



THE NORTHWESTERN

Lutheran

February 1, 1970

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BRIEFS by the Editor

THIS ISSUE OF THE NORTHWESTERN LUTHERAN brings the final article in the series "What's Going on in Protestantism?" (See page 40.) This series of 20 articles was planned by the Editorial Board in response to a suggestion made by Pastor John Hoenecke of Winneconne, Wisconsin. The original request, prompted by the series in commemoration of the 450th anniversary of the Reformation in which Rome's current theology was analyzed, was for a series of articles outlining the present doctrinal position of various Protestant churches. As a result of the ecumenical movement, it has become very difficult, however, to determine what many church bodies believe. Their historic doctrinal position is no longer upheld. Their confessions have become meaningless museum pieces. Doctrinal discipline is virtually nonexistent. In many instances it would be easier to tell a South Vietnamese from a North Vietnamese than to recognize the difference between a Baptist and a Methodist or between a Presbyterian and a Congregationalist. Even a majority of Lutherans, sad to say, have

permitted themselves to be dumped into the nondescript, nondenominational stew that is the Wholly Ecumenical Protestant Church of today.

For this reason, our series aimed, first of all, to give our readers an insight into the various organizations that are promoting the ecumenical movement in one way or another and then, secondly, to analyze the theological trends and religious phenomena that are apparent in contemporary Protestantism. At the close of the year the National Council of Churches and the International Council of Christian Churches seemed to be coming apart at the seams as the result of internal controversy. The eventual result, we venture to predict, however, will not be a resurgence of denominationalism but an increasing deterioration of theological integrity and identity.

In the final article in this issue Professor Armin W. Schuetze wraps up the series by clearly pointing out what is at stake in the battle the true Church of Jesus Christ is called upon to wage in our day. At issue is the Gospel. At stake is salvation —

nothing else—for ourselves and for others.

The Church has the Savior's promise that "the gates of hell shall not prevail against it." But the question is: How will we as individuals fare in this battle, and what will become of our Synod? Will we "be able to stand against the wiles of the devil"? God granting His grace, we will be able to stand in the evil day, but only if we put on the whole armor of God, only if we cling firmly and steadfastly to His saving Word!

On behalf of all our readers we express our sincere thanks to the writers for the invaluable contributions which without remuneration they so willingly made to "What's Going on in Protestantism?"

* * *

AN ERA IN THE HISTORY OF OUR SYNOD has come to an end. After 104 years of service to the Church, the final issue of our Synod's first official periodical, the *Ev. Luth. Gemeinde-Blatt*, appeared in December of 1969. Details of its interesting history are related in an article on page 41 of this issue of *The Northwestern Lutheran*.

The motto of the *Gemeinde-Blatt* has been, "Hold that fast which thou hast, that no man take thy crown" (*Rev. 3:11*). Throughout its 104-year

(Continued on page 43)

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

The Northwestern Lutheran

* Volume 57, Number 3

* February 1, 1970

Official Publication, Wisconsin Evangelical Lutheran Synod

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

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The deadline for submitting materials intended for publication in *The Northwestern Lutheran* is three weeks before the date

Cover — St. Paul's Ev. Lutheran Church, Hyde, Michigan; Philip W. Kuckhahn, pastor.

of issue. When pictures are included, an additional 5 days must be allowed. Address all items intended for publication to:

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Mequon, Wisconsin 53092

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

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

Second-class postage paid at Milwaukee, Wisconsin.

Subscription rates, payable in advance:

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

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

Editorials

"The Church Has Failed" Prominent in our age, if not characteristic of it, is rebellion against values and institutions of long standing. According to the emerging viewpoint, marriage is neither sacred nor necessary; those who espouse traditional morality are hypocrites *per se*; all authority is viewed with suspicion. The highest contempt, however, is reserved for religion, specifically Christianity, which has been the dominant religion in the western world for many centuries.

"The Church has failed." You hear it said repeatedly. The evidence, as cited by the detractors, is all around you: war, crime, greed, violence, discrimination, poverty. All stand as witnesses to the worthlessness of the Church and to its failure to improve the lot of man.

Those who bring this indictment choose to ignore two points. One is that men, with few exceptions, have neither accepted nor followed the teachings of Jesus Christ. The other is that the Holy Scriptures, the source of Christian teaching, give no hint, much less do they claim, that the Christian religion will ever perfect the world which man inhabits. In fact, the Bible declares that as time goes on, things will get worse. St. Paul in the Second Epistle to Timothy asserts: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God."

How can the Christian Church be judged a failure in something which it never set out to do in the first place? And how can it be said to have failed mankind when its faith and teachings have been generally rejected by men?

God alone is in a position to determine the success or failure of His Church. This He has already done, when He, for example, promises, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." The kind of success which God has in mind is not the kind of success which the world looks for or even recognizes. The Church may be adjudged a failure by the world, but its success will not finally be judged by the standards of the ungodly.

