

THE NORTHWESTERN

# Lutheran

April 13, 1969

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# BRIEFS by the Editor

**"GO AND TELL!"** In these post-Easter weeks, these words ought to echo and re-echo in our ears. They were spoken first by the angel to the women who came to the empty sepulcher at the break of day. They were repeated shortly afterwards by the risen Savior Himself.

But these words, "Go and tell" — the angel pointed up the urgency by adding, "quickly": "Go quickly and tell" — were not meant only for the ears of those few women who were the first to hear the Easter message, "He is risen!" They are, in reality, intended for all of Jesus' disciples. They are addressed to each and every one of us.

Go! Go into your rural communities and villages, into your mushrooming towns and exploding cities, into your teeming slums and ghettos, into your sprawling, affluent suburbs! Yes, go to the distant shores of Africa and Asia and the isles that lie beyond the sea! In short, go into all the world! Go and tell! Tell all sinners everywhere that Jesus was delivered for their offenses and was raised again for their justification.

That is the risen Savior's urgent commission and command. Will we not go, cheerfully and willingly? Will we not tell, joyfully and boldly?

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JOY AND THANKSGIVING AND PRAISE TO GOD must surely fill our hearts as we consider the preliminary report of our Called to Serve program. According to our Synod's Stewardship Counselor, Pastor James P. Schaefer, director of the program, our members have pledged themselves to contribute some 40 per cent more for the worldwide ministry of our Synod in 1969 than in 1968! Certainly we must confess, "This is the Lord's doing; it is marvelous in our eyes!"

Is it not the Lord's doing that the hearts of the members of our Synod were opened to respond in this way to the mission opportunities God is placing before us? It appears that many have followed the suggestion that they now continue to contribute for the Synod's expanding program the special gifts they have been contributing for the Missio Dei offering.

What joy there is in being permitted to participate in a generous

outpouring of gifts for the Lord's work! When David gathered offerings for the temple that was to be built by his son, Solomon, the people responded cheerfully and liberally. "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy" (I Chron. 29:9).

In his prayer of thanksgiving David gave all glory to God: "Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee" (I Chron. 29:13,14). Such a thanksgiving surely ought to rise to the throne of God also from our hearts and lips!

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THERE ONCE WAS A VAST DIFFERENCE between secular schools and colleges and those that were church-related. The religious character of the church-related school used to be evident in what was taught and how it was taught, in the faculty and student body, in the atmosphere and spirit of the school, and in the graduates. Today, however, such a difference is often no longer apparent. This is true also of schools and col-

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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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# Editorials

**A Parish Pastor's Know-how** One of the issues raised by seminarians during a strike at a Lutheran theological school was their unwillingness to be evaluated or rated by parish pastors during their vicarages.

This attitude is due partly to the declining interest in the parish ministry. Growing numbers of seminarians in major church bodies are heading for graduate work or social work rather than for the pulpit. A parish pastor, they would feel, would not be qualified to evaluate their potential or their performance in nonparish activities.

Their unwillingness to be graded by parish pastors during their vicarages very likely has another basis. Young men who feel that they are destined for greater things than the parish ministry are inclined to think slightly of the scholarship and the theology of the parish pastor. Or, endowed with their supposed brave new theological insights, they pity the supposed theological mossbacks out in the academic hinterland of the parish ministry. From their academic and theological heights they look down upon the common garden variety of church worker beneath.

Why should it be assumed that parish pastors are academic and theological fuddy-duddies? The parish pastor who puts in respectable effort on a sermon or two a week is doing a scholar's work. The pastor who takes pains to prepare for his Bible class is involved in the same kind of study as the professor is who prepares himself for his classes. The pastor who writes a decent piece for a church bulletin each Sunday is doing more original and creative composition than many a teacher is called upon to do. The pastor who discusses religious issues with intelligent and skeptical lay people is engaged in strenuous spiritual and intellectual exercise. As for social involvement, the pastor who goes to the homes of the people in his community and ministers to them as they are and where they are need not apologize to anyone for not being expert in the social jargon of the colleges and seminaries. The parish pastor is a *Menschenkenner*; he *knows* human society — at firsthand.

The parish pastor who works at his trade is not an academic stumblebum, or a theological clod. He may not be writing a book, but he can judge the worth of one. He may not be a classroom philosopher, but he has theological and sociological know-how. A seminarian's vicarage rating by a parish pastor may be one of the most perceptive evaluations he will ever get.

CARLETON TOPPE

\* \* \*

**More Than a Service Club** A recent interview by a newspaper reporter elicited several refreshing statements from the Most Rev. Philip Saliba, archbishop of U.S. Orthodox churches. His comments as quoted in the news article may not meet with widespread acclaim, but those who have not forgotten

the true mission of the Church will find themselves in agreement with what he said.

He decried the tendency "to reduce the church into a service club." He observed that in trying to make themselves relevant some churches emphasize "social action at the expense of the church's eternal dimension." Commenting on the view that the Bible is irrelevant to the needs of modern man, he asserted, "The Bible is the Word of God; and God's Word is relevant yesterday, today, and tomorrow because it is the truth."

There is a relationship between his last statement and the first two. If the church ignores or discredits the Bible, then it has no choice but to establish for itself a different purpose than Scripture sets before it. This is the modern trend, and this accounts for the increasing secularization of the church in the world today. The emphasis is on the "here" rather than on the "hereafter." "One world at a time," said James Pike, who is not noted as a champion of the inspiration and inerrancy of the Scriptures.

When the eternal purpose of the church is forgotten, it can hardly perform a higher function than to commiserate with man and do what it can to make this life more bearable. It was not so among the apostles. They constantly proclaimed the resurrection of Christ and pointed to the hereafter. And their emphasis on the resurrection was not prompted by preoccupation with the sensational. Christ's resurrection assured them and their fellow believers of life beyond the grave. Regarding life on earth they counseled, "We must through much tribulation enter into the kingdom of God." Instead of setting their sights on a restructured earthly society and a remodeled world they directed their hopes to eternal life and happiness with Christ in the life to come.

If the church were a service club, it could render a useful service. But finally it could do no more than assist man to the brink of eternity and there leave him stranded. By divine commission it has a higher function to perform than that.

IMMANUEL G. FREY

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**Oh, Give Thanks** "Oh, give thanks unto the Lord, for He is good; for His mercy endureth for ever." This common table prayer is taken from the 136th Psalm. The Psalmist there offers thanks to God, who made the heavens and stretched out the earth; who made the sun, the moon, and the stars; who delivered Israel out of slavery in Egypt and led His people to the Promised Land in spite of many adversaries; who giveth food to all flesh. The prayer of thanks is obviously more than a table prayer, more than a confession that our daily food is a gift of God. The point of the Psalm is contained in the second half of each of the 26 verses. Twenty-six times we hear the refrain: "For his mercy endureth for ever."

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## Studies in God's Word

### “Yet In My Flesh Shall I See God!” — Job 19:26,27

And though after my skin  
worms destroy this body, yet in  
my flesh shall I see God,

Whom I shall see for myself,  
and mine eyes shall behold, and  
not another; though my reins  
be consumed within me.

#### Flashes in the Dark

“If a man die, shall he live again?” cried out Job in near despair (Job 14:14). Still, he maintained that God would vindicate him. He asserted, “Behold, my witness is in heaven” (Job 16:19). He continued to protest his innocence against the charge of his friends that he was guilty of unrepented sin. He expressed his conviction that “the righteous also shall hold his way, and he that hath clean hands shall be stronger and stronger” (Job 17:19).

To be sure, these flashes of light pierced the darkness of near despair. But they are the brighter for it. And they outline the path which led to Job's great confession: “Now as for me, I know that my Vindicator lives, and that He shall arise as the Last One upon the dust!” (Job. 19:25).

#### Reason Interferes

The critics, however, have not seen it this way. But they have prejudged the evidence. They have maintained either that Job could not have known of a life after death or that it was impossible that he believed in the resurrection of the body. “By far the majority of modern expositors have decided that Job does not indeed here avow the hope of the resurrection.” How so? “It is improbable.” “It does not seem possible.” “It is supposed . . .” In short, it is not *reasonable*. Their prejudice stems from their faulty human reasoning, not

from Scripture. They do not let the words speak for themselves.

But honest reason, guided by Scripture, would tell them that Job here expressed his conviction that not only would he be cleared of guilt, but that his greatest longing also would be realized. Some day he would meet God face to face. He would be brought back from the grave to be present at his own vindication. His Redeemer, the living God, would some day stand over his grave (“the dust”), call him to live again, and vindicate him openly.

#### What Does the Hebrew Say?

“And though after my skin worms destroy this body” in the Hebrew reads simply: “And after my skin made ragged (destroyed) thus (in this way).” The phrase refers to his death. Although the Authorized Version interprets, it does retain the sense.

“Yet in my flesh shall I see God” is a battlefield for commentators. The debate rages about the word “in.” Some maintain that the Hebrew means “without,” in the sense of “rid of my flesh.” But their bias appears from the fact that without fail the Hebrew word simply means “from” in all its variations. Thus, if one wants to be more literal than our Authorized Version, he may translate: “from out of my flesh shall I see God.” “In” or “from” fits exactly with what Job said about his eyes in the following clause. But first, let us note who it is that Job hoped to see.

#### Job's Redeemer Is Christ

Job here revealed his Redeemer, his next-of-kin Rescuer. He named Him “God.” Usually, the term for “God” in the Hebrew appears as a plural form (obviously allowing for the Trinity). Here Job used the term

in its singular form. Could he have been referring to a particular Person of God? One who was also his “Next-of-kin”? Why not!

Abraham knew of the Second Person of the Godhead. He had appeared to him as the distinctive “Angel of the Lord.” Abraham's faith, which was counted to him for righteousness, was centered in the promised Seed, his own Descendent. Yes, Abraham saw Christ's day and was glad (John 8:56).

Did Job also know of the Person who as the Seed of Abraham would stand at last over the dust of the earth? Why not! Job's Redeemer is the Son!

#### “Mine Eyes Shall Behold”

This Redeemer-God Job would view, would behold for himself, would see with his very own eyes, and “not another”! When? “After my skin thus destroyed.” How? “From out my flesh.” When else but in the resurrection? How else but with his resurrected and glorified body?

“Though my reins be consumed within me.” A literal rendering sounds awkward in our language: “Though my vital organs pine for longing within my breast.” The sense, however, becomes apparent. Job's earnest wish that his words be permanently recorded “consumed” him.

God granted him far beyond his wish. Not only were his words inscribed in God's Inspired Record. God also appeared to Job at the close of his trial, corrected his wrong thoughts, vindicated his ways, and attested Job's faith by blessing him abundantly. But not only that. His words have been engraved in our hearts. They issue from our lips in joyous song. They gird up our sinking spirits at the grave. They are words of glorious truth!

