

THE NORTHWESTERN

Lutheran

October 12, 1969

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BRIEFS by the Editor

A FULL-TIME ENVOY will not be sent to the Vatican by President Nixon, according to an announcement made July 3 by the White House press secretary. The President had previously at a news conference on March 4 raised the possibility of re-establishing formal diplomatic relations with the Pope as in the days of Franklin Roosevelt and Harry Truman. A storm of Protestant protest evidently prompted the decision not to send a full-time representative. It has now been determined, the President's press secretary stated, that communication between Mr. Nixon and the Pope could be maintained by sending high-level administration officials to the Vatican for periodic visits.

While we are gratified by the decision against sending a special ambassador or personal representative on a full-time assignment, the President's announcement unfortunately does not give evidence of a clear understanding or recognition of the fact that the Pope is the head of an ecclesiastical organization, not a secu-

lar state; that he is a religious, not a political leader, despite his pretentious claims. Diplomatic ties of any kind, formal or informal, full-time or part-time, continuous or occasional, are not in accord with the complete separation of church and state called for by the First Amendment in the Bill of Rights. Neither has God in instituting government delegated any such authority to it.

It is inconceivable at present that the government of the United States would send a full-time or special envoy to Salt Lake City to the president of the Mormon Church of Jesus Christ of the Latter Day Saints or to the headquarters of the Watch Tower Bible and Tract Society (Jehovah's Witnesses) in New York. It ought to be just as inconceivable to accord special recognition to the head of the Church of Rome. Such recognition ought to be recognized for what it is — a breach of law and ethics. If granted, it will obviously be motivated by political expediency, not by a firm adherence to American ideals.

PROFESSOR EDMUND C. REIM, a former president of our Wisconsin Lutheran Seminary at Mequon, Wisconsin, died of cancer on August 22, 1969, at Eau Claire, Wisconsin, according to a report in the Lutheran Spokesman, the official periodical of the Church of the Lutheran

Confession.

A 1914 graduate of our Seminary, then located in Wauwatosa, Wisconsin, Professor Reim served congregations of our Synod in Kenosha, Fox Lake, Mt. Calvary, and Neenah, Wisconsin, before joining the Seminary faculty in 1940. He served as president of the Seminary from 1954 to 1957, when he withdrew from the Synod in protest against its continued fellowship with the Missouri Synod. After the Church of the Lutheran Confession was organized, he taught at its Immanuel Lutheran Seminary, which was located first in Mankato, Minnesota, and was subsequently moved to Eau Claire. Professor Reim was active at this school until his death.

It would be unthinkable not to recognize that the Lord of the Church in His wondrous grace used Professor Reim with his rich gifts and varied talents to help our Wisconsin Ev. Lutheran Synod to maintain a Scripturally sound doctrinal position, particularly during the difficult years of the confessional struggle which ended in the Synod's decision in 1961 to

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

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COVER — St. Paul's Ev. Lutheran Church, Cudahy, Wisconsin; R. W. Brassow, pastor.

Editorials

A White House Church Service On June 29 of this year a mixed-denominational religious service was held in the White House. This was the eighth such service that had been held since our new president was inaugurated. This service was conducted by Rabbi Louis Finkelstein of the Jewish Theological Seminary. Music was provided by a Missouri Synod Lutheran choir. The service closed with the singing of the doxology which ends with the line "Praise Father, Son, and Holy Ghost." A Washington newspaper expressed its indignation that this line was sung at a service conducted by a Jewish Rabbi, since Jews do not recognize or confess the Holy Trinity. But Dr. Finkelstein quieted the protests when he said that he knew that the doxology was to be sung and that he had offered no objection.

That is ecumenism in action: A Missouri Synod choir, a Jewish preacher who does not believe in the Holy Trinity, and a mixed assembly singing a confession of that same Holy Trinity. Ecumenism, when fully developed, welcomes any and all faiths, so long as they still profess a belief in a divine Being.

It is not clear what the purpose is of these mixed White House services. We expect our President to represent all of us officially and in a political sense before the people of the United States and before the rest of the world. We rejoice if our President is a sincerely religious man, but we do not expect him to try to represent us in a confessional and religious sense before God. The members of the administration would much more effectively demonstrate their religious sincerity and cause less confusion and excite less criticism if they professed their faith by regularly attending the services of their own denomination than by a show of impartiality or of indifference.

ERWIN E. KOWALKE

* * *

Going One's Own Way If we were to accept the popular formula for "successful" church work today, we should, for example, involve ourselves actively with the social problems of the community and the nation, not disregard politics in promoting the interests of the church, cooperate with other faiths, reinterpret the Bible to make Christianity more palatable to the mind of twentieth-century man. Do this, we are told, and our church will be both relevant and "successful."

The Jehovah's Witnesses are proving the formula wrong. They shun all political activity, even voting; they discourage involvement in social issues. They hold to a detailed literal interpretation of Biblical prophecy regarding the end of the world that could embarrass every "relevant" church today. Contrary to the trend toward moral laxity that is being countenanced by more casual church bodies, they adhere strictly to Biblical teachings

concerning personal morality. And yet, while most Western religions are growing slowly, if at all, the ranks of the Jehovah's Witnesses in the United States have increased by 50 per cent in the last decade—from 800,000 to 1,200,000. They are growing by going their own way.

While such growth proves neither true doctrine nor God's blessing, it does demonstrate that the current formula for "success" is ineffectual. Incidentally, how could the blessing of God rest on false and pernicious doctrines that range from a rejection of the immortality of the soul and of the doctrine of hell and eternal punishment to their blasphemous denial that Jesus Christ was true God, their ridicule of the Scripture doctrine of the Trinity, and their rejection of the Biblical doctrine of redemption?

If the Jehovah's Witnesses can disprove the formula by going with doctrines and ways that in some instances are unnecessarily unpopular and in more instances spiritually obnoxious, then a church that accepts the whole Bible and that honors Jesus Christ as God and as the sole Redeemer of mankind should not for a moment hesitate to go its own way when that way is directed by an unconditional commitment to the Word of God to conform its own way to God's way.

When God directs our way and when He assures us that the success is in His hands, we disregard modern formulas for "success" in church work.

CARLETON TOPPE

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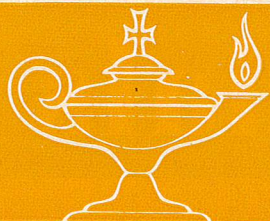
Avoid . . . Contact! For obvious reasons faithful Christians have in recent years been compelled to place heavy emphasis on such passages of Scripture as Romans 16:17 with its exhortation: "Avoid . . ."

But Satan misses no opportunities to mislead Christians, and he is not above employing the very Word of God to accomplish this purpose. In this area false emphasis and misapplication are his stock in trade. He employed these tactics with Jesus Himself, and as disciples we are not above our Master.

To us who are aware of the dangers of fellowship with the false, the temptation is to isolate ourselves in a sterile atmosphere, free from all external contact, and to preserve the truth in mothballs. This is the path of least resistance in keeping the pure Word free of contamination.

But the whole counsel of God is not comprehended in commands to "avoid." Jesus said, "Come!" And He urges us: "Go!" Sterility is lifelessness, and true Christian faith and life are not sterile things. Obedience to God does not consist in remaining aloof with the pure Word, but it requires contact with the current equivalent of publicans and sinners. The same Apostle who exhorted, "Avoid!" spent his life contacting sinners, as did his

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Studies in God's Word

HAPPINESS IS . . . II Peter 3:17, 18

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for ever. Amen.

We live in an age in which men are anything but truly happy. The main reason for that is that our age belittles the Scripture and seeks its security in the plans of men, not those of God. What we, for example, have been doing in our "Studies in God's Word" is looked upon by the world as hopelessly naive. Studying a book written back in the sixties of the first century—and believing it—imagine that! Come of age, won't you! Man has been to the moon and has chosen Mars as his next stop and you—you're listening to a man who didn't even know there is a place called Cape Kennedy!

A Relevant Book

If I didn't believe that Second Peter is a letter inspired by God, I would find it passing strange indeed that men today in this scientific age are deeply troubled by the very thoughts Peter dwelt on. As it is, I know that it cannot be otherwise because they do not believe the answer.

That fact struck me quite forcibly the other day as I was reading one of the great metropolitan newspapers. On page eight of that particular issue was a small headline stating: "Pieces of Noah's Ark Reported Found on Peak." It was meant, of course, to provide just a touch of the ridiculous. To us it doesn't seem so impossible at all, for we remember what Peter wrote in chapter two of this letter about the Deluge as one of those judgments of

God which guarantees the final judgment. The finding of remnants of Noah's Ark could very well be just another of God's signposts on the way to eternity.