IMMANUEL G. FREY

* * *

Black and White Black and white, we are told, are poles apart in the Church. Time-hardened prejudices are still keeping blacks out of white congregations. Black church bodies and white church bodies generally go their own ways. This polarity is being intensified by the exactions that black power is laying on white churches; witness the demand for \$50,000,000 from the three large Lutheran bodies. To

many it appears that the Church, like many school systems, labor unions, and industries, is not big enough to span this color gap.

Are black and white farther apart than Jew and Greek were in Paul's day—two completely different peoples with two totally different religious backgrounds; one, the chosen people of God since Abraham; the other, pagan almost back to Noah's day? Yet in the Church of God they were one.

Are black and white farther apart than bond and free were in New Testament times, when to be a slave to a pagan master was at least as dismal a fate as that which the black race left behind it a century ago in our land? And yet Philemon, the master, and Onesimus, the slave, could be brethren in Christ.

Are black and white farther apart than male and female with all the differences in their abilities, in their attitudes, in their burdens, in their ways? But in Christ all their differentness doesn't matter.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

There was oneness in Christ in the Church of Galatia despite natural chasms so wide that a sea could flow between; black and white also have oneness in their common Savior.

If we know and believe in the oneness we have as redeemed children of God, in spite of race, nationality, language and customs, we shall more and more approach oneness of working and worshipping together in the Church, oneness that will give evidence to the world that black and white may not only believe together but also be together. The Church is big enough to span the color gap.

CARLETON TOPPE

* * *

"A Bag With Holes" One Midwestern family recently appeared in a nationally televised documentary. The topic was timely: inflation. The conversation was current: "I just don't know where it goes . . . everything costs so much . . . there never seems to be anything left . . . living expenses are soaring. . . ." The documentary ended with a fade-out shot of the stricken couple dining at a swank city supper club.

From Rockville, Maryland, came the same complaint, this time from a family not "getting anywhere" on a \$25,000 yearly income. "I still don't have any dining room chairs," the lady of the house lamented, though they had recently added a patio and a basketball court to their \$46,000 home.

The housewife in Geneva, Illinois, told the same story. Aside from buying baby clothes, entertainment is a "must" item in that particular household budget, which includes one dinner party a week costing an "absolute minimum" of \$45.

(Continued on page 50)

What's Going on in PROTESTANTISM?

Jesus Christ, the Beginning
and the End of Our Faith

For well over a year we have been publishing a series of articles entitled "What's Going on in Protestantism?" When this series was begun, its purpose was stated as being an examination of "a number of interchurch organizations that are active on the ecumenical front today," as well as of "some of the theological movements that are sweeping, often like a grass fire, across the barren wilderness that is to a large extent the Protestant world of our time." As we look back over this series, it may seem that this was an exercise in being negative, in criticizing everything that is going on today. Only seldom did the writers express words of commendation in regard to what is happening. Should that take up so much space in a church paper? Should not our prime concern be to edify, that is, to build up faith, to incite joy in our Christian hope, to increase the charity (love) of our readers? With St. Paul we must be concerned to preach Christ and Him crucified. We must do that because His name alone is the one by which we find salvation. We must be and remain concerned to present Jesus Christ as the beginning and end of our faith.

It is particularly this concern, as we look over the Protestant world of our day, that moved us to present this series and that was involved in the various articles. We do not want to lose Jesus Christ, who is the beginning and the end of our faith. We must warn against and must avoid whatever may prove injurious to that faith. But we must never take pleasure merely in criticizing. Our interest must always be the eternal salvation of blood-bought souls.

Error in Three Areas

As we look back over the various articles, there are particularly three issues that came to prominent attention repeatedly. There are three errors that the articles repeatedly focused on. The one involved the doctrine of the Holy Scripture, that is, its inspiration and proper interpretation. The second involved the subject of fellowship, of working and praying and worshiping with one another in the Church. False practice in the matter of religious fellowship is often simply called unionism. More recently it is oftener referred to as a false ecumenicity. The third has to do with the function of the Church. It concerns itself with the question: What is the Church's real business?

But does all of this really have so much to do with Jesus Christ as the beginning and the end of our faith? Are the errors so often pointed to really such a danger to our faith? To our salvation? They are.

The Doctrine of Holy Scripture

There is the matter of God's Word, the Holy Scriptures. Let there be no mistake about this, to attack the truthfulness, the inerrancy, the reliability, the inspiration of the Scriptures is to attack the Lord Jesus Christ. How do you know that Jesus was born of Mary? Only

from the Scriptures. How do you know that He was conceived of the Holy Ghost? Only from the Scriptures. How do you know that He, the Son of God, died on the cross? Only from the Scriptures. How do you know that His death was a sacrifice for your sins? Only from the Scriptures. How do you know that He rose miraculously from the grave? Only from the Scriptures. How do you know that . . . we could go on and on and on. Every part of our faith concerning Jesus Christ, our Savior, rests on the testimony of the Holy Scriptures. Raise doubts about the Scriptures and you raise doubts about Christ Jesus. Do injury to what men consider Scripture to be and you will do injury to what they consider Jesus Christ to be.