PAUL E. NITZ



# The Christian and the World

## IN IT, BUT NOT OF IT

### THE CHRISTIAN STUDENT IN A SECULAR CLASSROOM

If taxes do not replace the weather as a general topic for conversation, they surely run a good second. We all feel the government tap on our personal pocket-books and are ready at almost any moment to discuss the reasons for the spiraling rise of the taxes we pay. Moreover, it doesn't take a particularly perceptive mind to discover that on the state and local levels particularly government revenues must increase in order to pay for the many schools which we operate. We are living in the education age, and education in 1969 is expensive business. It demands large investments in both capital and operational expenditures, and at times people are shocked to learn that some of the highest salaries on state and local government payrolls are those paid to educational administrators.

#### **More and More Lutheran Christians Are Attending Secular Schools**

The increasing costs of education, however, are not only the result of the complexity of the modern educational process and some rather high administrative salaries. There are more students in school now than ever before. A high-school education in our world is an absolute must, and a college education becomes more desirable by the day. We are not surprised, therefore, that increasing numbers of our Lutheran Christians are also in school. It is often a part of good Christian stewardship for them to be there, for they are asked by God to develop and use the talents and abilities which He has given them. If the age in which our young people live demands more education, they practice wisdom, then, when they pursue their educational goals.

Sitting in the secular classrooms of state operated schools, however, these young Christian students frequently experience that conflict which the child of God meets anywhere else in the world. The philosophy, the attitudes, and the values of the world stand in sharp contrast to the faith of the Holy Scriptures. In the secular classroom, too, the Christian must be on guard, lest he become part of the world while he is in it.

Our church and its faithful pastors have not been unaware of the perils to which the Christian faith is exposed in this situation. They have, therefore, given many words of warning and advice in an attempt to guard that faith in the Triune God which the Spirit of God has created in our young people. An examination of these warnings would seem to suggest that we have often been concerned primarily about the theories of human evolution which are propounded in the secular classroom.

#### **Subtle Attacks a Greater Threat to Christian Faith**

We would not dispute, of course, that this is surely one of the areas in which the Christian faith is challenged, but this attack is often quite obvious to the student who has been taught well God's account of man's

creation. While the obvious nature of the attack does not minimize its danger, we should like to suggest that the subtle attacks against the Christian faith, those not so easily detected, might well be even more poisonous. It is the old story of the serpent who in the Garden of Eden employed the cleverest of devices to ensnare the crown of God's creation.

These subtle attacks often come in the humanities, those subjects which deal with the literature, the history, the art, and the philosophy of the human race. These are the areas in both high schools and colleges which seek to impart to the rising generation a set of values, a code to live by, and the majority of students perhaps spends more time in the study of these subjects than in the pursuit of the sciences.

There are times when the teachers of these subject fields will attempt very directly to mold their students' attitudes so that they resemble that of their teachers. In other cases the teacher will allege that he does not intend to bring a student to one particular view but seeks rather to assist each inquirer to develop attitudes toward life which will satisfy him as an individual. The teacher will employ literature and the lives of great men to serve in the task of forming a personal philosophy of life.

Considering this, we would not be surprised to find a philosophy unit in a high-school English class, and we need not think that some of the smutty literature of our modern age would be the guide either. The tools are usually those works of literature and accomplishments of men which are called classic and noble. They may well picture men conquering misfortune or a hostile environment or meeting these things rationally on their own without a dependence upon God.

It is not that Christians cannot profit from becoming acquainted with these aspects of man's accomplishments and culture. We are in the world and do well to know what it is made of. The danger, however, lies in this that our sinful nature can easily be persuaded that man is the master of his fate, the captain of his soul. The risk is always present that the inquiring mind would be led to think that man is sufficient of himself and that he can independently determine how to live so that he will be able with a good conscience to meet his Creator.

#### **All Must Be Viewed in the Light of the Gospel**

However we might respect the intricate workings of the minds of great men, however we might applaud their accomplishments in the face of obstacles, we would never want to think that men alone can give us the proper perspective to live our lives and meet the day of our death. All must be seen in the beautiful light of the Gospel of Jesus Christ. It is in Him that we can lead



the full life, and we must never forget that the world always is and ever will be hostile to our Gospel faith. It ever remains a truth of Holy Writ that the Gospel of our Lord is foolishness to the mind of natural man.

For that reason, wherever values are taught we can expect to find numerous conflicts between a life's philosophy developed without Christ and one derived from a faith-born knowledge of Him. It is in the forum of the humanities that secular educators seek to teach values, and for that reason, the Christian student must examine very carefully attempts to shape his attitudes toward life without Christ.

#### **Students Are Encouraged to Develop a Questioning Attitude, Even Toward Religious Truth**

Our democratic way of life, moreover, emphasizes the dignity of the individual. Our whole educational system is bent upon equipping people for productive individual lives of our society. Students are taught to be self-reliant, to be independent and free of any bias which some outside force might have exerted upon them before they became real inquirers. This challenging attitude appeals to the college student in particular, especially when it is proposed by competent and knowledgeable professors whom students have learned to respect.

The result is often this that the student becomes careless about his spiritual life. He begins to see his early religious training as something which he might try doing without for awhile. Herein lies a great hazard, for while the influence of the secular classroom continues to erode his early faith, the student is left without the dynamic power of the Gospel which alone can strengthen the spiritual defenses of any Christian. The student may think that he is growing into real freedom, but in reality his less frequent contact with the Word of God is taking him away from that Truth which alone can make us free in both time and eternity, Jesus Christ, the very Truth of all ages.

There is no doubt that the Lord wants us to inquire and question. He has endowed man with the powers of intellect which have enabled the human race step by step to master God's marvelous creation. But there is a limit to our inquiry. In religious matters we address our questions for final answers not to our sin-stained human intellects but to the infallible Word of God.

This attitude is not taught in the secular classroom. In fact, this way of thinking is considered to be anti-intellectual, and it is the goal of both great and mediocre teachers to turn students from this kind of faith to what the world calls the search for truth. The spirit of inquiry, good in itself in those areas where the Lord would have us question, is thus easily transferred from the secular classroom to the student's faith-life.

#### **The Christian's Values and the World's Are Poles Apart**

The specific dangers, then, to which we are calling attention in the present writing are those which come rather unobtrusively upon the student. They come from instructors who are teaching or discussing values. In the process of such discussion the unsuspecting student can forget or lose sight of fundamental Scriptural concepts. The intriguing and exciting forces of secular scholarship have the power to make the things of this world appear more important than the mission of Jesus Christ upon the earth. The student doesn't necessarily find his faith attacked by one formal lecture against the truths of Scripture. He discovers, rather, that the values of this world's philosophy make subtle and gradual inroads upon his Christian faith.

No student should feel that he is safe from these forces within a secular classroom. The writer has sat in many such classrooms in state colleges and universities. He does not regret a single day spent there, but knows well from personal experience that even a pastor must daily fight the force of secularism with that one effective weapon which we have been given—the sword of the Spirit, which is the Word of God.

Let our Christian students in secular classrooms, therefore, be diligent in their use of their Bibles outside the classrooms. Let them be found associating and worshipping with fellow Christians, and if they would spend a few minutes at the beginning of each day with a devotional booklet such as our Synod's *Meditations*, they would equip themselves well for the challenging spiritual tasks of the educational calling.

WAYNE SCHMIDT

[The Rev. Wayne Schmidt, Ph.D., is the principal of Luther High School, Onalaska, Wisconsin.]

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### **Editorials**

(Continued from page 123)

The loving-kindness of God appears not only in His provision of food for all people, but it is proclaimed by the heavens and the earth, and by the sun, moon, and stars. It flashes forth even in such destructive acts as the overthrow of Pharaoh and the slaying of great kings who stood in the way of the chosen people. His mercy and loving-kindness will never change. In temptation, in trouble, in sickness and death His loving-kindness endures. The sinner who repents finds that God's mercy

is as sure and reliable as it ever was. Even though all the world should disbelieve, yet that would not change God's being. St. Paul wrote to Timothy: "If we believe not, yet he abideth faithful; he cannot deny himself." It is because of this eternal loving-kindness that the repentant sinner can be assured so confidently that his sin is forgiven.

This little table prayer extends indefinitely to cover everything that happens to us in good days or in evil days. It covers everything from Creation to the Last Judgment. His mercy endureth *for ever*.

ERWIN E. KOWALKE



# What's Going on in PROTESTANTISM?

LIBERALISM — IS IT DEAD?

Do you remember how shocked we were a few years ago to hear theologians declare, "God is dead"? This was not a new thing to hear, but to have spiritual leaders and teachers saying it was something new. It seemed to make any religion, any faith, any worship, useless. Because of that deduction which it inevitably led to, the God-is-dead idea did not last long. Yet it did represent the most far-out projection of religious liberalism. This is what leads to the question: Is liberalism dead?

## **Political or Social Liberalism Differs from Religious Liberalism**

Now when we use the term "liberalism" in a political or social setting, it may well have an honored reputation. Liberalism is then thought of as the movement or policy of progress and reform, of concern for the rights and privileges of the individual.

But when we use the term in reference to religion, we have an entirely different idea in mind. Here *liberal* refers to a very broad interpretation of the Holy Scriptures and of religious ideas in general. It means a religious system in which there is no fixed standard which teachers or thinkers must observe. Rather, each one is free to set his own course.

In particular, this means that the Holy Scriptures are not recognized as the standard by which to judge faith, morals, worship, and religious matters. Instead, the Holy Scriptures themselves are to be judged by the understanding and experience of the teacher. Religious liberalism, therefore, assumes that doctrine, customs, worship, and the like, will develop and change over the years under the influence of such diverse attitudes.

## **Religious Liberalism Exalts Human Reason**

This was the religious atmosphere which came into being in the previous century, conceived and molded to a great extent by the new thoughts which sprang from the French Revolution. All branches of learning were infected with a new freedom of inquiry and criticism, and this was soon the case also with Biblical studies and with the Bible in particular. Human reason was permitted to sit in judgment over the Holy Scriptures. The Lutheran Confessions were not considered as binding anymore. The teachings of Charles Darwin about the origin of the world replaced those of Genesis. A technique for changing the plain meaning of the Bible was developed. It was called Higher Criticism.

Higher critics declared that the events related by the Evangelists in the Gospel narratives never really happened as they are related. Others denied that the named authors had written the books ascribed to them. Still others brought forth theories that the books themselves

were not really written at the times that the Bible says they were written. Even the ideas of the Bible, it was asserted, were not original, but were borrowed from the heathen neighbors of the Israelites.

## **A Reaction to This Destructive Criticism of the Bible Set In**

This kind of criticizing, dismembering and reassembling, and denying of the Scriptures did not leave much of a basis for the faith of pious believers. What was left was often so completely opposed to the traditional Christian faith that it eventually resulted in a reversal. The radical consequences of this negative "liberalism" led to a renewed Lutheranism, which again based its faith and its preaching on the Bible and the Lutheran Confessions.

This was the reaction. We in the Wisconsin Synod are still its beneficiaries. We believe that the Bible is the infallible, inspired Word of God, and we believe that this Bible must determine what our theologians teach. We do not believe that our theologians have any right to juggle and to judge the Bible.

