to open a school of their own in the near future. The Synod will shortly build another teacher-training college to meet the expected demand for more teachers.

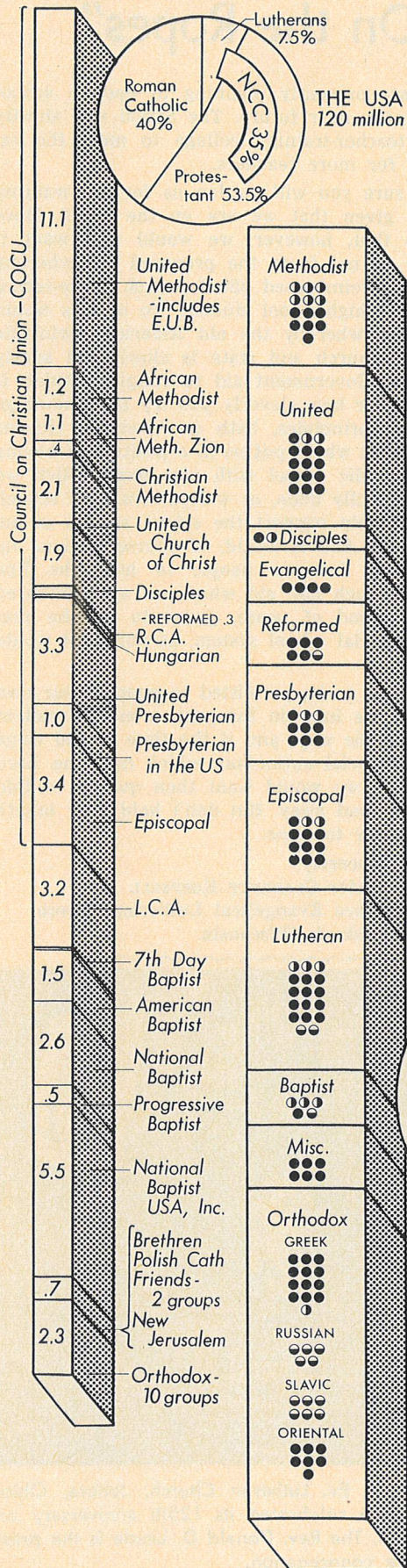
Thus, I am sure you will pardon us for not wanting the impression given that we are on the ropes. More important than that, however, we would also want it known that we do not favor the proposed bill whereby parents would be reimbursed \$50 for each grade-school and \$100 for each high-school student. To us this would be another wedge whereby the old American principle of separation of church and state is slowly but surely being torn down. Government aid to religion, which is what it is no matter how cleverly you try to camouflage it, is against our principles, both as American citizens and as Christians. It would put us in a position of having to support the public school with our taxes, which we have always cheerfully done, as well as our own school, but then also to help support the school system of another church body. And it would, of course, become increasingly difficult for our people to hold the line against accepting such aid, aid which we are convinced would, over a period of years, prove to be the real death of the parochial school system, as our Lord would want us to have it.

We want simply to be permitted to support our own school system as we have in the past, a most excellent school system, by the way; and if the time should come when we face financial extinction, which may the Lord graciously prevent, we would want then quietly to fold up our tents and steal away. But don't hold your breath waiting for that day to come.

Sincerely,
Pastor CLARENCE KOEPSSELL
Grace Evangelical Lutheran Church
Oshkosh, Wisconsin



The altar of Trinity Ev. Lutheran Church, Jenera, Ohio. Trinity Congregation celebrated its 125th anniversary on November 3, 1968. The Rev. Donald D. Laude is the present pastor of the congregation.