It is not surprising that those among the Protestants (and there are Lutherans among them) who reject the inerrancy of Scripture, who say that Scripture contains errors, who say you must follow a new way of interpreting Scripture (the New Hermeneutic), are also saying that Jesus was not born of the *virgin* Mary, did not really rise bodily from the tomb, did not really perform any miracles at all. This, in effect, denies His divinity.

Yes, whatever destroys Scripture's position as God's holy Word will sooner or later destroy Jesus as the only source of our salvation. The chief movements that are sweeping across the Protestant world today are destroying Scripture, its clear message. To expose them, to warn against them is demanded by concern for Jesus Christ, the beginning and the end of our faith.

The Practice of Fellowship

But what about the fellowship question? What about unionism? This particularly is involved in the various interchurch organizations. It is here also that the Fundamentalists failed, that the Evangelicals, who want to uphold Scriptural authority, fail.

Does it matter much what we do in the fellowship question? In fact, shouldn't we practice fellowship with those who are involved in error to win them away from their error? That is what many say.

What counts, however, is what Jesus says. What counts is what the authoritative Scriptures say, for God speaks in them. Jesus says: "Beware of false prophets" (Matt. 7:15). Scripture says: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). To ignore these warnings, to practice fellowship with the false prophet will do injury to our fellowship with the Lord Jesus Christ.

But what is important here is not only obedience to Christ's warning. There is purpose in His warning. Jesus knows us better than we know ourselves. We might say: "I can have religious fellowship with someone or with a body that teaches error; I won't let it affect me." But Jesus says, "Beware!" We might say: "Why should it harm me if I worship and do church work with those

who deny the inspiration of Scripture as long as they still believe in Jesus Christ? I won't follow them in their denial." God says, "Avoid!" And He reminds us: "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

This is something like swimming in polluted water. I can tell myself that I will not drink any of it. I know it is polluted. But the longer I'm in it, the less I notice its pollution. Soon I'm not so careful anymore not to let any of it get into my mouth.

By associating with error one gets used to it. And soon it looks like the truth. But error, even when it looks like the truth, destroys faith. Error separates from Jesus. Error does not let Jesus be our one and all. It is what error does to our relationship to our Savior that makes it something so serious. That is why the widespread unionistic practices in our ecumenical age must be warned against. All of this has to do with Jesus Christ, the beginning and the end of our faith.

The Church's Mission

The third error prominent in modern Protestantism involves the function of the Church. What is its business? With increasing unanimity Protestants are pointing to the Church's prime responsibility as being the improving of society. The Church must lead marches to secure social equality. The Church must seek to provide better housing, to overcome poverty, to reduce racial bias and tensions.

No one will question the fact that Christians as part of their Christian living will need to be concerned about the evils that exist in society. The Christian will be concerned about his neighbor who is being mistreated, who is suffering from want, who doesn't have a decent place in which to live. It is another question, however, when we are asking about the specific function which Jesus assigned

to His Church. "Preach the gospel to every creature" (Mark 16:15). There is the responsibility directly placed on the Church.

Here again we are involved very directly with seeing in Christ the beginning and the end of our faith. He came, not to redeem society of all its ills. He established His Church, not to free society of all its evils. Jesus came to seek and to save those lost in sin. He established His Church to preach the message of salvation. That is why we are concerned about what is happening in Protestantism. That is why we must speak up, we must warn. The salvation of immortal souls is at stake here.

Concern for the Gospel of Jesus Christ

Our aim in this series has been a positive one. Our interest is the Gospel. What result should seeing the erroneous movements and practices so widespread in Protestantism have on us?

Let it make us all the more conscious of ever being concerned to look to Jesus as the beginning and the end of our faith. He and He alone is our salvation. Never, never will we want to lose this faith.

Let it lead us to acknowledge with appreciation all efforts to proclaim the saving Gospel of our Savior.

Let it put us on our guard against every attempt to cast doubt on the truth of Scripture, upon its authoritative position as the Word of God.

Let it make us deeply conscious of the evils of error, that error undermines faith, that fellowshiping with those who hold to error is a threat to the true faith.

Let it make us ever more concerned that our Church may be about its true business, directing men to Christ and their salvation through the Gospel.

ARMIN W. SCHUETZE

Publication of the Gemeinde-Blatt Ends

After more than 104 years of continual publication without missing a single issue, the *Ev.-Luth. Gemeinde-Blatt* will no longer appear after the end of the year 1969. The constantly diminishing number of subscribers and the mounting cost of production induced the 1969 Synod convention to vote the discontinuance of this, the oldest official organ of the Wisconsin Ev. Lutheran Synod. Issue No. 2539 dated December, 1969, was the last to appear.