## **Liberalism Is Enjoying a Revival**

This is the kind of Christian atmosphere that we have enjoyed as a blessing from God. But we can see that we cannot be complacent about this. All we have to do is look about the world of religion today and see what is being written in theological journals—and even in Sunday-school manuals—and we can see that the old liberalism of the past has again been warmed over for Christians of the twentieth century.

The Lutheran Church, also, in most parts of the world is giving way under this bold attack against the revelation of God. In many cases churchmen are not even interested in what the Bible has to say. God's Word is simply relegated to the back shelf. It is considered as nothing more than a testimony of what people had to say about God in the past. Religion itself is viewed simply as a matter of getting people together under one tent. This, men are deluded into thinking, is the "Church."

## **The Trappings of Scholarship and "Relevancy"**

Today this liberalism comes to us dressed up and armed in very respectable attire. It has the formidable trappings of scholarship, scientific method, "no-nonsense" intellectualism, and an alleged concern for present, immediate needs. To calm any misgivings, it is made to appear that the thoughts of the prophets and apostles recorded in the Bible are merely being translated into more modern, sophisticated terms. Liberal theologians



insist that, with advanced insight and realistic accuracy, they are merely removing the myths, the fables, and the superstitions from the Bible which might repel the twentieth-century reader. They claim they are preserving the real aim of the Bible, its spiritual content.

Behind it all, however, is really the same thought that opponents of Christianity have always had, namely, that you just can't take the Bible at face value. When this idea is brought in theological garb, in a church paper, in a Sunday-school manual, or perhaps even from the pulpit, doesn't it seem as though this must be true? Don't we expect religious teachers and leaders to be telling the truth? This is the reason why we must understand that the enemy to be feared is the enemy from within, the enemy that we do not expect.

#### **Liberals of Yesteryear Are Today Honored as Heroes**

It is tiresome to list again all the innovations which religious liberals are offering today in the name of religion in respect to God, man, salvation, creation, resurrection, the soul, damnation, and many other teachings of the Bible. But it is ironic that these are the same liberal ideas which were opposed by our forefathers in their day, and painful to recollect that these were the very errors which caused the founders of many of our

churches in America to leave Europe. Yet today those old "liberals" have become the heroes of their modern-day counterparts. For instance, last year centennial celebrations were held in honor of one of the leading liberals, Friedrich Schleiermacher, whose whole conception of Christianity had hardly anything to do with the Bible.

#### **"The Word They Still Shall Let Remain!"**

If we hope for a reaction to present-day liberalism like that of the last century, we must soberly realize that the deterioration and defection which exists in the Christian world today is far more extensive. The number of those whose theology begins and ends with the Bible is very small, and they are hardly considered worthy of recognition by the leading religious lights. Clearly, if there is to be a revival like that, there must be vigorous and powerful testimony to the truth. Then God's Holy Spirit may exercise His powerful influence. Our comfort and our strength, as we ponder this situation, is that the Word of Jesus will not pass away, and the gates of hell will not prevail against the Church which He has founded.

REINHART J. POPE

*[The writer is the pastor of First Ev. Lutheran Church, Racine, Wisconsin.]*

## **We Turn to the Psalter . . .**

### **...In Contemplating Our Easter Blessings**

"God has been good to us beyond anything we could possibly have deserved. He has forgiven our sins and looks on us with love instead of dealing with us in righteous wrath. The Lords' anger has been appeased through the redemptive work of His Son. Because of Christ's death and resurrection we are bound for heavenly eternity. 'Surely his salvation is nigh them that fear him; that glory may dwell in our land.'"

These are some of the joyous thoughts which are called to mind, especially during the Easter season, as the Christian meditates upon Psalm 85. Salvation is ours because the answer to the rhetorical question in verse 6 ("Wilt thou not revive us again, that thy people may rejoice in thee?") is: "Lord, Thou *hast* revived us; we have been born again to a life of joyful service here and certain joy hereafter!"

The Christian's hope of a blessed immortality is centered in the God-Man, the Messiah, our Redeemer. In Him we find not only the assurance of the soul's immortality but also the certain promise of the resurrection of the body. Because Jesus arose from the grave, we, too, shall experience a similar miracle.

"I believe in . . . the resurrection of the body!" This doctrine of the resurrection should mean much more to us than just something which we recite as part of the Apostles' Creed. It ought to be a vital force in our daily lives. It ought to keep nourishing in us the sure hope that temporal death is not the end. We should know and believe that "resurrection" for every Christian guarantees eternal fellowship with God and with all the saints in heaven.

The author of Psalm 85 enjoyed this certain hope; therefore he prays

(v. 6): "Wilt thou not revive us again?" When our lives are burdened with worries and cares, sin and grief, we can echo this plea and ask the Lord for the strength we need to revive. We can know this also, that He *can* and *will* revive us. Can't He and won't He revive our bodies from death on that Last Great Day? Then He surely can and will also revive our sagging spirits when the problems of life tend to "get us down." Only our risen Lord can put real hope into our hearts and sincere songs of joy upon our lips. He keeps on reviving us throughout our lives with the powerful and loving vitality of His love.

No wonder, then, that God's people will rejoice and do rejoice in Him (v. 6 again). We have a God who knows our needs, hears our prayers, provides us with salvation, promises us eternal life. He guides us with His counsel and afterward receives us to glory (cf. Ps. 73:4).

Isn't this what Easter is all about? It is a glimpse of eternal glory—a foretaste of heaven! We are immortal because our Savior gives us everlasting life—a "revival" with no end. "Yea, the Lord shall give that which is good" (v. 12).

PHILIP R. JANKE



# Lutheran Pioneers, Inc., Its History and Its Program

*The 13th national convention of the Lutheran Pioneers, a youth group sponsored by many congregations within the Wisconsin Ev. Lutheran Synod, will be held on Saturday, April 26, at Fox Valley Lutheran High School, Appleton, Wisconsin.*

For many years much serious and prayerful thought had been given to the problem of founding an adequate Lutheran boys' organization within the Lutheran Church.

## The Beginning

In 1951, at the summer semi-annual meeting of St. John's Ev. Lutheran Church in Burlington, Wisconsin, the voters decided to try a new program to be called the Lutheran Pioneers. Rev. Reuben O. Marti, then pastor of St. John's, and a lay member of the congregation, Mr. Bruce Thompson, presented this program to the congregation and asked them to try it for a period of one year. At the end of that time the congregation could either continue the program or drop it. When the year was up, the congregation voted unanimously to keep it.

Soon other congregations became interested. An expanded Lutheran Pioneer program was developed, and an organization was formed. More local groups, called "Trains," joined the organization, and with each additional Train came more help and experience. Today this is a growing organization comprising more than 210 Trains with a well-rounded program for each youth.

## Purpose

On February 3, 1960, the Articles of Incorporation were filed with the Secretary of State of the state of Wisconsin. In April of 1960, at the 7th Convention of the Lutheran Pioneers, the delegates adopted the by-laws and ratified the articles. The Lutheran Pioneers became the Lutheran Pioneers, Incorporated.

From its beginning the program has been built around six points:

1. It contains only Lutheran theology.
2. It aims to teach the boys to appreciate the great outdoors.
3. It aims to develop leadership.

4. It aims to build citizenship.
5. It teaches safety.
6. It gives the boys something worthwhile to do.

Excerpts from the Articles of Incorporation under "Purpose" include: "To provide youth of the Wisconsin Evangelical Lutheran Synod, or of Lutheran Churches in doctrinal fellowship with that Synod, a program in keeping with the purpose of the Church. . . . Scripture-based teaching of skills and crafts. . . . To keep said youth within the companionship of their own Lutheran youth from an early age."

## Organization

The governing body of the Lutheran Pioneers, Inc., is called the National Council and is made up of ten voting members who are elected by the delegates at the biennial conventions. Each year a pastor is appointed by the National Council as national chaplain. He assists the Council in keeping the program Scripturally based and applied. The National Commander is the general director of the activities of the associated Trains and acts in an advisory capacity to all Trains.

Each unit in the Pioneer organization is called a Train. The pastor is the Train Chaplain and has the same responsibilities in each Train as the National Chaplain has in the National Council. The responsibility for the operation of the Train is divided into administration and program areas. The administration is the obligation of the Train Council. It is responsible, for example, for obtaining leaders, obtaining meeting rooms and other facilities, for financing, for advising and helping the Train Master. The program which involves working with the boys is directed by the Train Master, who usually has one or more assistants called Senior Train Leaders. The boys in the Train are di-

vided into small groups of 5 to 8 members called Wagons. Each Wagon has a boy leader called a Wagon leader and an assistant leader called a Wagon Driver.

## Activities

Through the years the boys are taught useful skills and crafts of interest to the adolescent. Among these are: flag history, knots, first aid, fire building, outdoor cooking, compass use, safety, knife and axe skills, swimming, hiking, measuring, and camping. During the fall of each year much of the meeting night is spent on handicraft. This is also used as part of the summer camp program.

When a boy first joins, after his ninth birthday, he is taught the basic organizational structure of the Pioneers and flag history. Then he becomes a Recruit. To become a Pioneer, he must gain a basic knowledge of the outdoors. Through further mastery of these skills he becomes a Camper and then a Frontiersman. These skills are taught from a Christian viewpoint.

An annual week-long canoe trip into the wilds of Canada is held each June for qualified Frontiersmen, 16 years of age or older. Upon completion of this venture, the lad is identified as a Voyageur of the Lutheran Pioneers.

## Also a Program for Younger Boys and Girls

A junior group, the Buckaroos, has been established for boys in the first three grades. This program consists primarily of handicrafts, games, and Christian fellowship.

In addition to this program for boys, there is a similar program for girls.

The Lutheran Pioneers, Inc., is an organization with a Christ-centered youth program, established by Lutherans, developed by Lutherans, and led by Lutherans.

CARL C. MEITNER



# WELS Foundation, Inc.— A Third-Year Report

In the three years that the WELS Foundation, Inc., has been operating encouraging progress has been made. We cannot talk in millions of dollars, or even in one hundred thousand dollars, but the response from the members of Synod has enabled the Foundation to begin accumulating a fund which will be used for our Seminary and our colleges.

The request for information on the services of the Foundation was widespread, and Christian people showed an interest in estate-planning by asking for copies of the brochure "How to make a Christian Will." It is difficult to estimate how many Christian people have included the Foundation in their will, but we do know that in the past three years the Synod has been the recipient of a considerable number of legacies. (See *The Northwestern Lutheran*, February 16, 1969, page 68, for the acknowledgment of legacies received in 1968.) Encouraging this kind of planning is one of the functions of the WELS Foundation.

One of the fine features of a church foundation is that money is being loaned to it interest free by individuals in the Synod. Thus the foundation has the income and the donor maintains control of the princi-

pal amount. On a life-income agreement, the donor receives current interest during his or her lifetime. Some life insurance policy holders have named the WELS Foundation as the beneficiary. This is also a way to support the Foundation.