What, however, did strike me as ridiculous was the heading on page one: "Mars: A Colony for Earthlings." The by-line tells us that one of the outstanding astronomers of our day "worries about some 21st-century cataclysm that could wipe out our planet. The only way the human race can survive is to extend man's habitat to Mars." Wouldn't it be a joke on him if it came in this century instead? Not really, for what really worries him is that Peter may have been right all along when he wrote of the coming of the Day of the Lord. He's badly mistaken if he thinks that being on Mars could help anyone on that day.

If we haven't been convinced up to now, headlines like those ought to convince us that Second Peter is truly relevant for twentieth-century man. You and I have learned some important things from Peter. And Peter doesn't want us to forget them!

Beware of Wresting the Scriptures!

Before he writes his last "Amen"—which, by the way, means "truth"—Peter reminds us once more of what men like the astronomer we were talking about and men in the church like Bultmann, Barth, the late Bishop Pike, and other "great" churchmen are really doing. "They are wresting the Scripture to their own destruction." We do well not to follow in their footsteps.

Unfortunately, men like that have had a tremendous influence within and without the church. They are to a great extent responsible for the "modern" attitude toward Scripture—one that we do not share. With a condescending smile they tell us, "Why be so finicky about the details in Scripture? Believing in the Bible never saved anyone. We are saved by faith in Christ. It's the Person that

counts, not the Book!" You know, they almost make us feel like idolaters, especially when we remember Peter's own words before the Jewish Sanhedrin: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." "That does it!" you say. "They must be right after all!"

Just a moment—please! Did you realize that you were quoting Scripture when you quoted Peter's words? Do you realize that all you know about Jesus Christ is what you have learned from Scripture? It was chiefly because he had rejected Scripture that Bishop Pike ventured into the Dead Sea desert. His aim was to find more information about Jesus Christ. The trip was not only fatal; it was unnecessary, for Jesus had said, "They (the Scriptures) are they which testify of me."

That's why it's so important to listen to Peter when at the end of his Second Letter he tells you and me: "Ye, therefore, beloved, seeing ye know these things before" (namely, that many false teachers wrest even the Holy Scripture to their own destruction—read chapters two and three again!), "beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Only as long as you abide in the Scripture will you continue to have a firm hold on Jesus Christ. Until you die or until the Day of the Lord comes, Jesus Christ comes to you only through His Word and through the Sacraments which are established by His Word. To say, "I believe in the Scripture," is to say, "I believe in Jesus Christ." You can also turn it about.

Grow in Grace and Knowledge!

With that as a basis, Peter can now continue, "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Without Scripture that would be impossible. That's the very

reason Peter wrote this letter. Remember chapter one? "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance." Peter is dead; but to this day his word is a source of grace and of knowledge about our Lord Jesus Christ.

You met Christ in Second Peter as the Judge to come—but first as

Savior. That's why you, a sinner, can go to bed tonight without misgivings. You have the grace of forgiveness. You have nothing to fear. So what, if bodily persecution comes, attacks by false prophets, the judgment; you know—and you learned it from Paul and Peter both—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

However, don't forget that Peter here says "grow!" Having finished studying Second Peter, we still don't know it all. We're not ready to grad-

uate and put the Book aside. We need to review. We need to turn to other books in Holy Writ. And there, too, we shall find grace and the knowledge of our Lord and Savior.

At the risk of using an expression almost overdone in our day, I would like to conclude by saying, "Happiness is. . . ." Well, do you know what it is? It is the Book of which Second Peter is a part—the Savior of whom that Book speaks—the grace of forgiveness which you find in Him through that Book—and this very moment when you can join Peter in saying, "Amen—Truth, Lord!"

HAROLD E. WICKE



Our District Mission Boards – The Mission Board of the California Mission District *Called to Serve*

The objectives of your home mission program in California, as elsewhere, are basically two:

1. To reach the unchurched with the Law and the Gospel to bring them to repentance and to saving faith and eternal life with Jesus Christ, and
2. To conserve the Wisconsin Ev. Lutheran Synod's membership moving into the state.

A look at the people being served by the 21 congregations of our Synod in the state of California will give evidence of this. On the one hand, the membership consists of newcomers transferring here from other Districts of the Synod. At the same time our Sunday-school enrollments may show as high as one third unbaptized children from nonbelieving and still uncommitted families. Consequently, one of the major concerns in our congregations' programs is rousing lifelong Lutherans to see clearly their evangelism assignment from Christ and to be salt and light to their neighbors wherever they may happen to reside.

Mission Sites

In line with the two objectives mentioned, the California Mission Board has been endeavoring to locate mission sites on the basis of two prime criteria:

1. A developing residential neighborhood in a concentrated population area to reach the maximum number of unchurched families;
2. Easy accessibility by freeway to Lutherans who need to come a distance to find a congregation with which they can establish fellowship.

A Lutheran whose career or choice brings him into one of the major population centers today will find that he may have to drive an hour to worship and work with one of our congregations. And many are doing just that! To improve this thinly scattered representation of

Wisconsin Synod congregations in the major areas is a continuing concern of our Mission Board. On top of this is the concern that we are not yet represented at all in the Central Valley cities of Bakersfield and Fresno.

Distressed Lutherans

How can we best respond to the pleas of distressed Lutherans whose former churches are giving up a whole-hearted loyalty to the Scriptures? This is another major question we face in our activities. These Christians have accounted for considerable growth in almost all of our congregations. What an asset people whose loyalty is to the Word above any organization, ecclesiastical or political, can be! There has been no way of predicting the time and place of requests coming to us to serve Lutherans compelled to leave a former association for conscience reasons. These conditions have led to the establishment of several of our mission stations in smaller communities with comparatively less immediate mission potential. Recently, however, appeals like this have come from areas of new growth and obvious potential. But not every request of this kind can be granted because of manpower and financial limitations.

Investing Money and Manpower

How to spread money and manpower as far as possible without crossing the point of diminishing returns is an issue in almost every monthly meeting of the Board. It means establishing priorities, granting some requests and pushing others down the list (never an enjoyable decision). Facilities are a requisite for effectively serving the unchurched in any community. Postponement and delay mean disappointment and frustration for congregations trying to establish a beachhead in areas where we are virtually unknown.

At present 18 pastors of our Synod are serving in California in seven self-supporting and 14 home mission congregations; calls are out for two more. If money and manpower were available, we would consider additional areas immediately to establish sites for full-time work where we are now just scratching the surface with temporary and part-time efforts. Such areas are southern Orange County, Alameda County, Manhattan Beach, the Monterey Bay area, and Marin County.

Where Our Congregations Are Located

There are seven congregations in California that have reached self-support. They are in Los Angeles, Tarzana, Pomona, Garden Grove, and San Diego in the southern part of the state, and Lodi and Santa Clara in the northern section. Here is a rundown of our home mission stations from north to south:



Pastor Norman Berg, executive secretary of the Board for Home Missions (left), confers with members of the California Mission Board: Mr. Carl Loeper, Pastor Robert Hochmuth, and Pastor Paul Heyn. Missing from the picture is Mr. William Detert, another lay member of the Board, and District President I. G. Frey.

Redding—Now constructing a first unit; Pastor Joel Prange.

Citrus Heights (Sacramento)—Progressing toward self-support; planning for a Christian day school; Pastor Thomas Franzmann.

Concord (east of Oakland)—Awaiting a first unit after a long delay; Pastor A. K. Keibel.

Belmont (south of San Francisco)—Assessing needs in Christian education. Base for exploratory work in Marin County; Pastor R. Waldschmidt.

San Jose—In our fastest growing area; now has adequate facilities; Pastor D. Valleskey.

Lancaster—Site of new intercontinental airport; awaiting first unit; Pastor H. Warnke.

Thousand Oaks—Progress delayed by stupendous site costs; a booming area; Pastor C. E. Found.

Santa Barbara—Served from a distance at an early hour in a rented hall; Pastor C. E. Found.

La Habra (Whittier area)—Constructing a chapel by volunteer labor after being delayed by impossibly high bids; Pastor Wm. Godfrey.

Yucaipa (Riverside - San Bernardino area)—Pastor Hermann John.

Oceanside—Most recent station; joined our Synod as a group; served by the District missionary; needs facilities; Pastor Gilbert Seager.

Escondido—Acquiring a site; just installed its first pastor; Pastor Lyle Lange.

LaMesa (east of San Diego)—Recently dedicated facilities are contributing to encouraging growth; Pastor Paul Heyn.

Alpine—In the mountains east of San Diego; joint parish with LaMesa.

Care for the Seed

Where facilities are the concern of a young congregation, it is the hope of the California Mission Board that the program of the congregation can be planned in such a way that a congregation can reach self-support with the facilities necessary to institute a Christian day school. In view of the devastating humanism rampant in today's educational circles, the sowing of the seed needs to be followed up with a nurturing of the growth.

Military and College Contact

The pastors of our stations also serve as contact pastors to the dozens of military institutions and major college campuses throughout the state.