The Beginning of the Gemeinde-Blatt

A few months after the end of the Civil War, two years after the founding of Wisconsin Lutheran Seminary, in the very month in which North-



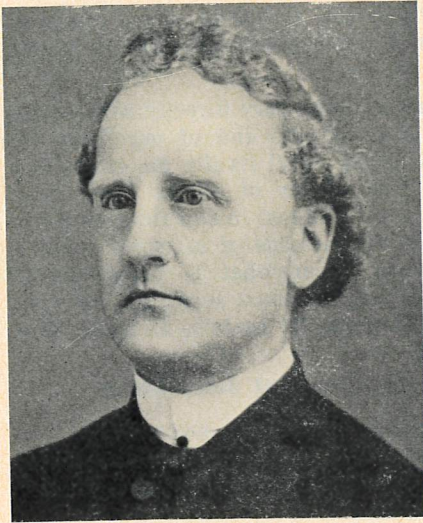
The first issue of the *Gemeinde-Blatt*, September 1, 1865.

western College opened its doors for the first time, the first issue of the *Gemeinde-Blatt* appeared in Water-

town, Wisconsin, under date of September 1, 1865. It was edited by Prof. E. Moldehnke, assisted by Pastors J. Bading and A. Hoenecke. At first it appeared monthly in a somewhat larger format than the present one with three columns on each of its four pages, and the subscription rate was 30c per year. A year later it became a semimonthly publication with the same format and a subscription price of 60c per year, edited now by Pastors A. Hoenecke and J. Bading.

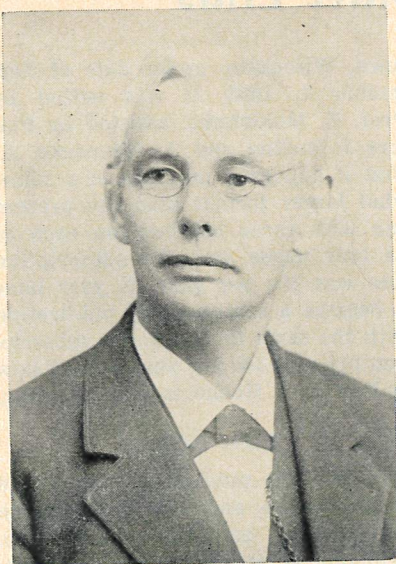
Later Editors

In 1870 the publication was moved to Milwaukee and was produced in the printing establishment of Geo. Brumder at 306 West Water Street. In 1871 Pastor A. Hoenecke resigned



Eduard Moldehnke, first editor of the *Gemeinde-Blatt*.

from the editorial staff, and the *Gemeinde-Blatt* was edited and published in Watertown again, Pastor R. Adelberg serving as editor. The number of pages was now increased to eight, and the subscription rate was raised to \$1.00. In 1873 the publication of the *Gemeinde-Blatt* was moved back to Milwaukee, where it has remained ever since. From 1875 on Pastor Th. Jaekel assisted the editor, who was replaced in 1877 by Prof. A. Ernst, in 1880 by Prof. A. Graeber, and in 1887 by Prof. E. A. Notz. Pastor Jaekel served as assistant editor to all of these. Beginning with 1891 the theological faculty constituted the editorial board, but Prof. E. A. Notz remained editor-in-chief. In 1894 a business manager was added to the staff in the person of Pastor A. Baebrenoth.



Prof. Adolf Hoenecke served as editor of the *Gemeinde-Blatt* 1866-1871 and 1902-1908.

A Special Issue

For the first 28 years each volume began on September 1. Volume 28 was extended to sixteen months of 32 issues, so that Volume 29 began on January 1, 1894. This was the only year in which a special issue appeared. In the summer of that year the main building of Northwestern College, the so-called "Coffee Mill," burned down, and it was feared that this disaster spelled the end of the college, and perhaps also of the Synod. On August 4, 1894, a special issue of the *Gemeinde-Blatt* was published announcing a special convention of the Synod to be held August 22, 1894. At this special convention a resolution was adopted to rebuild the college, thus preserving the Synod.

More Recent History

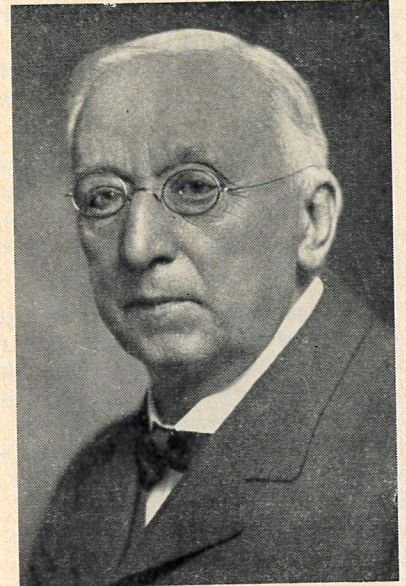
In 1902 Prof. A. Hoenecke again became editor, with Pastor A. Baebrenoth serving as assistant editor and business manager. In January 1908 the format of the *Gemeinde-Blatt* was reduced to its present size with two columns on the page, and the number of pages was increased to sixteen. From that time on the periodical was printed by the Northwestern Publishing House.