The Foundation can accept real estate, stocks, and bonds. Such gifts have been received. In a few instances the donor remains in possession of the home, to live there during his or her lifetime. The capital gains tax on stocks and real estate is eliminated when the property is turned over to the Foundation. Information on this subject will be furnished gladly upon inquiry.

One of the outstanding features of the WELS Foundation is that no sum is too large or too small. There are cases where \$100 is given annually or semiannually to build up to a larger sum over the years. By the time the Foundation is 10 years old these sums will have grown substantially. In today's world of installment buying, it is quite a switch to propose installment giving, but what could be more appropriate?

During this current year the Foundation administrative board is planning to send out a flyer to the members of the Synod to keep its

work before the hearts and minds of Christian people and to encourage support of the Lord's work in this manner. Inquiries addressed to the Executive Secretary, the Rev. Edwin Jaster, 806 Perry Avenue, Racine, Wisconsin 53406, will receive a prompt reply. The administration of the Foundation is in the hands of a board of nine directors, elected by Synod's Board of Trustees. The present officers are: Mr. Walter Bunge, president, Mr. Elmer Worgull, vice-president, Mr. Ernst von Briesen, secretary, and Mr. Ray Tiegs, treasurer, Messrs. Johnson, Heinze, Tewes, and Leitz complete the Board.

A paragraph in Article 2 of the Articles of Incorporation sums up the work of the Foundation: "This corporation is organized exclusively to provide, direct, channel, and manage funds for religious, charitable, and educational purposes consistent with the principles of the Wisconsin Evangelical Lutheran Synod."

The Foundation is guided by these words from Scripture: "Prepare thy work without, and make it fit for thyself in the field; and afterwards build thy house" (Prov. 24:27). These are words that every Christian will always want to bear in mind.

EDWIN JASTER

## † Pastor H. A. Scherf †

"In the midst of earthly life," we sing, "snares of death surround us." It was in the midst of earthly life and in the midst of performing the duties of his calling that the Lord without warning ended the earthly services of Pastor Herman A. Scherf.

On Sunday, March 2, he began his regular schedule, conducting worship at Immanuel Lutheran of Hubbleton, Wisconsin. But after concluding that service he was not permitted to drive the few miles back to St. Mark's of Richwood for the second service. For while visiting briefly with members of the congregation, the Lord permitted a sudden heart failure to take him from this life.

Herman August Scherf, oldest child of the late Pastor J. Paul Scherf and his spouse, the former Anna Ritz,

was born on January 4, 1899, near Fairmont, Minnesota. After studies at Dr. Martin Luther College, Northwestern College, and our Seminary, he entered the holy ministry in 1923. During more than 45 years of service he served successively at: St. Paul's of Town Seneca, near Berlin, Wisconsin; Immanuel Lutheran of Town Eden, near Morgan, Minnesota; Our Redeemer Lutheran of Wabasha, Minnesota; Calvary Lutheran of Abrams, Wisconsin; the Dagget and Carbondale parish in upper Michigan; St. John's of East Bloomfield, near Fremont, Wisconsin; and since September of 1966, St. Mark's of Richwood and Immanuel of Hubbleton, Wisconsin.

The Lord took him to the heavenly Jerusalem after 70 years, 1 month, and 26 days on this earth. He is survived by his wife, the former Lena

Schmiege of Chesaning, Michigan, and by his brothers, Arthur Scherf of Roscoe, South Dakota, and Harold Scherf of Aberdeen, South Dakota.

Funeral services were conducted on Tuesday, March 4, at St. Mark's Ev. Lutheran of Richwood. Pastor Carl Mischke, the District president, comforted the family, the congregations, and fellow pastors with John 3:16 as his text, expounding "God's wondrous salvation in Christ." Pastor P. Wilde served as liturgist.

Committal services were conducted on Thursday, March 6, at Christ Ev. Lutheran Church, Brady Township, Michigan, by Pastor Hans Schultz. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory" (John 17:24).

PAUL H. WILDE



# The Other Five Per Cent

[Editor's Note: The following article was published in the Wisconsin Lutheran Quarterly, January, 1969, as the Foreword to Volume 66. It is reprinted here because we believe it will be of interest also to readers of The Northwestern Lutheran. The Wisconsin Lutheran Quarterly is edited by the faculty of Wisconsin Lutheran Seminary, Mequon, Wisconsin. While designed primarily as a professional theological periodical, it offers many articles, comments, and book reviews that will be of interest to the general Christian reader. Published four times a year, in January, April July, and October, it may be ordered from the Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee, Wisconsin 53208. The subscription price is \$3.00 per year.]

The four church bodies that are members of the Lutheran Council in the U.S.A. compose 95 per cent of the Lutherans in America. This year will see them drawn into closer relations with one another. There is no doubt that the American Lutheran Church and the Lutheran Church in America will formally recognize a fellowship that has been practiced for many years. The Lutheran Church—Missouri Synod and the Synod of Evangelical Lutheran Churches will be called upon to respond to the ALC's declaration of fellowship. The ALC is, in fact, looking beyond this toward a merger of all Lutherans cooperating in the LCUSA. These bodies have been drawn together with increasing momentum. One Lutheran Church consisting of 95 per cent of the Lutherans no longer looks like a wild dream.

Ninety-five per cent of all Lutherans in America—that is a very large majority. Those who favor this type of union can look upon this as a considerable accomplishment. But what of the other five per cent? This is a very real question, for those of us in the Wisconsin Evangelical Lutheran Synod are by far the greater part of this five per cent. It is inevitable that the 95 per cent will hardly be aware of the existence of so small a minority. This can happen quite unintentionally. However, for those in the majority who once shared the theology and confession of the minority, the latter's very existence, small though it be, is a persistent reminder of the theological change that has occurred. For some it may even be an irksome pricking of the conscience. Then the minority is not only ignored, but positive efforts may be made to discredit, perhaps to ridicule it. This is a course of events a minority can expect.

## **One Danger for a Minority: Total Isolation**

There are dangers that beset a minority, particularly so small a minority. One is that of total isolation. Total isolation becomes a defense mechanism against possible ridicule, against the stigma of being the odd five per cent minority. We have in mind an isolation that goes beyond the "avoid" of Romans 16:17. This is an isolation that hides the Gospel light under a bushel. This is an isolation that stifles mission work. We must ask ourselves: Are we withdrawing into total isolation?

Since we assumed the minority role in 1961, the Lord has forced us into an expanding, we might almost say an exploding mission program, at least as far as the opportunities He places before us are concerned. He has enabled us to expand our worker-training facilities. In the decade from 1960 to 1970 the enrollment at our Seminary will have more than doubled. Soon we shall have around 50 candidates available annually. This should provide the manpower for an expanding program.

Shall we be able to sustain such expansion? Exceedingly important is the result of our "Called to Serve" program. If we are to reach out with the Gospel as the Lord is calling us to do, we must learn to direct our share in America's affluent society into channels that serve the Gospel. We must learn to think in terms of what is the most we can do rather than what is the least we can get by with. Failure here will still force upon us a kind of isolation.

But more is involved here than the opening of a larger number of home and foreign missions. Avoiding the false kind of isolation calls for more than a larger Synodical mission program. It calls for every Christian pastor, teacher, layman, to reach out in his own environment. It means that each must let the light of the Gospel shine forth in his life, in his surroundings, through vigorous testimony. It means that we must have not only an aggressive mission program, but each individual must be aggressively active for the Gospel and the truth as it has been preserved to us. It means that we do not let the fact that the preaching of the cross is to them that perish foolishness drive us into hiding it for fear of mockery. We must "avoid" according to Romans 16:17, but may God preserve us from total isolation that fails to make a positive, vigorous testimony far and wide.

## **A Second Danger: Becoming Unduly Critical**

A second danger for a minority is that of becoming unduly critical. The very existence of the minority has its roots in critique. It is the critique that had to be expressed against the majority that called the minority into existence. It would be sinful separatism for us to remain a separate minority if that were not based on Biblically oriented critique of the majority.

But the danger is to become critical of everything in the majority, of everything that does not originate within the minority. Since the position of the majority has had to be rejected, everything the majority says and does becomes subject to adverse criticism. This can become an unintelligent criticism, based chiefly on who is involved rather than on careful examination. There is the danger of exercising critique hastily, without full knowledge. There is the danger that exercising critique becomes a way of life.

Without question the five per cent minority will need to continue examining and testing what faces them in the religious world. Particularly will the thinking and theology of the 95 per cent majority of Lutherans be subjected to the testing that is enjoined upon us by Scripture. And we shall need to practice positive, constructive criticism on ourselves. We must ever answer the question of Jesus: "Whom say men that I am? Whom say



ye that I am?" Not to "try the spirits whether they are of God" is spiritual lethargy and is destructive of faith.

But critique must be carried on intelligently. To reject neo-orthodoxy, demythologizing, the new hermeneutic; to oppose the theology of a Barth, a Bultmann, a Tillich, and others, simply because one has heard that they are "liberal" leaves one dangerously vulnerable. In a day of communication such as we have, no church body can avoid contact with error by ignoring it. Whoever reads Pieper's *Jesaias II* soon realizes that Pieper opposed the higher criticism of his day from the vantage point of a thorough understanding of it. He knew what he was rejecting and the reason for it. [*Jesaias II is a commentary on Isaiah, chapter 40 to 66, by Professor August Pieper, who served at our Seminary from 1902-1943. — Ed.*]

In this connection the dedication of a new library at our Seminary in 1968 and the expansion of its functions became significant. At the time of dedication President Lawrenz of our Seminary pointed out: "As a discerning confessional church our Lutheran Church has always had the conviction that fidelity to the Scriptures and a thoroughly and scholarly trained ministry go hand in hand." Referring to the fears and despairs of the world, its delusions, its fallacious aspirations and false moral judgments, its vain philosophies and self-righteous schemes of salvation, he stated that "Christ's public ministers ought to know all these current thought patterns, know them even better than those to whom they seek to minister." He closed with the words: "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!"

Our library then is to provide the tools for intelligent critique. We dare not practice critique with our heads buried in the sand just as little as we want to be buried by the errors themselves. While the confession we as a less than five per cent minority will defend may be considered as hopelessly antiquated to some, while there will be those who may speak of us as obscurantists, we must not become guilty of speaking and exercising critique in ignorance.

However, critique must not become a way of life so that one fails to acknowledge what is good wherever that may be found. Wherever we see the Gospel operative, we should rejoice, as did St. Paul in Rome when he wrote to the Philippians. Whatever is good, whatever is Biblical, whatever is the work of the Holy Ghost must be acknowledged as such. Failure to do this is spiritual pride and results in spiritual deprivation. May God preserve among us knowledgeable critique that does not fear to condemn what is false and to acknowledge what is good, wherever either makes its appearance!