Hawaii

A group of fellow Lutherans in Hawaii has been made the special concern of our Board. For the past year monthly services have been arranged. The size of the nucleus of Wisconsin Synod personnel in the Islands at any one time, plus the potential of a growing area, led the General Board for Home Missions to grant approval for calling a pastor to Hawaii in the fall of 1969.

Your Prayers

The California Mission Board asks your prayers for the Spirit's guidance upon the decisions made and the work undertaken in your name in the West. May men be led through the preaching of the Gospel to the knowledge of life and purpose with Jesus Christ!

ROBERT HOCHMUTH

Editorials

(Continued from page 367)

Savior before him. These two activities do not exclude each other.

If Satan cannot separate sinners from the Word, he will attempt to separate the Word from sinners. We who have the Word must not cooperate in this strategy.

Our Lord did "not come to call the righteous but sinners to repentance." And discipleship includes learning whom to contact as well as whom to avoid.

Faithfulness to the Word involves two things: 1. preserving the truth, 2. spreading it. Neither serves a purpose without the other.

IMMANUEL G. FREY

Looking at the Religious World

INFORMATION AND INSIGHT

ECUMENICAL SETBACK

An observer has called July 8, 1969, "the most crucial day in English church life since the Reformation." On that day representatives of the Church of England turned thumbs down on the first stage of the proposed union between Anglicans and Methodists in England.

The vote was 263 — 116 in favor of taking the first step toward union but since this was only 69 per cent, and not the 75 per cent required, the union proposal was rejected. Methodists, voting at the same time, approved of it by a vote of 524 — 153 or 77 per cent.

Crestfallen ecumenicals agree that there were two basic reasons for the defeat of the union proposal by the Anglicans, who had originally been the proposers. First, there was an awareness of a deep and wide division on the issue and a consequent unwillingness on the part of the 116 to press for union in spite of the disunity. Secondly, there was much opposition to the proposed "Service of Reconciliation" which by an ambiguous mutual laying on of hands would have united the ministries of Anglicans, who claim to be in the apostolic succession, and Methodists, who do not hold this error.

We will view July 8, that "most crucial day," as a good day in English church life because ambiguity and compromise were rejected and because union was not attempted where disunity prevailed.

COMPLETE NEW ENGLISH BIBLE

From Cambridge and Oxford Universities comes the report that their presses will be publishing the complete *New English Bible* next March.

Since 1961, when the New Testament portion of this modern version first appeared, some 7 million copies have been sold. During the intervening years theologians, language scholars, and literary experts have been endeavoring to finish their work on the Old Testament and the Apocrypha.

Several editions of this Bible version will be available to purchasers

when the publication date arrives. These include one-volume Bibles with or without Apocrypha and a three-volume edition with old Testament, Apocrypha, and New Testament each filling a volume.

WHITE HOUSE WORSHIP

When President Nixon's seventh "nondenominational" White House service was held on June 29, the preacher, Rabbi Louis Finkelstein of the Jewish Theological Seminary of America in New York, and the many Jews in the gathering were conspicuously silent during the customary singing of the Doxology with its closing, "Praise Father, Son, and Holy Ghost."

The incident serves to underscore the difficulties and contradictions inherent in any so-called "nondenominational" service. The amount of the difficulties will be in direct proportion to the intensity of the convictions of those who become involved. We wish all could sing the praises of the Son and Savior, but when their conscience and confession prevents them, even though erroneously, they do well to abide by their beliefs without compromise and hypocrisy.

On the same subject but in a lighter vein, a comment is offered on the July 13 White House service. The speaker, the Rev. Paul Noren of Mount Olivet Lutheran Church in Minneapolis, is reported to have substituted the title "The Great Adventure" for a sermon which had been originally prepared for the home congregation under the theme "Let's Have More Radicals."

RESTRUCTURE IN GERMANY

With formal ratification of the proposed constitution on June 10, the new Federation of Evangelical Churches (to be known as BEK) came into being in East Germany. Ties were formally severed with the Evangelical Church in Germany which had attempted to maintain a pan-German church organization despite division and curtain and wall.

Included in the Federation are the Evangelical Lutheran Churches of

Mecklenburg, Saxony, and Thuringia and the Evangelical Churches of Anhalt, Berlin-Brandenburg, Goerlitz, Greifswald, and Saxony. Involved are just under 15 million members, about 87 per cent of the population of eastern Germany.

The first synod of the new church body convened September 10-15 in Potsdam.

CHURCH AND CIVIL CONTROVERSY

Under the auspices of the Lutheran World Federation 100 social scientists and clergymen from 20 European and North American countries met recently near Vienna to consider "Social Planning—A Challenge for the Church to Serve." A major point under discussion was the issue of violence and nonviolence.

One of the working groups of the conference in its report, which affirmed the principle of nonviolence as a basis for achieving social justice, also pointed to "the possibility that violence sometimes appears to be the only means available to those suffering injustice or oppression."

It was further declared: "The church should be aware that we live in a world where conflict is inevitable and increasing to such a magnitude that it threatens to engulf everything. . . . The church should therefore not evade conflict but seek ways to anticipate areas of controversy."

Not only must the church be willing to accept controversy, the group asserts, but it should be ready "at times to foster it as part of the process of social change."

We who deplore involvement of the Church in social and political concerns in general will be particularly disturbed when the involvement consists in stirring up controversy and conflict. Our poor world has enough of that on the local, national, and international scene without the Church adding to the trouble and turmoil.

Controversy will be an inevitable result of the preaching of the Gospel of Him who said, "Think not that I

am come to send peace on earth: I came not to send peace but a sword." This controversy of the Gospel we cannot avoid if we are His witnesses.

This aside, however, and in the realm of the temporal, the role of the Church should be anything but that of promoter of controversy and conflict, whether that be violent or non-violent. We are mindful of Jeremiah's injunction: "Seek the peace of the city . . . pray unto the Lord for it: for in the peace thereof shall ye have peace." We ask the Lord Sunday after Sunday to let "peace everywhere prevail."

CONNECTICUT PRIVATE SCHOOL AID

To the growing list of states offering some type of aid to religious schools add Connecticut. The legislature there recently approved a plan which provides from tax monies up to 20 per cent of the salaries of teachers of secular subjects in religious schools and an allowance of \$10 to \$15 per pupil in the religious schools for the purchase of secular textbooks.

Should we, who support some 250 Lutheran schools, automatically applaud such laws? Apart from the difficulty of identifying the secular subject or textbook in the religious schools, there is another feature of the Connecticut measure which would give us serious pause before we would want to become involved with it.

The law stipulates that there be "open enrollment," meaning the admission of applicants regardless of religion in proportion to the amount of state aid. Here, it seems, state aid involves state control of a very vital part of the educational endeavor, the enrollment procedure. Most of us would consider even a partial loss of control of enrollment too high a price to pay for state aid to our schools.

COMMENDABLE STUDENT BOYCOTT

Some 100 Jewish high-school seniors boycotted their graduation exercises at Bellaire High School in Houston. The reason was the time of the function, Friday evening which is a part of the Jewish Sabbath.

For over eight months the seniors and sympathizers had been trying to get the principal, superintendent, and board to move the commencement to another evening. All efforts were in vain.

Here is the exception that proves the rule that the student protest is an unwarranted interference with the educational process. The Houston school authorities have much to learn about a democratic respect for the religious convictions of a minority. Much higher marks go to the 100 seniors, especially to those of them who spent that Friday evening at a gathering of their own at Congregation Emanu-El.

HOLY DAYS IN AT HOLIDAY INNS

You may not have encountered a motel chaplain on your summer travels but you could have, especially if you are among the 68 million who stop at the 1000 Holiday Inns. From 300 to 400 of the Inns have religious programs and services developed by United Methodist clergyman, W. A. Nance, who for the past two years has been chaplain of the Holiday chain.

Sunday morning services, with local ministers serving on a rotating basis and audiences in come-as-you-are attire at the 30-minute gatherings, are a main feature of the motel ministry. Some inns have a chaplain-on-call service similiar to what is provided in the medical field.

Included in Chaplain Nance's future projects are: brief *Inns*pirations offered on a dial-a-devotion basis, Bible study groups on weekdays for traveling men, closed circuit television services, and a prayer room in each inn.

The Gideons have a better way of dealing with the hotel and motel situation. Our members will not become involved in such a unionistic religious system. When traveling they will carry the current *WELS Yearbook*. In it they can find a listing of all our congregations and their time of worship and the address and phone number of a pastor that can be contacted in time of need.

E. C. FREDRICH



Called to Serve



A PROGRESS REPORT

The next three months are important months for the Called To Serve program. Synod receipts—as do congregational receipts—slump during the summer. In these fall months, we must catch up again.

At the end of June, the program was right on target, that is, our performance rate was 100 per cent of subscriptions. During July and August, however, we had dropped to 93.8 per cent. To the end of August congregations remitted \$3,294,772 instead of the subscribed \$3,513,873. Although last year we were at 94.1 per cent at the end of August (so by comparison we are not doing badly), we are this year dealing with much larger subscriptions (so the dollars come harder).