When Dr. Adolf Hoenecke died in January 1908, Pastor F. Dornfeld served as editor for almost two years and was succeeded in December 1909 by Pastor H. Bergmann. Pastor A. Baebrenoth remained business manager until 1916 when the Northwestern Publishing House assumed the task of collecting subscription fees and maintaining the mailing list.

Beginning with the 1918 volume the *Gemeinde-Blatt* became a biweekly publication with 26 issues per year instead of 24. After the death of Pastor H. Bergmann, Pastor Walter Hoenecke became editor in 1923, to be succeeded by the present editor in 1956. In recent years Dr. Henry A. Koch and Pastor E. Ph. Dornfeld served as assistant editors, the latter having been replaced after his death by Pastor Christoph H. Weigel.

The Synod's Voice for Many Years

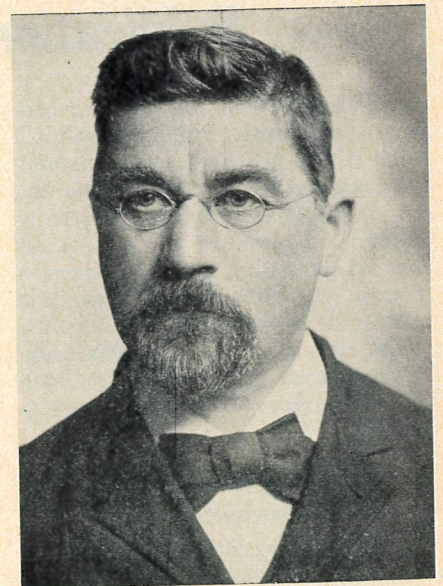
Until the appearance of *The Northwestern Lutheran* in 1914, the *Gemeinde-Blatt* was the only official publication of our Synod, and served also for many years as a school journal and theological magazine, functions which were assumed by the *Schulblatt* and the *Quartalschrift* in



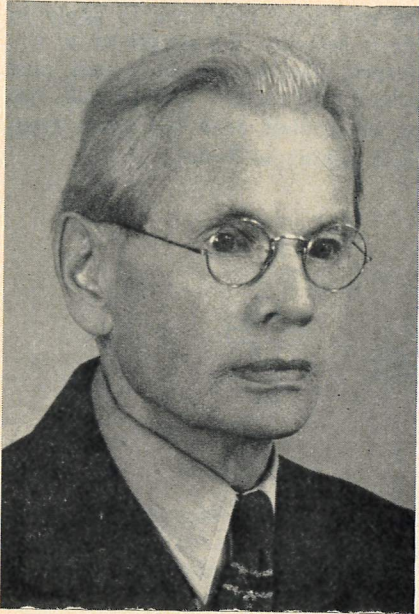
Prof. A. F. Ernst, the president of Northwestern College, edited the Synod's official voice from 1877 to 1880.

the course of time. Thus it was for almost 50 years the Synod's only general news medium. As such it has been gradually replaced by *The Northwestern Lutheran*, but until now it has remained the voice of the Wisconsin Synod to German-speaking Lutherans in Europe, Africa, Canada, and Australia. It has served well to keep Lutheran church bodies throughout the world informed about the work and the doctrinal stance of our Synod.

In 1964 the *Gemeinde-Blatt* again became a monthly periodical by Syn-



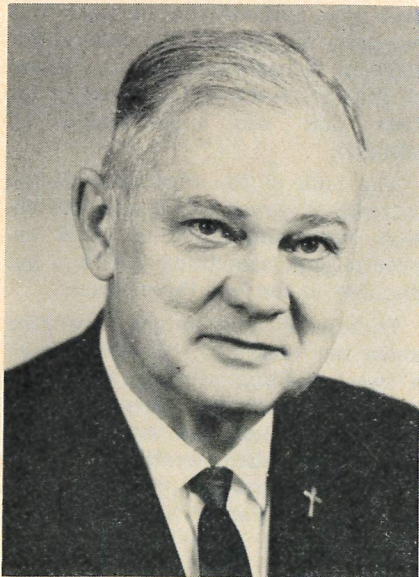
Prof. E. A. Notz was the editor-in-chief from 1887 to 1902.



Pastor Walter Hoenecke headed the Editorial Board from 1923 to 1956.

odical resolution. In August 1965, a special 100th anniversary edition was published. The anniversary issue contained a detailed history of the *Gemeinde-Blatt*, and the remaining issues of the anniversary year featured articles reviewing significant events in the Synod's history chronicled in the back issues of the *Gemeinde-Blatt*.