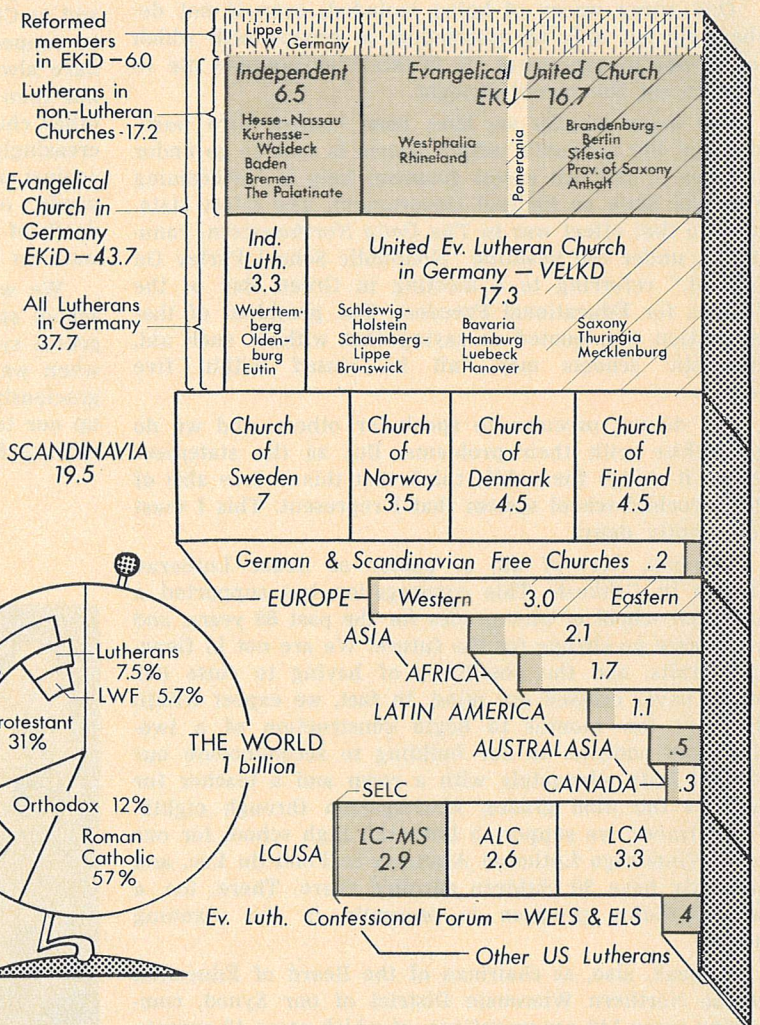


NATIONAL COUNCIL of CHURCHES

To the far left is a graph representing the 32 constituent member churches of the National Council of Churches of Christ in the U.S.A. with a combined membership of 42 million. Figures represent millions of souls.

WORLD COUNCIL of CHURCHES

To the left is a graph representing the 120 member Central Committee of the World Council of Churches. The apportionment of seats, represented by circles (○-American, ⊖-Soviet bloc, ●-Other), is a barometer of the size and influence of the various sectors of Christianity within the council. The WCC is comprised of 235 church bodies from 90 countries with a total of over 350 million souls.



LUTHERANS

The diagram above depicts the confessional, organizational, and regional alignment of the world's 75 million Lutherans. Unshaded areas represent the 57 million Lutherans in the 75 churches of the Lutheran World Federation. Diagonal striping indicates East Germany and the Soviet bloc. Figures given in millions.

What's Going on in PROTESTANTISM?

A LOOK AT LCUSA

Among the various church organizations and agencies of which we read in our papers and periodicals the newest, and the one in which we are no doubt most interested as Lutherans, is the Lutheran Council in the U.S.A., abbreviated as LCUSA.

What Is LCUSA?

LCUSA was organized on November 16-17, 1966, and began operations on January 1, 1967, a little over two years ago. Members of the Council are the American Lutheran Church (ALC), the Lutheran Church in America (LCA), The Lutheran Church—Missouri Synod (LC—MS), and the Synod of Evangelical Lutheran Churches (SELC).

Of these four the LCA, which is a product of two mergers in the past 50 years, is the largest, with about 3 million members; while the LC—MS and the ALC, which resulted from three mergers in the past 50 years, each list about 2.5 million members. The SELC, a Slovak group which formerly belonged to the Synodical Conference along with the LC—MS, is much smaller, totaling only about 20,000 members.

Together, then, the new LCUSA represents about 8 million members, or about 95 per cent of all American Lutherans. Of the six other Lutheran bodies in America which are not members of LCUSA our Wisconsin Synod, with about 365,000 members, is the largest, making up about 85 per cent of the nonmembers.

The Council describes itself as "an agency of cooperation between the four member bodies." It holds but one official annual meeting each year (in February), which is attended by 43 official representatives of the member bodies, each church being allotted one representative for every 200,000 baptized members.

A Little History

When we say that LCUSA is new, being only two years old, we should add that it is really new in name only. Actually, LCUSA is but an expanded reorganization of the old National Lutheran Council (NLC), which was organized back in 1918 by eight of the more liberal Lutheran synods in America—the United Lutheran Church in America (ULCA), the American Lutheran Church (ALC), the Evangelical Lutheran Church (ELC), the Augustana Synod, the Lutheran Free Church (LFC), and three smaller bodies. In 1958, when these eight members had given final approval to plans to merge together into two large synods (ALC and LCA), they extended an invitation to all the other Lutheran synods to join in the formation of a new and larger council which would embrace all Lutherans in America.