The Goodness of God

God has been very good to us. When we look back one year ago, we were struggling with an operating deficit

of \$800,000, money that had to be borrowed to pay the Synod's running expenses. Drastic cuts appeared imminent. This month that deficit has been reduced to \$272,395 and will soon be eliminated. To the end of August congregations have remitted \$1 million more than they remitted during the same period last year.

The August Synod convention adopted a budget which uses every one of the dollars subscribed by our congregations. It left no room for anything but a 100 per cent performance. This shows considerable confidence in our congregations which have remitted, in the last six years under the budget subscription system, almost 100 per cent of the amount subscribed.

Expansion Permitted

As we begin to abound too in this grace of giving, we are able to support expansion into three new world mis-

sion fields: Taiwan, Mexico, and Indonesia. We are able to support goals of 16 new missions a year. Among the first 16, Hawaii was granted its first mission and Washington, D. C., its second. We are gearing ourselves to place in the Lord's white harvest fields the 65 member Junior class which entered the Seminary this fall, the largest class ever to enter our Seminary.

Finally, abounding in this grace will permit at our schools in the next six to 10 years capital expansion of \$2.5 million, moving us toward our goal of supplying our worker-training schools with complete and adequate facilities. While it is impossible to rule out the necessity of a special effort in years to come, this expansion will be funded for the present through the operating budget.

Called To Serve 1970

Since only 48 per cent of our congregations made a two-year subscription last fall, the Called To Serve committee will be busy again this fall. On August 27 a one-day stewardship conference was held in Milwaukee for the CTS conference chairmen and the visiting elders. The conference reviewed convention action, previewed the fall stewardship materials, and agreed upon the fall procedures.

The lay circuit chairmen, who worked so hard and successfully last fall, will again be contacting all congregations about their stewardship plans. The circuit chairmen are ready to assist congregations in every way possible.

It is our hope that every congregation will give its members through an every-home visit an opportunity to express their stewardship life—brother speaking to

brother. Constant attention with the Gospel is the only way to put vitality in Christian living, witness, and giving.

No stone must be left unturned to encourage our members to follow St. Paul's guidelines for giving: *regular . . . and planned . . . and in proportion* to our income (I Cor. 16:2). If God has His plans for us, we should have our plans for Him!

A New Alignment

A recent event in American Lutheranism (the Missouri Synod's declaration of fellowship with the American Lutheran Church) has brought to us further responsibilities. The number of pastors, congregations, and groups of people, disturbed by the declaration and requesting our fellowship and support, has accelerated. Where all this will lead, we do not know, but additional financial responsibilities already are before us. Just repeating what we did last year will not be responsive to this year's new situation.

There is such a thing as leading a minimum life in a time of maximum need. It would appear—as in many church bodies confessional Lutheranism continues to decay—we are living in a time of maximum need. We should pray always that God will raise all of us up to a maximum life. Only then will we be able to respond vigorously to the specific task God has placed before the Wisconsin Synod. That is not *our* mission. It is *God's* mission. God has said we are ready for it. While we cannot say "yes" to God except He moves us, will we exercise that awesome power of the sinner to say "no" to God?

JAMES P. SCHAEFER
Stewardship Counselor

oh, come, let us worship!

Our Lutheran Liturgy

THE COMMUNION HYMN

Why Did Luther Want the Congregation to Sing During the Distribution?

In our last article we wrote that Luther advised the congregation to sing during the distribution and suggested several hymns: "Isaiah, Mighty Seer," "O Lord, We Praise Thee," "Jesus Christ, Our Blessed Savior." These were to be sung during the distribution of the bread, and the *Agnus Dei* was to be sung during the distribution of the wine in such churches where a separation was made in the distribution of the two elements. We see, therefore, that the custom of singing a hymn or hymns during the distribution was practiced already at Luther's time. Before the Reformation the congregation merely observed what was being done for them; if there was singing, it was done by a choir, which chanted the *Agnus Dei* or sang a motet based on the *Agnus Dei*.

Luther wanted the people to participate in the service; this was based on his concept of the universal priesthood. The only thing that the congregation could do as

a body was to sing hymns during the distribution. But, we may wonder, did they sing these same hymns Sunday after Sunday? After all, in those early years of the Reformation Holy Communion was celebrated on every Sunday. Evidently this was the case—they sang the same hymns. The reason for this was that hymnals first began to appear about 1524. The first hymnal appeared in that year; it contained only eight hymns and was called the *Achtliederbuch*. When Luther suggested that "Isaiah, Mighty Seer" be sung, this was actually a substitution for the *Sanctus*, the hymn of praise which we sing in our Communion service just before the Lord's Prayer. So we see that Luther did want his people to participate in the service; for that reason he wanted them to sing during the distribution.

What Is Our Practice?

It seems to be rather common practice among us that during the distribution we use a hymn, which seems to turn out to be either No. 305 or No. 306 all too often.

There is no doubt that these hymns were intended for that purpose and that they are good hymns, but does it not become monotonous to sing the same hymns during every distribution? Is there not a danger that we finally sing these hymns thoughtlessly? We should be concerned about this problem of monotony in our church services. We have never advocated disturbing the order of the service, but we have quite frequently in previous articles of this series suggested ways to bring variety into our services.

What shall we do in this case? We would suggest that we use seasonal hymns. Let us permit the Advent season to remind us that during this season we are preparing ourselves for the coming of Christ—that Christ who is also coming to us in our Communion service. At Christmas time we think of this same Christ, who has come to us in the form of the Christ-Child, sent to us by a loving Father. In the Lenten season we ponder Christ's suffering and death—also in the Communion. And so also at Easter, Ascension, and Pentecost. For all of these seasons and festivals we do have one or two longer hymns, which would for that reason be well suited for this purpose. Here are some such hymns: Advent: "O Lord, How Shall I Meet Thee"; Christmas: "All My

Heart This Night Rejoices"; Lent: "O Sacred Head"; Easter: "Jesus Christ, My Sure Defense"; Ascension: "Lo, God to Heaven Ascendeth"; Pentecost: "O Holy Spirit, Enter In." There are still plenty of Sundays on which we may want to use No. 305 or No. 306. The Trinity Season is very long—half of the church year. Why not use such hymns in the nonfestival half of the church year?

Must We Sing During the Distribution?

Someone may raise this question. This is a matter of choice. We shall have to admit that it is usually done, for it is the customary and accepted way of keeping our members occupied during the distribution. However, good devotional organ music and fitting choir selections are also in place. We surely do not want to tire our people by having them sing continuously during the distribution. It should be a time of devotion, not merely an observing of what is being done at the altar. This could even degenerate into observing the appearances of the people or even the attire they are wearing! That we surely do not want. But again, let us try to get away from the use of certain one or two hymns whenever we celebrate Holy Communion. Variety is good, even during the distribution.

MARTIN ALBRECHT

Dedication, St. Paul's Ev. Lutheran Church Cudahy, Wisconsin

On May 25, 1969, over 1,300 members and friends of St. Paul's Ev. Lutheran Church in Cudahy, Wisconsin, gathered to dedicate a new house of worship. (See the cover of this issue for a picture of the new building.) Two morning services were held at 8:30 and 10:30 with the rite of dedication in each. The Rev. R. W. Brassow, pastor of St. Paul's, preached the sermon based on Isaiah 2:3 and performed the rite of dedication. He was assisted by Vicar Karl Peterson of Wisconsin Lutheran Seminary. The choir music was provided by the St. Paul's mixed choir directed by Mr. George Denninger and the school choir directed by Miss E. Drews. The theme for the morning services was "We dedicate the new church to the preaching of the Gospel in the local community."

In the afternoon President Oscar J. Naumann preached on the theme "We dedicate the church to preaching the Gospel throughout the world." Wisconsin Lutheran College furnished the special music under the direction of Prof. K. Eggert.

The former pastors of St. Paul's preached the three following Sundays.

Prof. Gerald Hoenecke of our Seminary preached on June 1 on the theme "We dedicate the church to Christian education." Prof. Heinrich Vogel of the Seminary preached on June 8 on the theme "We dedicate the church to the training of pastors and Christian day school teachers." Prof. Paul Kuehl of Northwestern College, Watertown, Wisconsin, preached June 15 on "We dedicate the church to Christian charity."

Pastor F. Zarling, who had served as pastor from 1908-1911, attended the first dedication service and the banquet.

Tours of the church followed the services. An open house was held for the members of the community on June 12. A dedication banquet on the evening of June 15 brought the dedication events to a close.

The new church replaces the original building that stood for 75 years and served as a church and school until 1927, when the present school was built.

The present church, built at a cost of \$400,000, is constructed in the shape of a cross. The nave, including a side transept, seats some 400 persons.

There are two balconies, the main balcony in the rear and a side balcony. The entire seating capacity is approximately 600.