### A Third Danger: Unthinking Traditionalism

Finally, there is the third danger that may confront a minority, that of unthinking traditionalism. The minority has taken a firm position. This position is to be retained and passed on to the next generation. The danger is that it is passed on without rethinking, reexperienc-

ing its Biblical basis. The new generation is asked to accept a position without thinking it through from Scripture as did the generation that in the trials and temptations of controversy was forced to find its assurance and answers in Scripture. Traditionalism may for a time preserve a position, but sooner or later there may come an even quite sudden reversal when a new generation discovers that it has quite unthinkingly followed what now appears like a mere tradition. Unthinking traditionalism destroys spiritual life.

In a sense Christianity is traditional and must be so. God has committed to His church the Gospel, the Word of truth. This truth must be preserved. Christianity today is based and must be based on events and a revelation that lie in the past. Christianity must hold fast that which has been committed to it.

But this "holding fast" must not become an unthinking traditionalism. We cling to our Lutheran Confessions; but this must not become a mere matter of having a paragraph to that effect in our Synodical or congregational constitution. We must study them, and above all study the truths they present from the Holy Scriptures. The truths they confess must not be merely handed down to us; they must be rediscovered by us from the Scriptures. In science men are striving to make new discoveries. In theology we must keep on rediscovering what lies in the past, what is old, what is as old as the world. The Gospel is not merely to be repeated, but it must be learned and relearned from the Scriptures.

If we as a rather small minority are to continue as a spiritually living force in Christendom, we must draw strength from the wells of living water that we have in God's Word. The bread of life must sustain our spiritual health and vigor. There is nothing that can replace the careful, thorough, believing study of Scripture. The mere repetition that Scripture is God's true, inerrant, faithful Word could become an unthinking traditionalism. Only when our confession to the Scriptures is accompanied by faithful study of it will that be avoided.

Here again the construction of the new library comes to mind. At the dedication President Naumann gave expression to the chief purpose which this new facility must serve. "How proper," he said, "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!" Indeed, the Scriptures must be searched, by pastors, professors, teachers, and laymen; that alone will preserve us from unthinking traditionalism.

As our *Quarterly* enters upon another year of publication, the editorial staff prays God that He would inspire us to ever greater outreach in our mission assignment, that we may in the fear of God test all things and keep that which is good, that we may mine the depths of Scripture for the riches of what has been granted us as a heritage from the past. As this course is followed under God, the Gospel testimony of even a small minority will sound forth in all the world the One Name in whom alone is salvation.

ARMIN W. SCHUETZE



## Dedication of Trinity Ev. Lutheran Church and School

Belle Plaine, Minnesota

With the great joy that comes with the realization of a fond hope, the grateful members of Trinity Ev. Lutheran Church in Belle Plaine, Minnesota, came together on September 29 and October 6, 1968, to express their gratitude to the Lord for His goodness in special services of praise and thanksgiving as they dedicated their beautiful new church and school facilities. Pastor John Dahlke, a son

The structure itself, constructed after several years of careful planning, shows the wisdom of those who employed their various skills in its construction and design. The 26,000 feet of floor space, constructed at a cost somewhat less than \$500,000, provide exceptionally functional facilities for both church and school use.

The nave of the church seats 480 worshipers, and an additional 120 may

of much value on the special festival occasions of the church year.

The overflow area, with its floating parquet maple floor, serves as the gymnasium for the Christian day school. This contributes immensely to the carrying out of the program of athletics and physical education projected some years ago. The seven classrooms in the school wing of the structure provide educational facilities long needed for the training of the children according to the principles so important in the life of the individual and of the congregation. A library, principal's office, workroom and first-aid teachers' lounge room complete the complement of service areas for the school. Except for the carpeting in the library and office, the school is finished with seamless floor covering brought up to a five-foot height in the corridors. Since the structure was designed to be constructed and operate as a unit, duplication in the service areas was eliminated. The resultant reduction in cost per square foot of construction was significant.

The main entrance of the structure, which is finished in Lannon stone hauled from the quarry largely by the congregation itself, is set under a canopy extended to the 105-foot-high campanile and spire set on the inside center of the L-shaped complex. The church offices and kitchen are provided with easy access from the main entrance as well as service entrances.

The gratitude of the congregation, as evidenced on the day of dedication and thereafter, could not be limited to appreciation for the splendid facility granted them by the Lord, but it was especially reflected in the prayers of thanksgiving which noted the remarkable smoothness and harmony with which the construction took place. Particularly in this respect it so often became apparent that it was the Lord who was in fact doing the work, and that He was accomplishing an end to serve His glory.

Thus the grand new edifice stands as it was planned to stand, a tribute to the glory of the Lord whom we worship and who has given it, and a continual testimony to the truth of the inspired Word which tells us that "except the Lord build the house, they labor in vain that build it!"

ROBERT W. SCHLICHT



The beautiful interior of the new Trinity Ev. Lutheran Church, Belle Plaine, Minnesota.

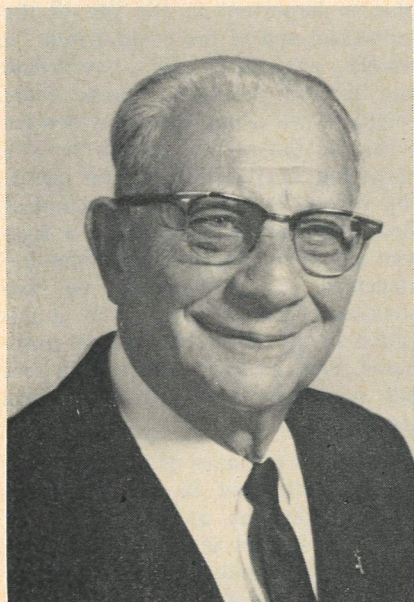
of the congregation, Pastor W. F. Vatthauer, President M. J. Lenz, and Pastor Norval Kock addressed the assembled congregation on the days of the formal dedication services. Pastor M. J. Wehausen was the guest speaker at the midweek service of thanksgiving. Over 3000 worshipers attended services in the new facilities on the first Sunday of the dedication observance, and similar large attendances marked the other special services. In every way a grateful congregation was able to see the Lord's goodness displayed.

be seated in the balcony, where a 32-rank pipe organ is soon to be installed. A spacious narthex allows for easy access to the nave as well as the large overflow area. A seating capacity of well over 1000 can be achieved through the use of the overflow area in conjunction with the nave of the church, with all worshipers being afforded a view of the chancel area. Thus the goal of providing a facility that is capable of serving the area churches of our Synod as a gathering point for special services has been reached and promises to be



## 50th Anniversary, Pastor Arthur F. Halboth

On the evening of September 15, 1968, a service of thanksgiving to the Lord for bestowing 50 years of blessing upon Pastor Arthur F. Halboth and his ministry was conducted in St. Matthew Ev. Lutheran Church, Milwaukee, Wisconsin. Pastor Adolph C. Buenger, who succeeded Pastor Halboth as president of the Southeastern Wisconsin District, preached the anniversary sermon. Pastors, pro-



Pastor Arthur F. Halboth

fessors, teachers, and members of the District were also invited to attend. A reception followed in the fellowship hall.

The following Sunday morning two additional services of thanksgiving were held. Pastor Marvin Volkmann, a son of the congregation, delivered the sermon. Two other sons of the congregation, Pastor Elmer Semenske

and Pastor Irvin Weiss, served as liturgists. That same afternoon a "This Is Your Life" type program was given in the Wisconsin Lutheran High School auditorium. A family-style banquet, which was attended by over 500 persons, was served in the school dining room. Pastor Arnold Schroeder was the guest speaker, and various anniversary gifts were presented to Pastor Halboth.

The entire celebration was a heart-warming event in which members and friends were directed to give all honor and glory to God for allowing Pastor Halboth to render 50 years of faithful service to Him and His Church.

Pastor Halboth was born in Accident, Maryland, on June 23, 1894, the son of Rev. John Halboth and Cecilia, nee Seuel. He graduated from Concordia College, Milwaukee, in 1914, and from Concordia Theological Seminary, St. Louis, in 1918. On August 11, 1918, he was ordained in the Holy Ministry by his father in St. Paul's Lutheran Church, Cascade, Wisconsin. His marriage to Irene, nee Bendler, took place on July 26, 1921. The Halboths have one daughter, Betty, the wife of Dr. Clarence Samuelson, and three grandchildren.

Pastor Halboth served congregations in Peace Hills and Brightview, Canada, from 1918 to 1920; and in New Holstein and Chilton, Wisconsin, from 1920 to 1926. It was on January 17, 1926, that he was installed at St. Matthew by his father-in-law, Rev. A. C. Bendler. Here he has served faithfully until the present. From 1950 to 1962, Pastor Halboth acted as president of the Southeastern Wisconsin District.

May the Lord continue to bestow His blessing upon His called servant!

PAUL A. MANTHEY

### 50 Years of Service Recognized

Mrs. Emil Raasch was honored by St. Paul's Lutheran Church Choir, Norfolk, Nebraska on Wednesday, January 29, 1969, in recognition of 50 years of singing in the church choir. A lunch was served. She was



Mrs. Emil Raasch

presented with a pin by Choir Master Gerald Bunkowske. In addition, Mrs. Raasch also has sung in the church quartet for 30 years.

We thank the Lord for His grace in giving her the health, talents, and willingness to serve. Her lengthy service is an inspiration to all workers in the Church.

MILTON F. WEISHAHN

# oh, come, let us worship!

## Our Lutheran Liturgy

### THE SANCTUS

The *Sanctus*, Latin for "holy," forms the last part of the Preface, which is the preparation for Holy Communion. Our church service contains two great hymns of praise, namely, the *Gloria in Excelsis* in the first part of the service, and the *Sanctus* in the second half. Both of these hymns reach a climax before the appearing of our Lord in the Word, the Epistle and the Gospel in the

first half, and in the Body and Blood of the Holy Communion in the second half.

#### It Is Drawn from Both the Old and New Testaments

The first half of the *Sanctus* proclaims the Glory of the Father, although the threefold "holy" certainly calls to mind the Triune God, as He is proclaimed in Isaiah



6:3, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." In the second half of the *Sanctus* Jesus Christ, the second Person of the Godhead, is brought to mind. These words, "Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest," are the words which were sung by the multitudes as Jesus entered the city of Jerusalem on Palm Sunday. According to the Gospel of St. Matthew they sang, "Hosanna to the Son of David"; thus we know that this second part of the *Sanctus* refers especially to Jesus Christ. We see, therefore, that the *Sanctus* covers both the Old and the New Testaments, in that the first portion is taken from the Old, whereas the second part is taken from the New Testament.

#### The Manner in Which It is Sung

As is often the case, customs have also been attached to this hymn of praise. Although our hymnal gives no indication that it be done, nevertheless, many of our congregations and organists seem to feel that the first "Blessed is He" is to be sung softly, whereas the second should be sung with more volume, and the final "blessed" with much more strength. We may wonder where this interpretation comes from.

In the post-Reformation church of Germany it was customary to have a small group of choir boys sing certain parts of the liturgy. Accordingly, they were given to sing certain softer parts of the *Gloria in Excelsis*. Of

the *Sanctus* we are told that they knelt below the altar while they sang the first "Hosanna" alone. The choir thereupon sang the second "Hosanna," and the congregation the third. In like manner the threefold "Blessed is He" was sung. Since the effect was a soft singing increasing to a loud singing of the third part, this custom is still being followed, even though the singing is being done by the entire congregation.