President Naumann of our Synod replied to this invitation that while we would be willing to discuss such a proposal we could do so only "if differences in doctrine and practice which separate the various Lutheran bodies are frankly acknowledged; if it is made the prime business of such discussions to remove the existing barriers by honestly facing the points of difference with the intention of establishing true doctrine and prac-

tice; . . . and if until actual unity has been achieved all practices of church fellowship, all forms of joint worship, and all joint church work are conscientiously avoided." When the LCA and ALC leaders made it clear, however, that it was their plan to merge first and talk doctrine later, our Synod, following the Scriptural position stated above, was unable to attend.

At first President Behnken of the Missouri Synod replied in much the same vein as President Naumann, but later on he changed his position, with the result that the LC—MS and the Slovak synod began meeting with the ALC and LCA men in 1959. In 1962 the participants reported to their respective bodies that "they had found *considerable consensus* in doctrinal understanding—enough to merit further consideration of some form of cooperation" (italics ours). Their next step was the drafting and adoption of a constitution and bylaws, which was accomplished without a hitch from 1962 through 1966 at the various conventions.

The Purpose of LCUSA

The purpose of LCUSA is set forth very explicitly in the Constitution, Article IV, as follows:— "a) to further the *witness*, the *work*, and the interests of the participating bodies; b) to *seek to achieve theological consensus* in a systematic and continuing way on the basis of the Scriptures and the witness of the Lutheran Confessions; c) to provide an instrumentality through which the participating bodies may work together in fulfilling their responsibility of Christian service where coordination or joint activity is deemed by them to be desirable and feasible" (italics ours).

To achieve these purposes the Council has created six divisions to carry on their cooperative efforts— 1) the Division of Educational Services, which supervises all the educational work at all church and nonchurch schools; 2) the Division of Mission Services, which coordinates their mission activities, both home and foreign; 3) the Division of Public Relations, which aims to publicize the work of the Lutheran church and to "establish and maintain contacts for interpreting the Lutheran faith and work to governmental, international, and communications agencies"; 4) the Division of Service to Military Personnel, which supervises the work of all chaplains, at home and abroad; 5) the Division of Theological Studies, which supervises their joint study program and establishes and maintains contacts with other church bodies; and 6) the Division of Welfare Services, which coordinates all their social and welfare work. In addition to these six divisions the Council maintains an Office of Research, Statistics and Archives and an Office of National Youth Agency Relationships. To carry on all this work the Council operates on a budget of about \$2 million dollars each year.

Is It Scriptural?

The program outlined above is surely a comprehensive one, and, on the face of it, it would appear to be a most

beneficial one as well since it covers the whole field of church work. For the Christian, however, the value and desirability of any program cannot be determined on the basis of purely practical criteria, but by determining first whether the program is in harmony with Scripture or not. And thus we ask: What is the teaching of Scripture regarding such cooperative work with other church bodies?

Here we find that Scripture speaks clearly. We begin with Jesus' clear warning in Matthew 7:15.—“*Beware of false prophets!*” To this we add Paul's clear advice in Romans 16:17—“*Mark them which cause divisions and offenses contrary to the doctrine which you have learned, and avoid them!*” and in II Corinthians 6:14, 15—“*Do not try to work together as equals with unbelievers, for it cannot be done. How can right and wrong be partners? . . . What does a believer have in common with an unbeliever?*” (TEV); and Titus 3:10—“*Give at least two warnings to the man who causes divisions, and then have nothing more to do with him!*” (TEV.)

On the basis of such clear passages of Scripture, plus many others which might be added, the orthodox church has always held that joint worship and work with those who teach and believe otherwise than as God's Word teaches is sinful and forbidden; and to such activity is given the name “unionism”—that is, working together with those with whom we are *not agreed* in doctrine.

LCUSA Is A Unionistic Body

If Scripture is clear in its warning against unionism, it is equally clear from the Constitution and Bylaws of the Lutheran Council in the U.S.A. that it is in its very nature a unionistic organization which falls under the condemnation of Holy Writ. As stated above (Const., Art. IV), one aim and purpose of the Council is that the member bodies shall *work together and worship together*; but in the next breath it is stated as a second aim that they will also “*seek to achieve theological consensus*” (that is, doctrinal agreement) by continuous study of the Scriptures. What is this but a frank admission that there is no doctrinal agreement among the member bodies! And if there is no doctrinal agreement, it must necessarily be true that some, or all, of the member bodies are *not* teaching and living as God's Word teaches, for if they were, they would all be agreed.