The church was designed to blend in with the residential community in which it is situated. The brick walls inside and out stand about 10 feet high. The massive roof made of laminated beams and four-inch wood decking reaches to the height of 50 feet, making the interior of wood predominant. A walnut fascia breaks the line between the brick wall and roof and conceals the fluorescent lights which light the ceiling.

Blue carpeting on the nave floor, complemented by blue upholstered pews and walnut-finished church furniture, gives the interior an attractive appearance.

A large radius screen narrows the chancel area and focuses the attention on the 8-foot walnut altar. A 12-foot cross finished in black hangs above the altar.

The chancel area can be seen from any seat in the nave, the transept, and the balconies. No pillars are in the church; no walls block one's view.

There are no windows in the church. Blocks containing colored festa glass outline the altar and break up the side walls, giving the effect of windows and also giving light and color to the interior.

Offices for the pastor and the secretary, coatrooms, a working sacristy for the Altar Guild, and the pastor's sacristy make up the rest of the main floor.

The basement contains the restrooms, a mothers' room which also serves as a bride's room for weddings, a fellowship hall, kitchen, council room, choir room, a workroom for the secretary, fireproof room for vault

and records along with the necessary janitorial rooms.

The building was not only constructed to be functional for all the work of the congregation, but was also to be as maintenance free as possible.

At first, the building of a new church looked like a big task, some almost felt too big, especially with no money on hand because of improvements made on the church and school property in previous years. But then the members realized that God had supplied us with the means to erect a new church. All we needed to do was be willing to use these means. And this many did. The sum

of \$150,000 was raised for the building fund by the members in two and a half years beginning in January 1967. They also maintained the school with five teachers, participated in the Synod's *Missio Dei* offering, and carried on their other regular church work.

As for this new building, the members of St. Paul's recognize that God has enabled them to erect it to His glory. They also realize that without Him we can do nothing, and so to the Lord alone belongs the praise.

St. Paul's Congregation celebrated its 75th anniversary in 1968. The congregation has 800 communicant members and 1,100 souls.

R. W. BRASSOW

"She Hath Been a Helper of Many and of Me Also" Romans 16:2

Sixth Annual Convention of the LWMS

All eyes were raised to the lifted cross of Christ at the opening service of the sixth annual convention of the *Lutheran Women's Missionary Society* in Benton Harbor, Michigan, June 28, 1969. The convention theme "LIFTING THE CROSS," was developed by the guest speaker, the Rev. Harold Essmann of Waterloo, Wisconsin. He closed with the admonition that we "lift that cross so that it is not just a symbol found on our church steeples, but a *living* cross." The host pastor, the Rev. Kermit Biedenbender, was the liturgist.

Attendance

Attendance at the convention tallied 456. Registration chairwoman, Mrs. Virgil Raasch, Benton Harbor, Michigan, reported 103 delegates, 75 alternates, 256 visitors, and 22 guests in attendance. These registrants represented 21 of 23 LWMS circuits. They came from seven states: Wisconsin, Illinois, Minnesota, Michigan, Ohio, Indiana, and Missouri.

Mrs. William Mashke of the host church extended a "warm welcome" to the convention and called attention to the mission displays set up in the school.

Mrs. Herbert Speckin, Wauwatosa, Wisconsin, president, gave the response, called the roll by circuits, and introduced the Board of Directors and distinguished guests. She then reviewed the symbolism of the LWMS

seal, designed by the late Jerome de Galley. This design has been adapted for use as a membership pin. She dedicated the pin to the memory of Mr. de Galley and presented the first one to his mother, Mrs. James de Galley of Milwaukee, Wisconsin, "with our love and respect."

Workshop

After lunch a workshop was conducted by the national officers on the subject of "How are you operating?" This workshop gave all participants an opportunity to compare variations in planning circuit meetings, to review guidelines for organizing and operating circuits, to re-emphasize the duties and importance of circuit officers and local reporters, and to offer aid in achieving the objectives of increased interest in and support for mission and charitable endeavors.

The Business Meeting

At the business meeting, called to order by the president and opened with prayer by the Rev. Karl Bast, pastoral advisor, Mrs. Speckin presented her final report as president in the light of experiences and events of the past five years of the society's existence. She reviewed the growth of the organization with membership "nearing the halfway mark of all congregations in Synod." Wonder and thankfulness," she said, would remain in her heart for "the many blessings

. . . the love displayed by the members of the LWMS and the coworkers on the national Board of Directors. . . ."

Mrs. Earl Fager, secretary pro-tem, read the list of 49 new members in the past year. These memberships were confirmed by the convention, and the new members were welcomed by the president. Correspondence included letters of appreciation from the General Board for Home Missions for the Mission Box offerings of 1968. These Mission Box offerings represented 25 per cent of the total gathering from all of the members. The convention offering of 1968 given for the Mexican Mission was also graciously acknowledged.

The treasurer, Mrs. Harold Schupenhauer of Winona, Minnesota, reported a balance for this fiscal year in the Mission Box Fund of \$7,647.19. Pastor Norman Berg, executive secretary of the Board for Home Missions delivered greetings to the convention from the Rev. Oscar Naumann, president of the Wisconsin Evangelical Lutheran Synod. Recognizing that women tend to feel like a minority group, he expressed thankfulness for their help, acknowledging the "contribution of LWMS to the overall program of Synod."

Support for Missions

Pastor Berg, on behalf of the General Board for Home Missions, ac-

cepted a check for \$3,823.59 for the Church Extension Fund. Noting that 20 of the 49 new LWMS members are mission congregations, he concluded that it is appropriate that this money should go to the architectural department of the CEF.

A check of like amount, for radio broadcasting in the foreign mission fields, was presented to the Board for World Missions, through its representative, Pastor Harold Essmann. He mentioned that the LWMS has supported radio broadcasting each year of its existence and thanked the women "for assisting in this job of preaching in radio missions."

Mrs. Carl Leyrer, Milwaukee, Wisconsin, of the Spiritual Growth Committee, reported on the sales of *TOPICS*, mission albums, mission boxes for the past year. Mrs. Lawrence Lillegard, Ballwin, Missouri, also of the Spiritual Growth Committee and historian for the LWMS, reported on the importance of keeping an accurate historical file on the National LWMS and the circuits.

The Rev. Frederick Kneuppel, Sturgis, Michigan, Spiritual Growth pastor, spoke about the new *TOPICS*, the theme of which is: "Lifting the

Cross—in the Face of New Influences in the World Today." A promotional sheet named the author of each article, and summarized it. Copies of this sheet, which was included in the folder of every convention registrant, will be sent to reporters with an advance copy of *TOPICS* to stimulate interest in the booklet.

New Projects

The Rev. Otto Heier, Tomah, Wisconsin, Spiritual Growth pastor, gave background information on the proposed mission projects. After voting was completed, the Project Ballot Committee chairwoman, Mrs. Kurt Koeplin, Milwaukee, Wisconsin, announced the projects selected for support in the coming year. They are: a radio broadcast in the Home Mission Field, and support for an indigent, preministerial Japanese college student in the World Mission Field.

Mrs. Ralph Schmidt, Oconomowoc, Wisconsin, vice-president, reported on the project of the national LWMS of procuring authentic flags from the Synod's world missions fields to be used for display purposes at conventions, circuit meetings, or mission fairs. The Rev. Richard Poetter, mis-

sionary to Japan, came forward to make the first presentation. "The people who walked in darkness have seen a great light," he quoted. "You have supported them, and as a token of our sincere appreciation to you, we present this flag from Japan." A spontaneous rising vote of thanks was tendered to the brethren in Japan for presenting the first authentic flag.

Reporting on the Mission for the Blind, Mrs. Speckin told of four new certified Braillists, 23 students, materials being produced at the workshop, and fine support for the program. She also reported on the missionary furlough home, a Synod-owned duplex in Milwaukee. Nearby LWMS circuits have helped to clean and furnish this home, preparing it for occupancy.