A complete bound file of every issue of the *Gemeinde-Blatt* that ever appeared is stored on the shelves of the Seminary library and constitutes a valuable repository of Synodical



The last man to edit the *Gemeinde-Blatt* was Prof. Heinrich J. Vogel, who served from 1956 to 1969.

history. It will serve for years to come as a source of historical data for those doing research in the history of our Synod.

HEINRICH VOGEL

[The above article by the present and last editor of the *Gemeinde-Blatt* is reprinted from the January 1970 issue of the Wisconsin Lutheran Quarterly, the professional theological journal edited by the faculty of Wisconsin Lutheran Seminary. — Ed.]

Briefs

(Continued from page 38)

history it has held before its readers the precious treasure of the Gospel, which God in His grace has entrusted to our Synod. In the times of storm and stress it has been a trumpet giving a clear and certain sound, summoning the Church to prepare itself to battle. The silencing of its voice is to be regretted. The Synod decided last August, however, that a wise stewardship of its financial resources no longer justified the heavy subsidy required to continue publication. In the final issue Dr. Henry Koch, a veteran member of the editorial staff, writes:

"With this meditation we bring to a close our series of meditations in the *Gemeinde-Blatt*, which because of a lack of readers will no longer appear after more than a century of existence. We deplore this, but we are helpless to change things. We had hoped that our modest *Gemeinde-Blatt*, too, might contribute to upholding the cause of the historic Gospel of Christ and of true Lutheranism in the world and might aid in giving courageous testimony to the true deity of Christ and of salvation through faith in Him alone. It was not so to be. God's ways are hidden from our eyes. We are reminded that the Judge is standing at the door. The death knell may soon toll for us or for the world as such. Blessed is the man for whom the Christmas message, 'Behold, I bring you good tidings of great joy, for unto you is born this day a Savior,' is not just a sound out of the distant past, but the summons to the everlasting festivities to come in the light above. Of this true Christmas joy no one can rob us. To all our readers we say, 'God be with you for all time and into a blessed eternity!'"

JESUS WAS NO HIPPIE! Neither was He a rebel. With disturbing frequency, however, He is of late being described as a revolutionary, as a social rebel, as the original hippie. Dr. Albert Cleage, a defeated candidate for the presidency of the NCC says, "Jesus was a revolutionary and took over the movement from John the Baptist." Harvey Cox, Harvard's hippie "theologian," calls Jesus a "joyous revolutionary" who cast His lot with "the Palestinian equivalent of hippies."

One might expect such blasphemies from a radical like Cox. Unfortunately, however, this caricature of Christ is deceiving some who ought to know better. That the insidious propaganda of unbelievers like Cox is making an impact is apparent from the parody of our Savior which a respected and generally sober-minded TV editorialist delivered at Christmas. "A long time ago a rebel was born," he began. After describing Jesus as a nonconformist, as one who would today be called a hippie, he concluded his remarks with the observation, "Today, 2000 years later, that young 'rebel' is the most widely admired person who ever lived."

The inspired account of our Lord's life recorded in the Holy Scriptures makes it crystal clear that Jesus was in no sense of the word a political or social rebel. "I find no fault at all," was Pontius Pilate's verdict in response to the accusation of the Jewish authorities that Jesus was a revolutionary, stirring up the people and forbidding to give tribute to Caesar. Neither was He a social reformer, aiming to overthrow the establishment, the existing social order. He specifically reminded His disciples, "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do." No, He was not a prophet of some radical, new subculture. His sole concern was men's souls and their salvation. In His own words, "The Son of man is come to seek and to save that which was lost."

We do not expect the world to recognize Jesus as the Son of God. But when He is described as a Palestinian hippie, as a radical who lived like a vagrant, as a joyous revolutionary, every true Christian will be outraged. Instinctively he will sense the sacrilege. He will object. He will protest: "That is not a true picture of my Lord." Wholeheartedly we sub-

scribe to the sentiments expressed in a recent issue of the Mennonite monthly *The Sword and the Trumpet*: "We strenuously object, then, to the deliberate identification of Jesus with the hippie cult, or of the hippies

with our Lord. There is no affinity, no common ground — only the ground of redemption by which He died for all. The 'love ethic' alleged to be exemplified by the hippies is something far removed from the love of Christ, and

the simplicity they seek to apply in life is scarcely 'the simplicity of the Gospel.' The hippie movement may indeed be a form of social revolt, but its inspiration does not come from the teaching of Jesus."

✝ Called to Serve ✝

A PROGRESS REPORT

In 1969, congregations set new records for their Synodical offerings. December offerings of \$767,377 set a new record for a single month's receipts. When the December offerings were in, a record offering of \$5,351,966 for the year had been received, an increase of 45.3 per cent over the previous year.

Another record was also established. Congregations had subscribed \$5,270,810 for the Synodical budget. The year's offerings carried them over the subscribed amount by \$81,100, 101.5 per cent of the subscriptions. The best congregations had done previously was back in 1964 when offerings reached 101.4 per cent of subscriptions.