#### Hosanna

The term "Hosanna" is a Hebrew word. The expression is taken from Psalm 118:25, where the translation reads: "Save now, I beseech thee, O Lord." Thus, as the multitudes sang "Hosanna to the Son of David," they were actually proclaiming Him as the Savior of the world ("Save now"), even if some of the participants might not have realized fully what they were singing.

It is this Savior, who is being proclaimed also to us and by us as we sing this wonderful hymn of praise, the *Sanctus*, in our Communion service. Thereby we are being prepared for that Savior, who is about to give Himself to us under the bread and wine in His precious Body and Blood. How fortunate we are that we have this ancient hymn of praise, which proclaims to us that our Savior is to come to us with His bodily presence! Let the *Sanctus*, therefore, sound forth in all its majesty!

MARTIN ALBRECHT

## Dedication — St. John's Lutheran Church

Alma City, Minnesota

November 26, 1968, was indeed a happy occasion for the members of St. John's Lutheran Church, Alma City, Minnesota. On that day the Lord allowed them to dedicate a new entry, a remodeled basement and kitchen, a new altar and baptismal font.

Pastor M. J. Lenz, president of the Minnesota District and a former pastor of St. John's, addressed the assembly on the basis of Psalm 84:1,2 at the dedication service. Pastor D. Begalka, the present pastor of St. John's, was the liturgist.

Because the entrance into the basement facilities at St. John's was rather limited, the members of St. John's decided to erect a new 12-by 16-foot entry. This enables them to have a large entrance into the basement, as well as space for the congregation to gather before and after services. The entry has dark-mahogany paneling and carpeting. At the same time, the basement and kitchen were completely remodeled with cement-plaster walls, acoustical-tile ceiling, and tile floor. Reconstruction also included the addition of storage rooms and a ladies' powder room finished in dark mahogany. The work was done at the cost of about \$10,000 with much of the work being done through the faithful efforts of the members themselves.

The altar and backdrop are built of oak. A lighted cross above the altar symbolizes the place the cross of Christ has in the life of St. John's. The altar is

decorated with the "I H S" symbol in contrasting wood. The altar and furnishings are a gift to the congregation from the Norman Hoffman family.

With sincere thanks the members of St. John's Congregation acknowledge the ever present help of the Lord in carrying out this work.

D. BEGALKA



The new chancel of St. John's Ev. Lutheran Church, Alma City, Minnesota.



## Briefs

(Continued from page 122)

leges under the control of the Catholic Church.

The question naturally arises, Why has this difference, once so pronounced, virtually disappeared? The reason, briefly stated, is that a great many church-related schools have to a large extent become *secularized*. Whatever religious character they may still have is only superficial. They still offer courses in religion, but it is the religion of liberalism and modernism. All too often the tragic result is that instead of being strengthened in their Christian convictions, students lose their faith at a church college.

Thoughtful persons will be led to ask, What brought about this secularization of the church-affiliated schools? What is responsible for this shocking decay from within? One writer, exploring the reasons for this development in Catholic colleges, makes the following observations:

"The answer was right before our eyes, across the street in Harvard Yard. Twenty-four Jesuit priests were studying that year at Harvard. (Other Orders, thanks to this encouragement, were beginning to send members, too. Even the archdiocese of Boston sent its Superintendent of Schools to be prepared in the Harvard Department of Education, and nuns were seen all during the summer in the walks of Harvard College.) The Greeks had a saying, "Send your son to school to a slave, and he will become a slave." We might add, "Send your priests and nuns to secular schools, and they will

become secular teachers — in Catholic colleges."

"Students often saw the priests sit, apparently unmoved, in the classes of atheists and Marxist sympathizers. The priests listened, while these professors frequently denied Christ, questioned His claims, belittled Him, or cast reflections on devotions to the Blessed Virgin Mary, the Mother of God. Through it all, the priests remained, if not smiling and serene, at least without open protest and complaint, the kind that any true priest is required to give under circumstances such as these. The Harvard Jesuits were always on most cordial terms with the professors, and often called them by their first names. They seemed to be interested in everything except what was happening to Catholic dogmas in the courses which they attended.

"The academic prestige of a college, it is true, comes in great part from the advanced degrees held by its faculty, and it is true also that it was for the purpose of obtaining academic recognition in this way that priests and nuns went, in the beginning, to secular colleges."

Pointing to the liberal theology and the questioning of traditional Catholic doctrines by prominent Roman Catholic theologians and educators, the writer says concerning this type of scholarship, "A Catholic college whose prestige is built on the advanced degrees of its priests, bought at such a price, defeats the whole purpose, the *raison d'être*, of a Catholic college."

In the schools of our church, by the grace of God, the Word of God is still taken seriously. The Holy Scriptures are still permitted to mold and shape the entire educational process. To equip and gird our youth for their pilgrimage through this world to their heavenly home is still the primary purpose of our schools. The Law and the Gospel, the message of sin and grace, is still our basic tool.

But we dare not be complacent. We must not permit ourselves to think that what has happened to others cannot happen to us. Satan won't need to close our schools if he can change them from within. The Trojan horse of secular scholarship has served his purpose well in capturing other strongholds.

The Lutheran Church has always had a high regard for genuine scholarship, but, with the Apostle Paul, it has insisted that scholarship "bring into captivity every thought to the obedience of Christ." Scholarship not pursued with humble reverence for the Word of God will only harm, not profit the Church. One may well ask whether the rapid theological deterioration of some formerly orthodox Lutheran church bodies is not in some degree at least perhaps the direct result of the fact that for the sake of accreditation by secular agencies so many of their professors acquired degrees from secular institutions of higher learning. At the very least, the danger needs to be recognized.

A greater tragedy can hardly be imagined than that of a Christian school which has in fact become secular, or of a church whose theology has become Lutheran in name only.

## Direct from the Districts

### Michigan

#### Colonial Conference News

Four months after Messiah Lutheran Church, East Hartford, Connecticut, received its full-time pastor in the person of Pastor Karl R. Gurgel, worship services were begun at Pittsfield, Massachusetts. Significantly, the first service was a special Reformation service on Sunday, November 3. There were 27 present on that first evening. The average

attendance since that service has been 22. The services are presently conducted every other Sunday at 7:00 P.M. in the Pittsfield Girl's Club, 165 East Street. Pittsfield, in the Berkshire Mountains on the western side of Massachusetts, seems to be ideally situated for a mission of our Synod. The greater Pittsfield area has about 80,000 people and there is only one Lutheran Church in the entire county.

Almost every month new attendance records are being set in the Colonial Conference. On Sunday, November 24, Atonement, Baltimore, experienced a new high mark of 61. The average attendance at Peace, King of Prussia, Pennsylvania, has risen to 30. Our Savior's, East Brunswick, New Jersey, reports an average of 62 for October and November. Around 135 attend regularly at Grace, Falls Church, Virginia. Hartford-Pittsfield approaches the 50 mark on those Sundays when services are conducted at both places.

Atonement Lutheran Church, Baltimore, has produced a set of slides



showing the development and the potential of the mission field in Baltimore. "Atonement Lutheran—Your Wisconsin Synod Mission in Baltimore" is the title of the production. A taped commentary of very high quality accompanies the 56 slides. Congregations interested in showing the slides are invited to contact Pastor Carl Pagel, 2104 Cloville Avenue, Baltimore, Maryland.

### Anniversaries

Mr. and Mrs. Harry J. Ball, members of Calvary Ev. Lutheran Church, Eaton Rapids, Michigan, celebrated their 50th wedding anniversary on November 20, 1968, according to their pastor, Rev. Dan Falck.

Mr. and Mrs. Neal Morman, members of Zion Lutheran Church, Chesaning, Michigan, Rev. Hans Schultz, pastor, were privileged by God's grace to celebrate their 50th

wedding anniversary on Sunday, December 22, 1968. Their children honored them with an open house in the social rooms of Zion Church. Mr. Morman had served his congregation well for many years as an elder and a number of terms as president. Mrs. Morman served the congregation as organist for 20 years prior to retirement. May our gracious God continue to protect and bless them until He receives them into eternal glory!

RICHARD MAC KAIN

## ORDINATIONS AND INSTALLATIONS

### Installed

#### Pastors

**Schneider, James**, as pastor of St. Matthew's Ev. Lutheran Church, Ontario, Wis., by O. W. Heier, assisted by E. Kahrs, H. Winkel; March 23, 1969.

**Zacharias, Edward**, as pastor of St. Matthew's Ev. Lutheran Church, Stillwater, Minn., by F. Fallen, assisted by E. Bode, E. Knief, M. Petermann; March 2, 1969.

**Zacharias, Edward**, as pastor of St. John's Ev. Lutheran Church, Stillwater, Minn., by F. Fallen, assisted by P. Kurth, H. Sturm, R. Weeks; March 2, 1969.

#### Teachers

**Fritze, Paul**, as principal of Trinity Ev. Lutheran School, Nicollet, Minn., by R. J. Polzin; March 16, 1969.

**Pautsch, Carl**, as instructor at Wisconsin Lutheran High School, by W. B. Nommensen, assisted by P. R. Janke, P. E. Nitz, M. Schwenzen, K. Otto, J. Mahnke; Sept. 15, 1968.

## CHANGE OF ADDRESS

#### Pastors

**Ellenberger, Larry G.**  
285 South Locust St.  
Denver, Colo. 80222

**Zimdars, Ernest**  
9804 Gum Lane  
El Paso, Tex. 79925

#### Teacher

**Gartner, Daniel**  
148 S. Elmwood  
Waukegan, Ill. 60085

### 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

### APPOINTMENTS

Pastor Marvin Putz of Mandan, N. Dak., has been appointed to the Board of Control of Northwestern Lutheran Academy, Moberly, S. Dak., to fill the vacancy caused by the resignation of Pastor James A. Schneider, who accepted a call to Western Wisconsin.

Prof. Jerome Birkholz of Michigan Lutheran Seminary has been appointed the Michigan District representative on the Board of Education, Wisconsin Synod to fill the vacancy created by the resignation of Prof. William Arras. Prof. Arras has accepted a call to Dr. Martin Luther College, New Ulm, Minn.

Mr. Alvin Haferman of Wisconsin Rapids, Wis., and Mr. Robert Raasch of Rochester, Minn., have been appointed lay members on the Synod's Coordinating Council.

Pastor Theodore A. Sauer, president of the Northern Wisconsin District, has been appointed a member of the committee of five men from the Seminary faculty and the Conference of Presidents who "shall censor the doctrinal content of all items published by the Northwestern Publishing House" (Constitution and Bylaws, Section 7.01 d).  
Oscar J. Naumann, President

### SESSIONS OF THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet in the Synod Administration Building, 3512 W. North Ave., Milwaukee, Wisconsin 53208, on May 7 and 8. The first session begins at 9 a.m. Preliminary meetings of various boards and committees will be convened by the respective chairmen.