Elections

Election results, announced by committee chairwoman, Mrs. Marvin Sanders, of Owosso, Michigan, were as follows:

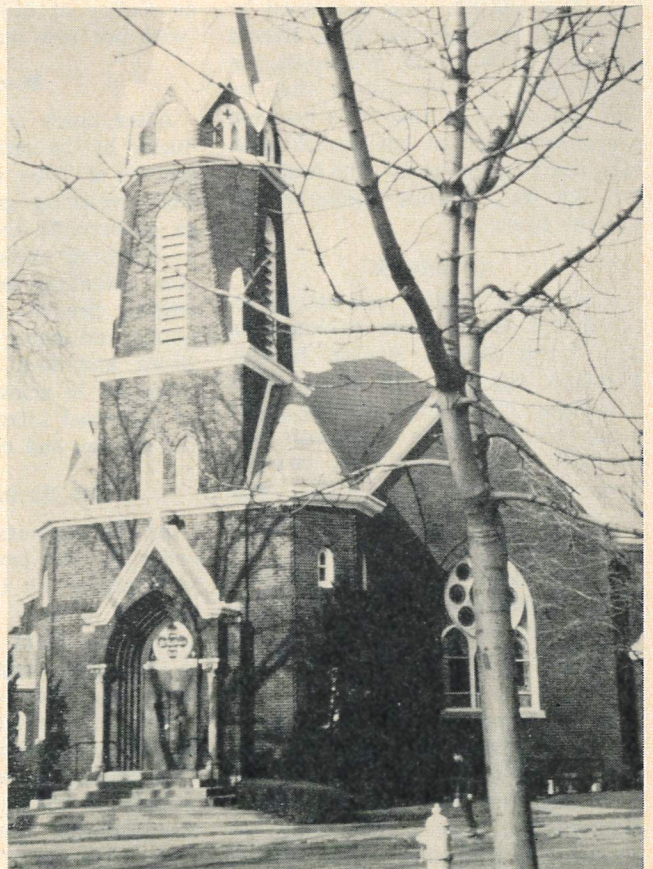
President—Mrs. Dean Myers, Benton Harbor, Michigan.

Treasurer—Mrs. Alvin Maas, Milwaukee, Wisconsin.

Spiritual Growth Committee:

(Right) Site of the 1969 convention of the Lutheran Women's Missionary Society was St. Matthew's Ev. Lutheran Church, Benton Harbor, Michigan.

(Below) Newly elected officers of the LWMS are (left to right, front row): Mrs. Lawrence Lillegard, Ballwin, Missouri, member of the Spiritual Growth Committee; Mrs. Dean Myers, Benton Harbor, Michigan, president; and Mrs. Alvin Maas, Milwaukee, Wisconsin, treasurer. The three women in the back row representing the "Living Hands Lifting the Cross" are (left to right): Miss Edith Schneider, Howards Grove, Wisconsin, former nurse at the Lumano dispensary in Africa; Mrs. Richard Poetter, Japan, the wife of Missionary Poetter; and Mrs. Donald Holzhueter, Westland, Michigan, WELS Braillist, Mission for the Blind.



Mrs. Lawrence Lillegard, Ballwin, Missouri.

Pastor Frederic Kogler, Elmwood, Wisconsin.

Chairwoman of the Constitution Floor Committee, Mrs. Clarence Millett, Oconomowoc, Wisconsin, presented the work of that committee concerning the re-evaluation of the constitution. Articles of constitution will be ratified at the 1970 convention. Articles of the bylaws were adopted at this convention.

Mrs. Earlin Krohn, Waupun, Wisconsin, chairwoman of the Resolutions Committee presented three resolutions, all of which were adopted. One expressed thanks to the host church and pastor, guest speakers, those who arranged the mission displays, convention committees, the AAL, and "to any and all who have made our stay at this convention so pleasant." The second gave thanks to Eastside Ev. Lutheran Church, Madison, Wisconsin, for the use of its printing

equipment, and to outgoing officers: Mrs. Herbert Speckin, president; Mrs. Harold Schuppenhauer, treasurer; and the Rev. Otto Heier, Spiritual Growth Committee pastor. The third concurred with the recommendation of the Board of Directors that the convention offering of \$547.64 should go "to the literature fund of the Latin American Mission, with special emphasis on Puerto Rico."

The Rev. Bast announced that the Board of Directors has appointed Mrs. Herbert Speckin to serve as public relations secretary, as specified in the newly adopted bylaws of the constitution. The business meeting adjourned with the singing of the hymn: "Savior, I Follow On!"

Vesper Service

Pastor Bast, in conducting the vesper service, re-emphasized the theme of the day, with Mrs. Richard Poetter (wife of one of our missionaries to Japan), Mrs. Donald Holzhueter (a

Braillist), and Miss Edith Schneider (former nurse at Lumano Dispensary) supplying the *living* hands, each lifting the cross. *Living* hands lift the cross in world missions. *Living* hands lift the cross in home missions by supplying help to our pastors in such work as our Braillists do for the blind. *Living* hands lift the cross in missions of mercy, typified by the nurses who have served the Medical Mission in Africa. In all areas of service, LWMS members are striving to lift the cross, emulating Phebe of whom St. Paul says, "She hath been a helper of many, and of me also."

The vesper service included installation of the new officers, with the prayer that they be kept "in the unity so evident in this organization." Mrs. Dean Myers, newly elected president, spoke briefly. She asked "for your prayers, that we may lift the cross for all the world to see."

ERNA SPECKIN

†Pastor R. W. Mueller, Sr.†

On the morning of Saturday, September 6, 1969, the Lord translated the soul of Pastor Richard W. Mueller, Sr., from this earth to the mansions of His house in heaven. Death came suddenly to him in the sacristy of St. John's Lutheran Church as he was preparing for the Sunday service.

Pastor Mueller was born into this world on April 30, 1903, in St. Paul, Minnesota, the son of Mr. and Mrs. Peter Mueller. He was born into God's Kingdom of Grace on June 7, 1903, through Holy Baptism. He received his early training in God's Word from his parents and then from his teachers in St. John's Lutheran School in St. Paul, Minnesota. His training continued at Luther Seminary in St. Paul and then at our Wisconsin Lutheran Seminary from which he was graduated in 1926.

Following his graduation from the Seminary, he served two years as a tutor at Northwestern College in Watertown, Wisconsin. On July 15, 1928, he was ordained and installed as pastor of St. John's Lutheran Church of Rice Lake, Wisconsin. In the years that followed he served churches at Arcadia, Wisconsin; Wilson-Ridgeway, Minnesota; and Medford, Wisconsin.



Pastor R. W. Mueller, Sr.

In 1948 he followed the Lord's call to St. John's Lutheran Church of Jefferson, Wisconsin. Here he labored faithfully in the Lord's vineyard. At the beginning of 1969 he retired from full-time service, but still continued to serve in a limited fashion at St. John's.

During his ministry Pastor Mueller also served the church at large in

various ways. The Lord put his talents to use as president of the Western Wisconsin District from 1956-64. He also served on our Synod's Commission on Doctrinal Matters till 1967.

Surviving are his beloved wife, the former Helen Laesch, with whom he was united in marriage on June 27, 1928; a daughter Helen, Mrs. Carl Kellberg of Renton, Washington; a son Richard Jr., missionary in Zambia, Africa; nine grandchildren; four brothers; and two sisters.

His funeral service was conducted by the undersigned at St. John's Ev. Lutheran Church in Jefferson on September 9, 1969. The sermon was based on John 14:1-6, "Our Father's House in Heaven." Pastor Carl Mischke, president of the Western Wisconsin District, addressed the mourners briefly. The body was laid to rest in Christberg Cemetery at Jefferson to await the glorious day of resurrection.

"In my Father's house are many mansions . . . I go to prepare a place for you . . . I will come again and receive you unto myself . . . I am the way, the truth, and the life; no man cometh unto the Father but by me."

RICHARD LAUERSDORF

† Pastor C. J. H. Schwartz †

Exactly two weeks after his 100th birthday, Pastor C. J. Henry Schwartz was called by his Savior to leave this earth and to enter into the joy of his Lord. On Sunday morning, August 3, he had been able to attend church, as his fellow congregation members took special note of his centennial. That afternoon he had attended another worship service of praise which took place in nearby Menomonie, where he had once served as pastor.

Pastor Schwartz was born on August 7, 1869, in Stanton County, Nebraska. His parents were Carl Schwartz and his wife, Caroline, nee Werbelow. He was baptized on August 22, 1869, and confirmed on March 26, 1882. At the beginning of the year 1883 he enrolled at Northwestern University (now Northwestern College) in Watertown, Wisconsin. Upon graduation in June 1890, he entered the Seminary of the Wisconsin Synod, then located at 621 Vine Street in Milwaukee, Wisconsin. The class entering with him was the last to finish their studies in the Seminary at this location. He was ordained into the holy ministry on June 4, 1893.

Pastor Schwartz's first charge was in Wabasha, Minnesota, where he served until December 31, 1893. On January 7, 1894, he was installed in the church at Eagleton, Wisconsin, from which he served three additional congregations, Brush Prairie, Town of Tilden, and Town of Auburn. From October 1903 to September 1920 he was pastor of St. Paul Lutheran Church in Menomonie. From October 1920 to December 1925 he served St. Paul Lutheran Church of Marshall, Wisconsin, as pastor. His last field of labor was in West Salem, Wisconsin, where he served as pastor of Christ Lutheran Church until his retirement in September 1940. Upon his retirement he moved to Bloomer, Wisconsin, where he affiliated with St. Paul Lutheran Church.

Pastor Schwartz was united in holy wedlock with Miss Clara Feyerherm on December 5, 1901. Their marriage was blessed with nine children. The wife and mother died in Bloomer on March 17, 1959. Pastor Schwartz was also preceded in death by one son, Carl, and one daughter, Lois, Mrs. Andre Mazade.