Cooperation the Key

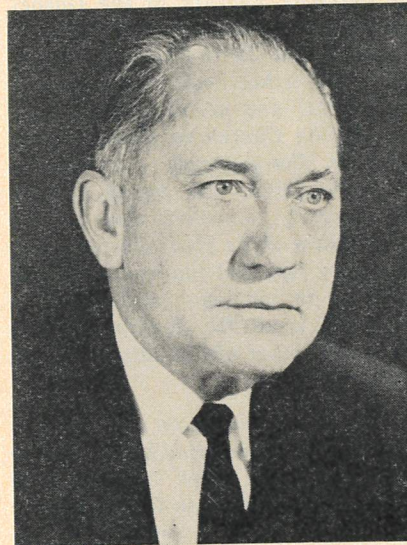
Mr. Max P. Lehninger, Jr., Milwaukee, who served as national chairman of the program, said that the increase was "due to the unprecedented spirit of cooperation which swept through the congregations of the Synod."

"I can only thankfully remember," said Mr. Lehninger, "the thousands of hours put into the program by the thousands of laymen who visited our members with the urgent plea for responsible stewardship."

"But their dedication would have been futile," he noted, "if God had not moved the hearts of our members and blessed our efforts."

The Mounting Deficit

Since 1967 the operating budget of the Synod had been slipping deeper and deeper into the red. By September 1968 the deficit had reached catastrophic proportions — \$800,000. Treasurer Koopmann predicted then a \$1 million deficit within the follow-



Max P. Lehninger, Jr.

ing six months if the trend was not reversed.

At a special meeting on April 1, 1968, the Conference of District Presidents, who are responsible for funding the Synod's budget, authorized a special two-year stewardship effort later named "Called To Serve." One of the important objectives of the program was to present the needs of the Synod to every one of its 150,000 families.

To carry out this objective 149 key lay leaders were selected in the nine Districts under the direction of Mr. Lehninger. Each congregation was encouraged to appoint a Called To Serve chairman and to conduct an every-home stewardship visit.

Record Subscriptions Received

During the fall of 1968 record subscriptions were received for the Synodical budget — 43 per cent over the previous year. There were some mis-

givings whether congregations would be able to sustain so large an increase. The actual contributions for 1969 have laid the misgivings to rest.

Mr. Lehninger pointed out that with a 9.7 per cent increase in contributions in 1968 and the 45.3 per cent increase in 1969, offerings for the Synodical budget had increase 55 per cent in two years.

Mr. Lehninger, however, warned that the increase in 1969 must be "viewed in its proper perspective." The increase, he said, "meant that each one of our communicants increased his giving by about 12c per week for missions. In this kind of context, such an increase can hardly be considered 'sacrificial' giving."

Increase Used

"What are we going to do," someone facetiously asked, "with all that money?" We must remember that over one half of the increase was necessary to balance the budget for 1969. In the previous year the Board of Trustees had adopted a budget for 1969 that was underfunded by \$600,000.

The bulk of the remainder of the increase is going for Church Extension Fund and Building Fund appropriations, something that was not possible in the last three years.

Perhaps St. Paul might be writing about our offerings: "These are like a sweet-smelling offering to God, a sacrifice which is acceptable and pleasing to him. And my God, with all his abundant wealth in Christ Jesus, will supply all your needs. To our God and Father be all glory for ever and ever. Amen" (Phil. 4:18-20, TEV).

JAMES P. SCHAEFER
Stewardship Counselor

The Christian and the World

IN IT, BUT NOT OF IT

IS CAPITAL PUNISHMENT IMMORAL?

Now that capital punishment has been abolished in England the pressure will be on to have our own country follow suit. We as individuals may also expect to be asked to review and perhaps to revise our opinions on this question.

The Arguments Against Capital Punishment

It is argued that capital punishment is a carry-over from the time when human beings were less civilized than they are today, when men were more brutal, when power was ruthlessly abused. Just as we have done away with slavery, with the whipping post, with the debtors' prison, so, it is contended, the time has come to do away with capital punishment as a relic of a barbarous past.

The argument that capital punishment will make a man think twice before he takes the life of another is met with the counterclaim that statistics prove that the murder rate is no higher in those states and countries which have abolished capital punishment than it is in those which still allow the death penalty for murder.

The emphasis in many circles today is upon emotional and mental illness. We have every reason to be grateful for the advances which have been made in the diagnosis and treatment of this type of illness. But there are those who go to the extreme of ascribing every form of anti-social behavior to mental illness, be it drunkenness or dishonesty or immorality or murder. They claim that it must be the concern of society not to punish, but to cure the offender. If, however, the murderer is executed, there is no opportunity to treat him, to rehabilitate him, and to return him as a useful member of society.

If the aforementioned arguments were still to leave someone hesitating to consider capital punishment immoral, there is a trump card to play: the commandment says, "Thou shalt not kill," and if it is a sin for an individual to kill another, then it is just as sinful for the government to snuff out the life of the murderer. Hence, it is maintained, the only logical conclusion is that capital punishment is indeed immoral.