That the member bodies of LCUSA are all erroristic bodies is in fact borne out by simple observation. For years the modernism and liberalism of the LCA has been notorious in Lutheran circles. Even their Sunday-school materials abound in the worst kind of denials of Biblical truths. The same is true of the ALC, but to a somewhat lesser degree. Both of these groups have long ago rejected the doctrine of the verbal inspiration of the Scriptures; and quite recently Dr. Fredrik A. Schiotz, president of the ALC, said as much in a public statement. Both of these groups have long ago given up any true Scriptural practice regarding the lodge problem; and more recently the Missouri Synod has begun to follow the same liberal practice. The doctrinal deviations of many prominent Missouri Synod theologians are well known to our readers.

To date the Division of Theological Studies has produced only one document—a little booklet devoted to the study of the nature and person of Christ, and entitled

Who Can This Be? If this is any criterion as to the direction of their study of Scripture, we can only expect the worst, for as the title suggests, this is nothing but a thoroughly modernistic questioning of the fundamental doctrine of the deity of our Savior! Certainly no sincere, believing child of God would want anything to do with such theology!

The First Step On The Road to Modernism

The lesson of history is that unionism inevitably leads to a progressive watering-down of the Christian faith; and thus inevitably in the direction of modernism, which is the total denial of all the fundamental doctrines of the Christian faith. As pointed out above, some of the member bodies of LCUSA are already heavily tainted with modernism; and even the once-conservative Missouri Synod is exhibiting more and more symptoms of modernistic theology in its schools and publications. Unfortunately, therefore, the future of LCUSA seems to be a gloomy one.

Particularly disturbing in this respect is one of the stated functions in Article V, e:—that it shall be the function of the Council “to represent the interests of the Council . . . in matters which require common action before 1) the American public, 2) the national government and state governments, and 3) organized bodies and agencies outside the Lutheran Church.” The first two of these are a plain, but shocking statement of the “social gospel,” which is the trademark of modernism, and which conceives of the Church as a social-political pressure group, working solely in the areas of social, economic, and political problems. Indeed, judging by their past two-year performance it seems clear that this is the direction LCUSA is taking, and that we can soon expect from it the same radical kind of statements as we hear from the modernistic National Council of Churches and World Council of Churches.

The third of the above-stated functions is equally foreboding, for it states explicitly that the member bodies intend to extend their unionistic activities to other non-Lutheran church groups. This will finally involve them in unscriptural cooperation and worship with all the modernistic and liberal groups in America, as well as the Roman Catholic Church. Here again the statement is borne out by practice, for LCUSA representatives have been in official contact and discussion with all these groups.

A Word Of Warning Unheeded

It is a great pity that these pseudo-Lutherans (for one cannot speak of them by any other name) have so carelessly refused to hear the words of warning penned by Martin Luther regarding the dangers of unionism. On one occasion Luther wrote, “If you neglect the important things (doctrine) and treat adiaphora (unimportant matters), then God will be forgotten; and then there may be a peace without God to which one might prefer discord” (St. Louis ed., XVII: 667). On another occasion Luther wrote, “If we otherwise have much to do with errorists, we finally become partakers of their false doctrine, their lies, and their error” (St. Louis ed., V: 304f).

This is always the end result of unionism—the destruction of the faith of all concerned. Indeed, it cannot be otherwise, for the working principle of unionism is to create unity by working together. And

the principle works marvelously! The tragic thing, however, is that the unity created is not of a Scriptural kind. It is rather always the least-common-denominator type, created by inducing the more orthodox to give up, one by one, their fundamental doctrines and practices and thereby to reduce themselves to the level of their more liberal partners!

In conclusion, therefore, we must pray with all diligence that the Lord will keep us pure and untainted from all these unionistic activities going on around us!

JULIAN G. ANDERSON

[The Rev. Julian G. Anderson is the pastor of Faith Ev. Lutheran Church, St. Petersburg, Florida.]

A GLANCE AT WHAT'S COMING

Beginning with the next issue, *The Northwestern Lutheran* will bring you the second part of the current series, "What's Going on in Protestantism?" The Editorial Board is pleased to announce that plans are now complete for the following articles to appear in the coming months. The name of the writer is given under each topic.

Liberalism: Is it Dead?

Pastor Reinhart J. Pope

Fundamentalism and Its Basic Flaw

Pastor Walter A. Schumann, Jr.