Five days after his 100th birthday, Pastor Schwartz suffered two strokes, necessitating his hospitalization. He died on August 21, 1969, having attained the age of 100 years and 2 weeks.

Funeral services were held in St. Paul Lutheran Church of Bloomer, Wisconsin, on Sunday afternoon, August 24, 1969. Professor Carleton Toppe, president of Northwestern College, preached the sermon, based on Luke 2:29. The undersigned served as liturgist and officiated at the committal services in the Bloomer City Cemetery.

Pastor Schwartz is survived by one son: Pastor H. Marcus of Menomonie, Wisconsin; six daughters: Irene, Mrs. Arthur Knispel of Omaha, Nebraska; Mrs. Hildegard Ranney of Bloomer (with whom he made his home); Verna, Mrs. August Mazade of Holiday, Florida; Elizabeth, Mrs. Edward Schnell of Phoenix, Arizona; Ruth, Mrs. Gilbert Sydow of New Ulm, Minnesota; and Harriet, Mrs. Archie Schomberg of West Salem, Wisconsin; 29 grandchildren, and 27 great-grandchildren.

HERBERT P. KOEHLER

Briefs

(Continued from page 366)

suspend fellowship with The Lutheran Church — Missouri Synod because of its doctrinal aberrations. To the Synod's deep regret, Professor Reim, declaring that he felt constrained to make his position clear by withdrawing from the Synod, did not remain with it to see this struggle through to the end. Nevertheless, the contributions he made while he was secretary of the Standing Committee on Church Union were without question significant in determining the final outcome. For these the Synod ought always to be grateful.

It has been our Synod's fervent hope that the issues still separating the members of the CLC from us might speedily be resolved and a God-pleasing fellowship relationship re-established. At its August convention in New Ulm our Synod adopted a resolution deploring the fact that the recent attempt of our Commission on Doctrinal Matters to hold a joint meeting with the CLC's Board of Doctrine had failed. It is a matter of profound regret that the re-establishment of

fraternal relations between our Synod and the members of the CLC did not become a reality during the lifetime of Professor Reim.

* * *

THE LUTHERAN UNION JUGGERNAUT ROLLS ON. The ink was hardly dry on the Missouri Synod's Denver resolution for fellowship with The American Lutheran Church when students from these two bodies joined with others from the Lutheran Church in America in forming an all-new organization known as the Lutheran Student Movement. The Lutheran Student Movement is a successor to the Lutheran Student Association of America, an organization composed of students from The American Lutheran Church and the Lutheran Church in America, and International Gamma Delta, a counterpart organization for students of The Lutheran Church — Missouri Synod. The constituting convention, held at Fort Collins, Colorado, August 23-27, according to a release issued by the News Bureau of the Lutheran Council in the USA, "was climaxed by a communion service

which had been voted by unanimous decision during the early stages of the meeting."

In an obvious attempt to forestall criticism of this bold action, which clearly went beyond the provisions of Missouri's fellowship resolution inasmuch as Missouri Synod students were engaging in altar fellowship with members of the LCA, the participants addressed a message to the presidents of the ALC, the LCA, and the LC-MS in which they stated that "the convention does not intend this action to be a violation of the discipline of our church bodies." "It is seen rather as a unique expression of the unity given us in Christ and which we have here experienced," the students continued. "But we do it also in the hope that our churches will be encouraged to move quickly toward the possibility of regular intercommunion."

The Missouri Synod has a new administration. Will it proceed to exercise discipline in cases such as this? For our part, we find it difficult to see what the basis for any disciplinary action might be now that the Missouri

Synod has abandoned the Scriptural principle that complete agreement in doctrine and practice is a prerequisite for fellowship.

* * *

AN EVEN BOLDER STEP than the joint Communion service mentioned above was a joint eucharistic service held by Lutherans and Catholics at a study conference for college students in Boulder, Colorado, August 17-21. Of the 300 participants in the conference, about 200, includ-

ing Roman Catholics and members of the ALC, the LCA, and the LC-MS, are reported by the LCUSA News Bureau to have participated in a common Communion service. According to the news release, several priests and at least one clergyman from each of the three Lutheran bodies represented officiated at the service.

Called an "underground" service because it was not officially sponsored or authorized by the conference, it was, nevertheless, the report states, "publicized, and all were in-

vited to take part as their conscience dictated." While intercommunion was not on the official schedule, fellowship in the form of joint prayer services each morning was a part of the official program.

Those participating in these services probably hold that the Savior's exhortation to beware of false prophets doesn't apply to such situations. To us it is clear, however, that it has in reality become for them a dead letter.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

DISTRICT PASTORAL CONFERENCE

Place: First Ev. Lutheran Church, Prescott, Ariz.

Dates: Oct. 28-30, 1969.

Time: Opening Communion service at 10 a.m.; Wm. Krueger, preacher.

Special service: Reformation service, Oct. 29, 7:30 p.m., Robert Hartman, preacher.

Essays: What Does it Mean to Believe in Jesus? W. Godfrey; The Theology and Practice of Stewardship, J. Gerlach; The Effect of Noah's Prophecy on the Origin of the Various Races, S. Krueger; Exegetical-Homiletical Study, R. Langbecker; The Augsburg Confession, P. Siegler.

Thomas B. Franzmann, Secretary

* * *

ARIZONA-CALIFORNIA LUTHERAN TEACHERS' CONFERENCE

Place: Grace Lutheran Church, Glendale, Ariz.

Time: Nov. 6 and 7, 1969.

Agenda: Our Attitude Toward Liberalism in the Lutheran Church, Pastor Richard Paus-tian; The Growth and Re-enforcement of the Christian Teacher's Faith, Pastor William Meier; Practical Ways to make Phonics Interesting, Miss J. Johannpeter; Panel Discussion—Encouraging Children to be Candidates for the Preaching and Teaching Ministry, Moderator—Chester Jaehnnig.

Kenneth Moeller, Chairman

DAKOTA-MONTANA

WESTERN PASTORAL CONFERENCE

Date: Oct. 21 and 22 (noon), 1969.

Place: Zion Ev. Lutheran Church, Zealand, N. Dak.

Time: 10 a.m. (CDT) with Communion service.

Preacher: N. Engel.

Papers: Exegesis of James 4, F. Fedke; Ten Plagues of Egypt, When and How Long, G. Rothe; Homiletical Study of Rom. 11: 33-36, D. Deutschlander; Does the Holy Ghost Reach Each Individual on Earth with The Gospel? G. Geiger.

D. Deutschlander, Secretary

MINNESOTA

NEW ULM PASTORAL CONFERENCE

Date: Nov. 5, 1969.

Time: 9:30 a.m.

Place: St. Paul's, New Ulm.

Speaker: Prof. C. Frey.

Agenda: Art. V, Formula of Concord, Prof. V. Voecks; Are Our Confirmation Practices Valid? Prof. H. Jaster; Exegesis of Rom. 5:1-11, Prof. T. Hartwig.

Ralph J. Polzin, Secretary pro tem

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Oct. 28, 1969.

Place: Good Shepherd, West Bend, Wis.

Preacher: B. Hahm (alternate, P. Huth).

Papers: The Moral Implications of Transplants, E. Froehlich; Ministering to the Mentally Afflicted, M. Croll; Gen. 15:7-15, H. Lemke; The New Roman Catholic Catechism, P. Huth; Communion Announcements, W. Bartelt.

Paul H. Huth, Secretary

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EVANGELICAL LUTHERAN SUNDAY-SCHOOL TEACHERS INSTITUTE

Date: Nov. 9, 1969.

Place: Messiah Ev. Lutheran Church, Milwaukee, Wis., 2015 E. Fernwood.

Time: 2-4:30 p.m.

Topics: "Properly Motivating Sunday-school Children to Diligent Study and Preparation of Their Lessons"; and the new Sunday-school course presented with slides by Pastor William Fischer.

Fellowship Supper: 5 p.m.

The Executive Board would like to invite congregations not belonging to the Institute to attend the meeting. Please notify the secretary before Nov. 1 if you wish to stay for the fellowship supper.