"All matters to come before the convention shall be presented in writing to the President not later than the May meeting of the Synodical Council. The Praesidium shall decide which of these matters is to be included in the REPORTS AND MEMORIALS to the convention." Constitution and Bylaws, Section 2.01(e). All reports should be furnished for the Council meetings in 125 copies.

Oscar J. Naumann, President

### COMMITTEE ON ASSIGNMENT OF CALLS

The Conference of Presidents will meet, God willing, as Committee on Assignment of Calls together with advisory members from the administrators of our worker-training schools and our mission boards on May 20 and 21. The first session will begin at 9 a.m. at the Seminary in Mequon. The Conference of Presidents will convene on May 19 at 7 p.m. in the President's conference room to study the calls that have been presented.

Oscar J. Naumann, President

### RESULT OF COLLOQUY

In a colloquy held on October 14, 1968, David A. Daniels,, Minneapolis, Minn., formerly OLC and now a member of one of our churches, was found to be in agreement with our Synod in doctrine and practice. He is herewith declared to be eligible for a call into the public ministry in the Wisconsin Ev. Lutheran Synod.

First Vice-President  
Carl H. Mischke  
District President  
Manfred J. Lenz  
Professor Irwin J. Habeck

### REQUEST FOR COLLOQUY

Mr. Elmer H. Dobberstein, now serving as mathematics teacher and coach at the Concordia Collegiate Institute of Bronxville, New York, has requested a colloquy preparatory to entering the teaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence concerning the applicant may be directed to the undersigned.

W. J. Zaring  
Michigan District President

### CLOSING DATE FOR DISTRICT CASHIERS

The schedule of closing dates for remittances of offerings by congregations to their District Cashiers is as follows:

April 23, 1969  
May 24, 1969  
Norris Koopmann, Treasurer

### FOR SALE

One burial plat consisting of five grave sites located in Wanderer's Rest Cemetery, 6400 West Burleigh Street, Milwaukee. Contact:

Bethesda Lutheran Home  
Mr. Ed. A. Rindfleisch,  
Business Manager  
Watertown, Wis. 53094  
Phone (414) 261-3050

### CAMP WILLERUP

The Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches, Inc., will again be sponsoring a Boys' and Girls' Camp at Camp Willerup on Lake Ripley, near Cambridge, Wis. The camp dates are as follows:

Sunday, July 6, to Saturday, July 12.  
Sunday, July 13, to Saturday, July 19.  
Sunday, July 20, to Saturday, July 26.  
Teen Camp, July 27, to August 2.

The camp fee is \$30 per week.  
For further information please contact:  
Marvin Wernicke  
5744 N. 69th St.  
Milwaukee, Wis. 53218

### OFFER

St. John's Ev. Lutheran Church, Stanton, Nebr., will give the altar from its former church to anyone willing to pay transportation costs. It is the tall, wood type. For further information please contact Mr. Herman Koch, Stanton, Nebr., Phone, 439-2305, or the undersigned.

Pastor James Humann  
Stanton, Nebr.  
Phone: 439-2207

### REQUEST

The new mission in Kelowna, British Columbia, is in need of the following items: a communion set, the larger German hymnals, German choir music, and a crucifix for the altar. Any congregation that would like to donate any of the aforementioned items to this mission is asked to contact the undersigned. The Kelowna Mission is willing to pay shipping costs.

Pastor Warren Widmann  
795 Kingsway  
Kelowna, B. C., Canada

### NOTICE

The next regular meeting of the full Board of Trustees is scheduled for April 14 and 15, 1969.

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

### ANNOUNCEMENT

Dr. Martin Luther College announces:  
Summer School Session, June 15 — July 18  
Sunday-school Teachers' Workshop, June 16 — June 20  
Pastors' Institute and Workshop on Youth Work, June 23-27  
Workshop in Physical Education, July 7-18



Dr. Martin Luther College is happy to inform you that it is providing a variety of opportunities for pastors, teachers, and students for further study and professional growth.

In the regular five-week summer session 45 courses are being offered. Eleven of these have never been offered before. Some of these courses have been planned especially for those who have completed their work for a degree but who would like to return for postgraduate work. Other courses offered are those required for Synod certification. Then, too, some courses offered are from the regular curriculum to accommodate students from regular sessions who want to lighten their loads or accelerate their programs. Dr. Martin Luther College also welcomes special students who may not be teaching in our Synod schools but who wish to enroll in the summer school. The courses for the Pastors' Institute include:

**Current Trends in Roman Catholic Theology**, by Prof. W. Gawrisch.

**An Exegetical—Dogmatical Study of Justification and Sanctification Based on James 2**, by Prof. H. Vogel.

The Youth Workshop will be coordinated by Pastor David Tetzlaff.

Resource personnel will be enlisted for each one of the Workshops.

Prof. S. Sievert will coordinate the Workshop for Sunday-school Teachers.

Prof. Lloyd Thompson of Wisconsin Lutheran College will coordinate the Workshop in Physical Education.

We hope that those who can't get away for a full five weeks will take advantage of one of the workshops offered this summer.

Detailed information is being mailed only to pastors and teachers. Therefore we plead that you will inform your Sunday-school teachers and interested laymen of these offerings.

Additional information and applications may be secured by writing to:

Prof. George H. Heckmann  
Director of Special Services  
Dr. Martin Luther College  
New Ulm, Minn. 56073

#### BUSINESS MANAGER WANTED

Wisconsin Lutheran Seminary is interested in engaging the services of a man with the ability to supervise nonacademic personnel (custodial, maintenance, and food service), to assist in executing building projects, and to manage the business office of the Seminary. He should be capable in the areas of accounting and purchasing.

An application blank will be sent to those who signify their interest. A personal interview will be arranged with those who qualify.

Recommendations of prospective candidates are welcomed.

Please write:

Wisconsin Lutheran Seminary  
Board of Control  
11831N Seminary Drive 65W  
Mequon, Wis. 53092

### CALENDAR OF CONFERENCES

#### MICHIGAN

##### SOUTHWESTERN PASTORAL CONFERENCE

Date: April 29, 1969 (Tuesday).  
Time: 9 a.m. Holy Communion service.  
Place: Our Savior Lutheran Church, Hart, Mich.; D. Krause, host pastor.  
Preacher: H. Peter (E. Schaeve, alternate).  
R. Shimek, Secretary

##### DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 17-19, 1969.  
Place: Michigan Lutheran Seminary, Saginaw, Mich.  
Registration: Tues., 8:30-10 a.m.  
Holy Communion service: St. Paul's Lutheran Church, Wed., June 18, 7:30 p.m.  
Preacher: Robert Mueller.  
Essays: "A Study of Such Organizations As the YMCA, YWCA, Campfire Girls, Boys Clubs of America, 4-H, etc., by Harold Sauer; Are the Educational Fees Demanded of Those Preparing for Work in the Church Compatible With Our Worker-Training Purposes and Principles? by James Fricke.

Ronald F. Freier, Secretary

### NORTHERN WISCONSIN

#### MANITOWOC PASTORAL CONFERENCE

Date: Monday, April 14, 1969.  
Time: 1 to 9 p.m.  
Place: Immanuel Church, Ninth and Pine, Manitowoc, Wis., G. H. Unke, pastor.  
Preacher: A. Engel (alternate, K. Fuhlbrigge).  
Agenda: Exegesis: Heb. 2, S. Kugler; Heb. 3, Degner; Sermon Study, R. Sawall (alternate, G. Unke); Discussion: Government Aid to Parents Sending Children to Private Schools; Essays: The Northern Wisconsin District—Persons, Places and Events, A. Engel; The Right and Wrong of Private Judgment, A. Schultz; Soul Conservation and Soul Accounting, C. Reiter; Difficult Funerals (Emphasis on Suicides), N. Kock.

Paul V. Borchardt, Secretary

#### RHINELANDER PASTORAL CONFERENCE

Date: April 14, 1969.  
Time: 9 a.m. Holy Communion.  
Place: Bethany, Bruce Crossing, Mich.  
Preacher: R. M. Oswald (M. Radtke, alternate).  
Agenda: Exegesis of Eph. 4:17-24, Walter Goers, Jr.; Essay: A Christian View of Birth Control, E. Kock.

Walter Goers, Jr., Secretary

#### LAKE SUPERIOR PASTORAL CONFERENCE

Date: April 22 and 23, 1969.  
Place: St. Mark's, Stambaugh, Mich.  
Tuesday, April 22  
Communion service 9:30 a.m.  
Paper: The Parochial School Teacher's Influence In and Out of the Classroom, Teacher P. Benidt; You and Drugs, P. Kuckhahn; Women Suffrage in the Church, T. Hoffmann.

Adjournment: 5 p.m.  
Wednesday, April 23  
Opening Devotion: 9 a.m.  
Exegesis: I Pet. 2, W. Zink.  
Paper: The Christian View of Birth Control, Abortion, and Artificial Insemination, J. Sauer.  
Adjournment: 4 p.m.

V. N. Voss, Secretary

### SOUTHEASTERN WISCONSIN

#### METROPOLITAN MILWAUKEE LUTHERAN TEACHERS' CONFERENCE

Date: May 2, 1969.  
Time: 9 a.m.  
Place: Peace Lutheran School, Hartford, Wis.  
Agenda: The Sixth Commandment, Prof. Siegbert Becker; The Place of Sex Education in the Lutheran School Curriculum, Howard Dorn.

James A. Behmer, Secretary

#### SOUTHERN PASTORAL CONFERENCE

Date: May 13, 1969.  
Place: Friedens Lutheran Church, Kenosha, Wis.  
Hosts: Pastor Buenger and Pastor Schewe.  
Time: 9 a.m. with Communion.  
Preacher: R. Pankow (alternate, D. Ponath).  
Exegesis: Rev. 20 by G. Boldt (alternate: An Isagogical Study of Ezek. 40-48 by R. Pope).  
Paper: The Relation of Justification and Sanctification in the Narrow Sense by R. Shekner (alternate: The Etymology of the Word Baptidzo by A. T. Kretzmann).  
Please excuse to the host pastors.  
David M. Ponath, Secretary

### WESTERN WISCONSIN

#### WISCONSIN RIVER VALLEY—CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: April 22, 1969.  
Time: 9 a.m. Communion service.  
Place: Trinity Church, Rt. 2, Marshfield, Wis.  
Speaker: R. F. Weber (M. W. Zank, alternate).  
Agenda: Report on Wisconsin Lutheran College, R. Voss; Exegesis of I Tim., H. M. Schwartz; Commercialism in the Church, F. A. Kogler; The Advantage or Disadvantage of Being Synod-Conscious, G. E. Schmeling; The Validity of the Sacrament,

W. Lange; Ministering to the Grief Sufferer, J. P. Meyer; Lutheranism and Society, R. F. Weber; Mission Reports, W. Lange and H. M. Schwartz; Synodical Information, E. E. Prenzlow, Sr.  
Kent E. Schroeder, Secretary

#### PASTOR-TEACHER CENTRAL CONFERENCE

Date: April 28, 1969.  
Place: Bethany, Fort Atkinson, Wis.  
Time: 9 a.m.  
Preacher: Richard Balge (Ronald Roth, alternate).  
Agenda: Exegesis on Acts 8, Pastor Larry Pautz, Mormonism, Russell Kobs; The Elementary Teacher—1969, Quentin Albrecht.