The Rise and Spread of the Social Gospel

Pastor Paul H. Kolander

The Ecumenical Movement: An Analysis in the Light of Scripture

Pastor Donald F. Bitter

Existentialism — What Is It?

Dr. Siegbert W. Becker

Neo-orthodoxy, Neither New Nor Orthodox

Prof. Armin J. Panning

The New Hermeneutic: Ancient Heresy in Modern Dress

Prof. Cyril W. Spaude

The Evangelicals: Who Are They?

Prof. LeRoy Boerneke

Billy Graham and his Christian Crusade

Pastor Hogey W. Bergholz

The Pentecostals Today

Prof. Arnold J. Koelpin

The Inspiration of the Bible, A Dead Doctrine for Many

Pastor Alfred T. Kretzmann

The Scriptures — Inerrant Or Merely "Truthful"?

Pastor Reuel J. Schulz

The Authority of the Scriptures, A Forgotten Principle

Pastor Carl H. Mischke

Jesus Christ, The Beginning and the End of our Faith

Prof. Armin W. Schuetze

Looking at the Religious World

INFORMATION AND INSIGHT

BARTH OBITUARY

Since December 10 when he died at the age of 82, Karl Barth, the famed Swiss theologian, has been eulogized in both the religious and secular press. There is much that can be said about the man and his accomplishments.

His multivolume *Church Dogmatics* has made a deep impression upon modern Protestantism and has shaped the teaching of many theologians at today's seminaries. Barth's rejection of liberal theology and higher criticism of the Bible sparked the theological movement of neo-orthodoxy and no doubt stemmed to

a degree this century's flight from the Bible and faith. Others admire Barth for his early opposition to Hitler, expressed in the well-known "Barmen Declaration" and leading to his expulsion from Germany in 1935.

One can only wish that Barth's neo-orthodoxy had been genuine orthodoxy. Much as he opposed modern criticism of the Bible, Barth himself did not refrain from the error of assuming a fallibility of the Bible also in its theological content. In his last published volume of the *Dogmatics* this Reformed teacher also wrote against infant baptism, which he called a "scandal."

Such errors in basic doctrines could not but undermine seriously the labors of Karl Barth.

UNION D-DAYS

For us the major matter of interest in church union endeavors this year and especially this summer will be the action of The Lutheran Church—Missouri Synod regarding fellowship with the American Lutheran Church. There will, however, be other significant developments of this type during 1969. One in England involves the Anglican and Methodist Churches.

On July 8 simultaneous action will be taken by conventions of both bodies on the proposal to "reconcile" the two churches, to "integrate" their ministries, and to allow altar fellowship. A favorable vote by both bodies will pave the way for an organic union to be effected in 1970.

What the vote will be in Denver and what it will be on July 8, we do not know. But we know what it should be. Church bodies that teach differently about the ministry, as do Anglicans and Methodists, or practice differently regarding lodges, as do The Lutheran Church—Missouri Synod and the American Lutheran Church, should not be in fellowship.

RED PRESSURES ON GERMAN CHURCHES

Late last year it was announced that three regional churches in East Germany were establishing a "United Evangelical Lutheran Church in the German Democratic Republic." Involved were churches of Saxony, Thuringia, and Mecklenburg with a combined membership of six million.

Despite the political division, strong efforts have been made to keep the churches in the two Germanys together. When meetings had to be held in different places because of travel restrictions, there were simultaneous gatherings and attempts to act as one. However, the Red regime seems to be having its way in the matter of divided church organizations.

It seems to be having its way in an even more important matter. Results of a religious plebiscite taken in East Germany in 1964 have recently been released. They indicate a marked decline in church membership. In the 14 years from 1950 to 1964 Protestants dropped from 80 per cent of the population to 59 per cent and Roman Catholics from 11 per cent to 8 per cent. What has happened since 1964 can only be surmised. God help the believers behind the Iron Curtain!

VOICE FROM THE PAST

For those who can recall the Thirties it was a startling experience to see in the news once again a name almost completely forgotten—Father Coughlin. Way back then this radio priest in his broadcasts from his Detroit Shrine of the Little Flower and in the columns of his magazine, *Social Justice*, unleashed some of the most vociferous and widely

disseminated attacks on President Roosevelt, until in 1942 the government suppressed the publication it labeled "traitorous."