Evelyn Drews, Secretary
4625 S. Lake Drive
Cudahy, Wis. 53110
Tel: 481-8390

* * *

WISCONSIN STATE TEACHERS' CONFERENCE

Dates: Nov. 6 and 7, 1969

Place: Wisconsin Lutheran High School
Thursday:

9:00 - 9:50 — Opening Service

9:50 - 10:00 — Announcements

10:00 - 11:30 — Jeremiah, the Weeping Prophet, Prof. T. Hartwig

11:30 - 1:30 — Noon Hour and Displays

1:30 - 1:40 — Devotion

1:40 - 2:30 — Business Meeting

2:30 - 4:30 — American Book Company Consultant

Friday:

9:00 - 9:15 — Devotion

9:15 - 11:00 — Your Problems and Mine in the Teaching of Reading; Kindergarten: Capabilities of Art, Prof. J. Harders

11:00 - 11:30 — Board of Education

11:30 - 11:45 — Unfinished Business

11:45 - 1:00 — Noon Hour

1:00 - 1:15 — Devotion and Announcements

1:15 - 2:45 — How to Deal with the Emotionally Disturbed Child, Dr. D. Treffert

2:45 - 3:00 — Unfinished Business

3:00 — Closing Devotion

Bertha Bierwagen

Program Committee Secretary

CLOSING DATES FOR DISTRICT CASHIERS

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

Oct. 24, 1969

Nov. 23, 1969

Norris Koopmann, Treasurer

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastors

Martens, Ralph W., as pastor of Faith Ev. Lutheran Church, Sussex, Wis., by M. L. Liesener, assisted by W. G. Fuhbrigge, G. Schroeder, J. Wille; July 20, 1969.

Installed

Pastors

Enderle, George, as pastor of Bethany Ev. Lutheran Church, Kenosha, Wis., by F. Schulz, assisted by H. Wiedmann, A. Buenger, E. Schewe, R. Schumann; Sept. 7, 1969.

Gray, David, as pastor of Emmaus Ev. Lutheran Church, Phoenix, Ariz., by H. Raume, assisted by W. Meier, D. Redlin, D. Pautz; Sept. 7, 1969.

Wurster, Leland, as pastor of Zion Ev. Lutheran Church, Island Lake Tp., Minn., by H. Bittorf, assisted by G. Birkholz, R. Kant; and as pastor of Immanuel Ev. Lutheran Church, Tyler, Minn., by G. Birkholz, assisted by H. Bittorf, R. Kant, C. Miller, and K. Haberkorn; Sept. 7, 1969.

Teachers

Halldin, David, as teacher in Epiphany Lutheran School, Racine, Wis., by T. Kraus; Sept. 7, 1969.

Heiman, Gary, as teacher in Trinity Ev. Lutheran School, Nicollet, Minn., by R. Polzin; Sept. 7, 1969.

Korth, Richard, as teacher in St. John's Ev. Lutheran School, Whitewater, Wis., by L. Pautz; Aug. 17, 1969.

Meier, Lawrence, as teacher in Trinity Ev. Lutheran School, Waukesha, Wis., by C. E. Krug; Sept. 14, 1969.

Raether, Larry, as teacher in Mt. Olive Ev. Lutheran School, Bay City, Mich., by R. W. MacKain; Sept. 7, 1969.

Sonntag, Robert, as instructor at Manitowoc Lutheran High School, Manitowoc, Wis., by N. W. Kock; Sept. 2, 1969.

Treder, Alan, as principal of Peace Lutheran School, Hartford, Wis., by D. H. Kuehl; Sept. 7, 1969.

Wachholz, Paul, as teacher in Jerusalem Ev. Lutheran School, Milwaukee, Wis., by E. T. Toepel; Sept. 14, 1969.

Winkler, Richard, as teacher in Jerusalem Ev. Lutheran School, Milwaukee, Wis., by E. A. Toepel; Sept. 14, 1969.

Zimmermann, Walter, as teacher in Trinity Ev. Lutheran School, Caledonia, Wis., by W. Hein; Sept. 7, 1969.

AN ADDITION

The name of the Rev. G. Birkholz is to be added to those assisting in the ordination and installation of Candidate Russell Schmidt, the report of which appears in *The Northwestern Lutheran* of Aug. 17, 1969. Wilbert R. Gawrisch

**WISCONSIN EV. LUTHERAN SYNOD
BUDGETARY FUND OFFERINGS FOR 1969**

	Eight months ended August 31, 1969			
	Prebudget Subscription	Pension	Gifts and Memorials	Total
Arizona-California	\$ 87,790	\$ 2,764	\$ 4,478	\$ 95,032
Dakota-Montana	91,420	300	163	91,883
Michigan	473,598	1,654	6,934	482,186
Minnesota	517,323	9,207	6,354	532,884
Nebraska	96,507	900	382	97,789
Northern Wisconsin	593,560	11,735	1,949	607,244
Pacific Northwest	27,500	1,131	—	28,631
Southeastern Wisconsin	716,515	20,056	4,146	740,717
Western Wisconsin	623,731	19,081	39,068	681,880
Sent Direct to Treasurer.....	—	—	17,944	17,944
Total — 1969	\$3,227,944	\$66,828	\$81,418	\$3,376,190
Total — 1968	\$2,244,629	\$67,102	\$75,104	\$2,386,835

1969 PREBUDGET SUBSCRIPTION PERFORMANCE
Eight months ended August 31, 1969

	Subscription Amount for 1969	8/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California.....	\$ 134,270	\$ 89,513	\$ 90,554	98.9
Dakota-Montana.....	162,677	108,451	91,720	84.6
Michigan.....	768,949	512,633	475,252	92.7
Minnesota.....	819,684	546,456	526,530	96.4
Nebraska.....	154,130	102,753	97,407	94.8
Northern Wisconsin.....	974,553	649,702	605,295	93.1
Pacific Northwest.....	47,519	31,679	28,631	90.4
Southeastern Wisconsin.....	1,202,422	801,615	736,571	91.9
Western Wisconsin.....	1,006,606	671,071	642,812	95.8
Total — 1969	\$5,270,810	\$3,513,873	\$3,294,772	93.8
Total — 1968	\$3,683,523	\$2,455,682	\$2,311,730(A)	94.1(A)

Note (A) — The information for 1968 has been adjusted to include Pension Offerings for comparison purposes.

CURRENT BUDGETARY FUND
Statement of Income and Expenditures
Twelve months ended August 31, 1969, with comparative figures for 1968
Twelve months ended August 31

	1969	1968	Increase or Decrease*	
			Amount	Per cent
Income				
Prebudget Subscription Offerings	\$4,564,532	\$3,451,489	\$1,113,043	32.2
Gifts and Memorials	141,510	107,882	33,628	31.2
Pension Plan Contributions	99,488	97,315	2,173	2.2
Bequest	73,019	10,733	62,286	
Income from NWPH	21,562	16,562	5,000	30.2
Other Income	3,870	2,924	946	32.4
Total Income	\$4,903,981	\$3,686,905	\$1,217,076	33.0
Expenditures				
Worker-Training	\$1,371,463	\$1,217,356	\$ 154,107	12.7
Home Missions	996,664	949,824	46,840	4.9
World Missions	663,549	569,343	94,206	16.5
Benevolences	710,572	681,274	29,298	4.3
Administration and Services	391,144	264,986	126,158	47.6
Appropriations	385,343	292,996	92,347	31.5
Total Expenditures	\$4,518,735	\$3,975,779	\$ 542,956	13.7
Operating Gain	\$ 385,246			
Operating Deficit**		\$ 288,874**		

Accumulated Deficit, July 1966 through August 1969, \$272,395

Norris Koopmann, Treasurer and Controller
3512 West North Avenue
Milwaukee, Wisconsin 53208

RESULT OF COLLOQUY

In a colloquy held on September 17, 1969, the Rev. Erich W. Waldek — LCA, Virginia Synod — of Mechanicsville, Va., 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 of the Wisconsin Ev. Lutheran Synod.

First Vice-President Carl H. Mischke
District President Waldemar J. Zarleng
Prof. Irwin J. Habeck

CHANGE OF ADDRESS

Pastors

Smith, Melvin
400 Main
La Crescent, Minn. 55947

Stuebs, Paul
Highland Park Road
Glendive, Mont. 59330

Wurster, Leland
Box 277
Tyler, Minn. 56178

Teachers

Korth, Richard
846 East Clay St.
Whitewater, Wis. 53190

Roehler, Martin W.
105 S. 4th St.
Sebawaing, Mich. 48759

Wachholz, Paul
4533 South 23rd St. — Apt. 3
Milwaukee, Wis. 53221

Winkler, Richard
3021 Fardale — Apt. 7
Milwaukee, Wis. 53221
Phone: 282-4759

REQUEST FOR NOMINATIONS
BOARD OF DIRECTORS —
WELS FOUNDATION

The terms of office of three directors of the WELS Foundation expires on Jan. 1, 1970. The Board of Trustees requests nominations for the Board of Directors.

All pertinent information on nominees should be in the hands of the Executive Secretary no later than Oct. 29, 1969.

Board of Trustees
Harold H. Eckert
Executive Secretary

ORDERS OF SERVICE REQUESTED

The Commission on Liturgy, Hymnody, and Worship is desirous to serve all concerned. This includes providing suggestions for special orders of worship for festival services, such as Reformation, Thanksgiving, Christmas, Easter, Ascension, or Mission Festivals. The secretary would be pleased to receive and keep on file copies prepared and used in the field and found particularly edifying in your local situation. Send your copy to:

Mr. Kurt F. Oswald, Secretary
2123 N. Clark St.
Appleton, Wis. 54911