Werner E. Wagner, Secretary

#### SOUTHWESTERN PASTORAL CONFERENCE

Date: May 6, 1969.  
Place: St. John's, Hillpoint, Wis.  
Time: 9 a.m.  
Host: Pastor James Mumm.  
Preacher: James Mumm (alternate, Carl Nommensen).  
Exegesis: II Cor. 9, Henry Klug.  
Isagogics: Micah, Max Herrmann.  
Doctrinal: The True Teaching of the Lord's Supper As Restored Through Martin Luther, Martin Lemke; The Universal Priesthood of All Believers As Restored Through Martin Luther, Otto Heier.  
Note: Wives are cordially invited.  
James M. Mumm, Secretary

#### NEW PLACE OF WORSHIP

Cuyahoga Falls, Ohio  
(Metropolitan Akron Area)

Hope Lutheran Church, formerly worshiping in the Stow City Hall in Stow, Ohio, has now begun services in its own church building at 2960 W. Bailey Rd., Cuyahoga Falls. Sunday School is at 9:15 a.m., and Sunday Worship at 10:30 a.m. Pastor John M. Graf. Phone: 923-0306.

#### APPOINTMENT

Pastor Gerhard H. Geiger as District Reporter in place of Pastor James Schneider, who has accepted a call into another District.

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

#### APPOINTMENTS

Prof. Jerome Birkholz has been appointed to the Board of Education of the Michigan District to fill the unexpired term of Prof. Wm. Arras, who has accepted a call into another District.

Mr. Louis Leitz of Lansing, Mich., has been appointed as a member of the Michigan District Mission Board to fill the unexpired term of Mr. Ronald Kinsman, who found it necessary to resign from the board.

Mr. Frank Wright of Livonia, Mich., has been appointed to the Board for Information and Stewardship of the Michigan District to fill the unexpired term of Mr. Louis Leitz, who accepted an appointment to another board.

W. J. Zarling, President  
Michigan District

#### BOOKS WANTED

Wanted—1 or 2 copies of "Jesus" by Dallmann; "Follow Me" by Dallmann, to be used in church library. Contact:

Rev. V. C. Schultz  
Gethsemane Ladies Guild  
3734 Centinela Ave.  
Los Angeles, Calif. 90066

#### EXPLORATORY SERVICES

Austin, Texas

Exploratory services sponsored by the Arizona-California District Board for Home Missions are now being held in the Episcopal Chapel of the Holy Spirit located on University Avenue at 27th Street at the edge of the campus of the University of Texas in Austin, Texas. Services are conducted every Sunday at 3:30 p.m. Please send the names of WELS families or prospects living in the general vicinity of Austin to:

Pastor William Krueger  
4542 Lyceum Drive  
San Antonio, Texas 78229



**NAMES REQUESTED  
for Our New Missions**

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

Alabama	Birmingham*
Alaska	Anchorage
California	Concord (Oakland) Escondido Fort Ord* Lancaster Salinas (Monterey)* Santa Barbara Thousand Oaks (Ventura Co.) Yucaipa (Redlands)
Colorado	Fort Collins
Connecticut	Hartford
Florida	Cutler Ridge (Miami) Orlando Tarpon Springs West Palm Beach*
Illinois	Aurora* Belvidere Mundelein Palatine* Tinley Park (S. Chicago)
Indiana	Fort Wayne* Indianapolis
Iowa	Davenport (Quad City)
Kansas	Overland Park (Kansas City) Topeka (Ft. Riley)
Louisiana	Slidell (New Orleans)*
Maryland	Baltimore
Massachusetts	Pittsfield Howell Portage
Michigan	Jackson Kalamazoo Montrose
Minnesota	Alexandria* Excelsior Faribault Prior Lake St. Cloud
Missouri	St. Joseph St. Louis
New Jersey	East Brunswick
New Mexico	Albuquerque
Ohio	Cleveland Grove City (Columbus) Cuyahoga Falls (Akron)
Oklahoma	Oklahoma City Guymon*
Oregon	Salem
Pennsylvania	King of Prussia (Philadelphia)
South Dakota	Brookings Pierre* Spearfish
Texas	El Paso Houston San Antonio
Virginia	Norfolk
Washington	Kennewick* (Richland-Pasco) Renton
Wisconsin	Eau Claire Prairie du Sac Waupun

**CANADA**

British Columbia	Kelowna
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\*Denotes exploratory services.  
(New Missions in cities already having a WELS church are not listed.)

Note. All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION  
10729 Worden, Detroit, Mich. 48224

**CURRENT BUDGETARY FUND**

**Statement of Income and Expenditures**

Twelve months ended February 28, 1969, with comparative figures for 1968

	Twelve months ended February 28			
	1969	1968	Amount	Per cent
<b>Income</b>				
Prebudget Subscription Offerings	\$3,776,195	\$3,388,235	\$387,960	11.5
Gifts and Memorials	142,517	97,304	45,213	46.5
Pension Plan Contributions	106,127	88,256	17,871	20.2
Bequest	53,026	1,000	52,026	
Income from NWP	16,562	16,562	—	
Proceeds from sale of land	—	10,988	10,988*	
Other Income	1,782	4,768	2,986*	62.6*
<b>Total Income</b>	<b>\$4,096,209</b>	<b>\$3,607,113</b>	<b>\$489,096</b>	<b>13.6</b>

	Twelve months ended February 28			
	1969	1968	Amount	Per cent
<b>Expenditures</b>				
Worker-Training	\$1,433,816	\$1,294,598	\$139,218	10.8
Home Missions	1,178,920	1,089,378	89,542	8.2
World Missions	656,452	565,014	91,438	16.2
Benevolences	688,512	632,124	56,388	8.9
Administration and Services	349,158	310,813	38,345	12.3
<b>Total Expenditures</b>	<b>\$4,306,858</b>	<b>\$3,891,927</b>	<b>\$414,931</b>	<b>10.7</b>
Operating Deficit**	\$ 210,649**	\$ 284,814**		

Accumulated Deficit, July 1966 through February 1969, \$651,701

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

**BUDGETARY FUND OFFERINGS FOR 1969**

	Two months ended February 28, 1969			
	Prebudget Subscription	Pension	Gifts and Memorials	Total
Arizona-California	\$ 23,146	\$ 1,310	\$ 2,399	\$ 26,855
Dakota-Montana	24,301	300	10	24,611
Michigan	108,085	556	2,007	110,648
Minnesota	112,996	4,572	3,070	120,638
Nebraska	20,453	385	35	20,873
Northern Wisconsin	167,977	6,429	727	175,133
Pacific Northwest	6,023	700	—	6,723
Southeastern Wisconsin	181,034	9,222	1,520	191,776
Western Wisconsin	193,292	9,159	11,191	213,642
Sent Direct to Treasurer	—	—	4,625	4,625
<b>Total — 1969</b>	<b>\$837,307</b>	<b>\$32,633</b>	<b>\$25,584</b>	<b>\$895,524</b>
<b>Total — 1968</b>	<b>\$642,329</b>	<b>\$26,543</b>	<b>\$17,718</b>	<b>\$686,590</b>

**1969 PREBUDGET SUBSCRIPTION PERFORMANCE**

	Two months ended February 28, 1969			
	Subscription Amount for 1969	2/12 of Annual Subscription	Subscription and Pension Offerings	Per cent of Subscription
Arizona-California	\$ 127,670	\$ 21,278	\$ 24,456	114.9
Dakota-Montana	160,649	26,775	24,601	91.9
Michigan	718,859	119,810	108,641	90.7
Minnesota	815,585	135,931	117,568	86.5
Nebraska	154,130	25,688	20,838	81.1
Northern Wisconsin	968,138	161,356	174,406	108.1
Pacific Northwest	47,519	7,920	6,723	84.9
Southeastern Wisconsin	1,202,423	200,404	190,256	94.9
Western Wisconsin	985,686	164,281	202,451	123.2
<b>Total — 1969</b>	<b>\$5,180,659*</b>	<b>\$863,443</b>	<b>\$869,940</b>	<b>100.8</b>
<b>Total — 1968</b>	<b>\$3,683,523</b>	<b>613,921</b>	<b>\$668,872†</b>	<b>109.0†</b>

Notes: \*Congregations with about 9,000 communicants not reported, †The information for 1968 has been adjusted to include Pension Offerings for comparison purposes.

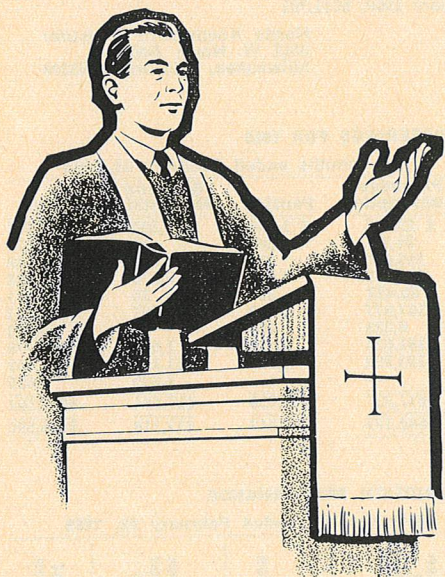
**MISSIO DEI CONTRIBUTIONS**

Total to February 28, 1969

Arizona-California	\$ 163,399
Dakota-Montana	176,470
Michigan	680,167
Minnesota	752,040
Nebraska	167,732
Northern Wisconsin	1,104,912
Pacific Northwest	50,710
Southeastern Wisconsin	1,346,125
Western Wisconsin	946,242
Sent Direct to Treasurer	65,953
<b>Total</b>	<b>\$5,453,750</b>
Total Subscription	\$5,525,000
Per cent received	98.7%



Send forth  
Heralds of the Cross  
through the  
**WISCONSIN SYNOD  
SCHOLARSHIP FUND**



Send forth heralds of the Cross! How? Through the Wisconsin Synod Scholarship Fund which has been established to assist any deserving students with financial aid while preparing for full-time church work as pastors or teachers at the preparatory and terminal training schools of the Wisconsin Synod. Both male and female students are eligible to receive grants from the Fund.

**WHAT CAN YOU DO?**

As an individual member of the Synod you can support this worthy cause —

1. WITH special offerings in your congregation for the Scholarship Fund.
2. BY presenting a gift to this Fund in memory of a loved one.
3. THROUGH a special yearly grant to the Fund.
4. BY including the Wisconsin Synod Scholarship Fund in your last will and testament.
5. BY remembering this Fund in your prayers.

For additional information consult your pastor or write to:

**THE WISCONSIN SYNOD SCHOLARSHIP COMMITTEE**

1634 Boettger Road  
New Ulm, Minnesota 56073