Even more startling than the resurrected name of one many believed dead was the "new look" of the current Coughlin quote. In a pamphlet, "Helmet and Sword," which is to be the first section of a book on the Roman Church of today, Father Coughlin attacked with a pen as vigorous and vitriolic as ever church leaders who disturb the status quo with their concern for social action and civil rights. A typical statement reads:

Many of our prelates are amateur social engineers who hide the lamp of their religious commitment under the bushel basket of secular science. To feed, clothe and house the poor, to agitate for social and civil rights, to dedicate archdiocesan funds for material purposes, have become the objectives of many of these gentlemen. Catholic laity throughout the world are not only confused but scandalized and disgusted. . . .

There are two possible explanations for this turnabout of the "Social Justice" priest of the Thirties denouncing the social action within the Church in the Sixties. It may be that the passing years have been unusually kind in enlightening Coughlin and enlarging his understanding of the true mission of the Church. What is more likely, and more regrettable, is there has been such a sharp swing in the Church to secular concerns within a generation that their very advocate and devotee in the Thirties is appalled in 1969.

ROME VS. WALDENSIANS

A conflict eight centuries old is being renewed in Italy as the state considers a bill to legalize divorce. Two old foes who have waged many battles in previous ages, some very bitter and bloody, are ranged on opposite sides in the debate.

The Roman Church holds that there dare be no divorce and endeavors to continue to impose this view on the country. The Italian parliament would very likely pass a bill to legalize divorce if it were brought to a vote. Consequently, the Roman Church is calling for a national referendum.

Protestant groups generally favor legalizing divorce even though not always agreeing among themselves

what grounds for divorce are valid. Among the first Protestant bodies to declare themselves, were the Waldensians. Their first statement on the issue called for resolute resistance to efforts to impose upon society as a whole the religious beliefs of a church body.

It is to be hoped that subsequent statements of the Waldensians and other Protestant bodies bring out the Bible teaching that divorce may be sought on grounds of adultery and that malicious desertion is in itself already a breaking of the marriage bond.

LORD'S SUPPER FADS

A lunch-hour Communion is being celebrated twice a week in the Uppsala Cathedral in Sweden. Speed and simplicity mark the services. They last only 20 minutes. A table in the main aisle serves as the altar, and the elements are passed from person to person.

At a recent liturgical institute, the Rev. John Arthur of Chicago's Lutheran School of Theology argued that laymen be allowed to administer Lord's Supper for small gatherings of Christians. As the so-called "underground church" develops and it becomes more and more common for Christian friends and families to gather in small groups in private homes for religious purposes, Arthur asserts, they will want to participate in the Lord's Supper but will not be able to have a clergyman present.

He feels the solution would be to allow deacons or councilmen to preside at these Communion services using previously consecrated bread and wine and eventually to permit any authorized laymen to serve at stated times and places.

Without entering upon all the matters involved in such innovations, one cannot but ask the innovators at the outset: What is suddenly so unsatisfactory about Communion during the Lord's hour on Sunday in His house of worship? Why is the lunch-hour time and the underground setting needed?

MORE MISSIONS AND MINISTERS

Recent year-end reports contain encouraging items that augur well for the church's future. The National Council of Churches' Division of Overseas Ministries was told that a record total of 33,270 missionaries from the U. S. and Canada are la-

boring in other parts of the world and that money for missions has doubled in the last decade.

This should hearten those who have been assuming that developing nationalism overseas must necessarily curtail and eventually stifle foreign mission activities of Christians in our part of the world. What makes the report especially cheering for us is the included information that by far the largest rate of increase in over-

seas missionaries is to be found among the more conservative church bodies. We take that to mean Christ Crucified is being proclaimed.

At the 156 United States-and-Canadian-member institutions of the American Association of Theological Schools, September seminary enrollment stood at the all-time high of 28,033. Most of the increase is to be attributed to 16 new schools. As late as 1964, when enrollment levels fell

to those of the Fifties, there was much alarm in seminary circles. Since then the trend has been up.

One concern persists. There are too many doctoral students at the seminaries aiming at teaching and administrative posts and not enough candidates for the parish ministry. Parish pastorates meanwhile stand vacant and continue to be vacated by those seeking "greener pastures."

E. C. FREDRICH

Briefs

(Continued from page 70)

"Missio Dei, because it was His mission, has provided some very necessary tools for the training of pastors and teachers — buildings.

"Called to Serve, because it was His call, has motivated our Christians to serve in the expansion and extension of our mission with their gifts — money.

"Call to Service, the greatest service, will call our young people to present themselves as raw material to be shaped by our new tools and to be sent on our enlarged mission — men.

"Obviously, there can be no letup! Nor would we desire a letup. Thank God for these opportunities. They come to us because our God has given us His Truth and has told us to proclaim it — while it is still day."

* * *

BOOKS FOR MISSIONS is a special fund from which not only Bibles but hymnals, catechisms, and other books have been purchased for our World Mission fields in Africa, Asia, and Latin America. The Books for Missions Fund receives no money from the regular budgetary offerings contributed for the Synod's work. Special gifts from organizations and individuals who wished to do something above and beyond the program of mission work which we have mutually undertaken have made this worthwhile project possible.

Now, however, the Books for Missions Fund is almost depleted. Our

World Missions Executive Secretary, Pastor Edgar Hoenecke, would like to draw on this fund to send some books to the Geredja Lutheran Santo Michael (Saint Michael's Lutheran Church) in Indonesia and to the India Rural Gospel Mission served by Mr. T. Paul Mitra in Royapettah, Madras, India. The story of these missions was told in The Northwestern Lutheran of January 19, 1969. The need for books in these mission fields can not be met, however, until the Books for Missions Fund is replenished.

Some of our readers may wish to make a special contribution for missions in addition to that which they are giving under our Called to Serve program. A contribution to the Books for Missions Fund is an opportunity to render a vital service. It is a practical method of offering immediate help through the ministry of the printed Word to these lonely Lutherans in distant lands who are turning to our Synod for encouragement and support. A gift given to help replenish this fund will also enable it to render further service in extending the borders of Christ's Church in other parts of the world.

Gifts may be given to the Books for Missions Fund either through one's home congregation or by sending them to Mr. Norris Koopmann, Treasurer, Wisconsin Ev. Lutheran Synod, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. We have every confidence that the love of Christ will constrain many of our readers to respond to this appeal.

Editorials

(Continued from page 71)

centuries ago was "taxation without representation." One of the main purposes of fighting the War of Independence was to secure taxation only *with* representation.

The "democracy" argument used in the CEF brochure would be more consistent if the Citizens for Educational Freedom would ask that the public be represented on nonpublic school boards in proportion to their support of such schools. Or is democracy a one-way street?

CARLETON TOPPE

† Pastor Herman Pankow †

Herman August Theodore Pankow, the son of Albert Pankow and his wife, Marie nee Kretzschmar, was born at Gaylord, Minnesota, on January 16, 1891, where his father was serving as pastor. In his youth he moved with his family to Watertown, Wisconsin, where he attended Northwestern College, graduating in 1912. He then attended Wisconsin Lutheran Seminary, from which he was graduated in 1915. On August 22, 1919, he was united in holy wedlock with Frieda Henning at Eagleton, Wisconsin. His marriage was blessed with three children: Albert, who died in infancy; Erdman of Hudson, Wisconsin; and Doris, Mrs. Richard Burmeister, of Winona, Minnesota.

During his ministry, Pastor Pankow served congregations at Yale, Michigan; Warrens, Wisconsin; Indianhead, Wisconsin; Beyer Settlement, near Menomonie, Wisconsin;

St. Paul's in Menomonie, Wisconsin; and, at the time of his death, Immanuel at Woodville, Wisconsin, and First Lutheran at Hersey, Wisconsin.

Pastor Pankow was called to his eternal home with the Lord on December 24, 1968, at the age of 77 years, 11 months, and 8 days. His death is mourned by his widow, son, and daughter; five grandchildren; three sisters, Lydia, Mrs. John Schwartz, of Morton Grove, Illinois; Maude, Mrs. Herman Ohnesorge of Fish Creek, Wisconsin; and Beata, Mrs. Leo Sauer of Kenosha, Wisconsin; and two brothers, Rev. Erdman Pankow of Cambria, Wisconsin, and Theophil Pankow of Ixonia, Wisconsin.

Funeral services were conducted at Immanuel Lutheran Church, Woodville, Wisconsin, by the Rev. Perley Kurth of Stillwater, Minnesota, on Saturday afternoon, December 28, 1968.

D. BEGALKA

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 8 and 9, 1969.
Place: Northwestern Lutheran Academy, Moberge, S. Dak.
Opening Communion service: 10 a.m., C.S.T.
Preacher: E. Klaszus (D. Krenke, alternate).
Essays: A Sermon Series on the Apostles, W. Loescher; Unionistic Practices at Weddings and Funerals, W. Sprengeler; Mormonism—History, Doctrine, Practice, M. Hahn; Isaogical Review of Malachi, N. Engel.
Please bring own bedding for lodging in the dormitory.

L. A. Dobberstein, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Carlson, Norton R., as pastor of St. Paul's Ev. Lutheran Church, Valley City, N. Dak., by M. W. Schulz, assisted by W. Schulz, E. Werner; Feb. 4, 1969.

Kitzerow, Eugene C., as pastor of Christ Ev. Lutheran Church, Big Bend, Wis., by M. Volkmann, assisted by M. Stern, C. Krug, and R. Zink; Feb. 9, 1969.

Spiegelberg, Thomas C., as pastor of a new mission, Indianapolis, Ind., by E. Weiss, assisted by Theo. Olsen; Jan. 5, 1969.

NAMES REQUESTED

Please send pertinent information regarding members, former members, students, or servicemen from our Synod who have moved to the Indianapolis, Indiana, area to:

Pastor Thomas C. Spiegelberg
1540 W. 72nd St.
Indianapolis, Ind. 46240
Phone: (317) 257-1659

NAMES REQUESTED

The District Missionary of the Pacific Northwest District is now working among the German Lutherans of Kelowna, British Columbia. Names of families in the area, not only of those interested in German but English services as well, should be sent to the undersigned.

Pastor Warren Widmann
795 Kingsway
Kelowna, British Columbia, Canada

NOTE!

Mailing Address of our Pastor in Vietnam (first class only):
Rev. Melvin Schwark
% Wisconsin Ev. Lutheran Synod
Box 56 APO SF 96243
Street address in Saigon (for servicemen in Vietnam):
329 VO TAHN Telephone: PTT 22429

APPOINTMENT

Pastor Kenneth Lenz of Livingston, Montana, has been appointed a member of the Dakota-Montana District Mission Board in place of Pastor John P. Brandt, who has accepted a call into another District.

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

VACATIONING PASTORS

King of Kings Lutheran Church of Garden Grove, California, offers the use of its parsonage to pastors vacationing in Southern California in exchange for the conducting of services the latter half of June and the latter half of August. If interested, write for information to:

Pastor Joel C. Gerlach
13431 Newhope St.
Garden Grove, Calif. 92640

NOTICE

CHANGE OF MEETING DATE

The Board of Trustees Meeting scheduled for March 17th and 18th has been changed to April 14th and 15th, 1969.

Norbert E. Paustian, Secretary
Board of Trustees

ATTENTION PASTORS!

Have you ordered the braille materials available for your blind members? If not, please do so NOW. Please consult the brochure you received. Only you received this information. Order now from Pastor D. Grummert, 1435 Adams St. N.E., Minneapolis, Minn. 55413.

WELS IN SAN ANTONIO

Please send the names of WELS families or prospects moving into the San Antonio, Texas, area to:

Pastor William Krueger
4542 Lyceum Drive
San Antonio, Texas 78229

SPANISH MATERIALS AVAILABLE

The Executive Committee for Latin American Missions wishes to make known that various Spanish-language materials are available for purchase from the Northwestern Publishing House. These materials have been written and produced by our missionaries. They are now made available to other pastors who may have Spanish-speaking families in the neighborhood of their churches. Items now available include: EN ESTO CREEMOS (This We Believe). This is a translation of a statement of belief of the Wisconsin Ev. Lutheran Synod produced by the Commission on Doctrinal Matters of our Synod. It is available at a cost of 25 cents each. EL PROSELITISMO (Proselytism), a paper written by our veteran Spanish missionary Pastor V. H. Winter. It is available at a cost of 35 cents each. TU PECADO, TU SALVADOR (Your Sin, Your Savior), a tract written for general distribution and available at a cost of \$1.50 per 100 copies. Another tract LA IGLESIA LUTHERANA (The Lutheran Church) will be available soon at a cost of \$1.50 per 100. Please order these materials from: Northwestern Publishing House, 3616-32 West North Ave., Milwaukee, Wis. 53208.

Harold A. Essmann, Chairman

INFORMATION REQUESTED

We urgently request all pastors and parents to submit the names of all mentally retarded persons at Northern Wisconsin Colony, Chippewa Falls, Wis.; Southern Wisconsin Colony, Union Grove, Wis.; Central Wisconsin Colony, Madison, Wis.; Bethesda Lutheran Home, Watertown, Wis.; and all other similar institutions throughout our Wisconsin Ev. Lutheran Synod. If possible also give their ages and the degree of their mental deficiency—mild, moderate, or severe. May we have your cheerful and willing cooperation in this important matter.

Pastor Louis A. Winter, Secretary
Mission to the Mentally Retarded
1535 Evans St.
Oshkosh, Wis. 54901