The Arguments Examined

Is capital punishment really the relic of a more barbarous age displaying an unfeeling attitude toward the murderer? There is indeed in it the element of retribution: a life for a life. But this very element displays feeling for the victim of the murderer, who was deprived before his time of his most precious earthly possession, his life. Once we surrender the principle that retribution is just, we could end up condemning the Gospel itself, for it tells us that upon Jesus, upon whom He had laid

the sins of the world, God inflicted the just punishment of sin. There is a wide difference between brutality and justice.

What about the evidence of statistics which, it is claimed, prove that capital punishment does not impress upon the rest of society the importance of human life to such a degree that men shrink back from murder? To this we can only comment that statistics as a rule can be made to prove what we want them to prove. At least, we have read statistics which show that the murder rate is lower in countries which do have capital punishment than in those which do not.

But isn't any man who commits a murder really sick? Of course there are those who take life when they are not mentally responsible, and the law makes provision for dealing with them as their condition requires. But not all who commit murder are mentally ill any more than are all who commit suicide or any other crime. Murders are one of the first sins which our Lord Jesus mentions when He speaks of the sins which proceed out of the heart (Matt. 15:19), not because the heart is sick, but because it is sinful. Murders are among the sins of which the Apostle says: "They which do such things shall not inherit the kingdom of God" (Gal. 5:21). It is inconceivable that the Lord would pronounce such a sentence upon a man for being sick.

But if it is a sin for one man to kill another, is it not also a sin for the state to kill the murderer? Here we need to watch our language, for while a man who kills another is guilty of murder, the government is not murdering, but executing the murderer. By way of comparison, not everyone who walks out of a store with a piece of merchandise that was on display is guilty of stealing. The thief takes without paying; the honest man pays and then takes what has become rightfully his. So the government has received both the right and the duty to execute the murderer: "He beareth not the sword in vain" (Rom. 13:4).

Up to this point we have been trying to match argument with argument to endeavor to show that the case of those who defend capital punishment is as strong as the case of those who call it immoral. But we realize too that arguing seldom gets us anywhere. If we take a positive position in favor of capital punishment, it is because we consider the matter settled by the Lord Himself.

The Lord's No

In Genesis 9:6 we have the Lord's well-known words. "Whoso sheddeth man's blood, by man shall his blood

be shed: for in the image of God made he man." This is not part of the law which was given to Moses, although the principle is repeated and developed in the law which was given on Mt. Sinai. But here the Lord is speaking to the entire human race immediately after the Flood. He tells of the order which is to prevail "while the earth remaineth" (Gen. 8:22) together with the regular interchange of seasons, the dread of man on the part of beasts, and the rainbow as a continuing reminder of His promise not to send another flood. Man was granted permission to slay animals for food. But man himself was not to be slain by man: "At the hand of every man's brother will I require the life of man" (v. 5). And that means capital punishment. The manner of inflicting it might vary. Under the Mosaic law the next of kin was to avenge the murder by slaying the murderer. In the passage in Romans previously referred to the government, "the powers that be," is mentioned as having the sword to punish the evildoer.

The reason for the Lord's order is given: God made man in His image. Man is not just a higher type of animal; he is in a class by himself. To slay him at will is to ignore his dignity as a unique creature of God. No fine, no imprisonment is severe enough to be an ade-

quate punishment for taking a human life; the best that a man has, his own life, must be forfeited. This is what the Lord Himself says, and therefore capital punishment is not and cannot be immoral.

In conclusion, if anyone were to object that what is written above seems to have a legalistic ring, it can only be said that when we are considering the question of morality or immorality, we are in the realm of the law. What agrees with the law is moral; what does not, is immoral. When, however, the penalty of the law has been inflicted and the one upon whom it has been inflicted says: "We receive the due reward of our deeds" (Luke 23:41) and looks for help, not indeed to be spared from temporal punishment, but to be made right with God, then it will be our desire that he might hear the Gospel, the same good news of forgiveness and everlasting life which the Lord Jesus told to the dying malefactor whose confession we have just quoted. Thus mercy and grace will have the last word.

IRWIN J. HABECK

[The author is professor of New Testament and Pastoral Theology at Wisconsin Lutheran Seminary, Mequon, Wisconsin.]

Synod Pastors and Seminary Student Body Honor President Carl J. Lawrenz

A feeling of thankfulness and joy pervaded the student body, faculty members, representative members of the Seminary Junior Class of 1944, and assembled guests on Thursday, December 18, when all gathered to honor President Carl J. Lawrenz on his 25th anniversary as professor at our Theological Seminary.

Privately, under the leadership of the Friends of the Seminary Committee, plans had been made for several months to honor the professor for his quarter of a century of service at our Seminary. All present and past students who sat at his feet were contacted. This numbers about 75 percent of the pastors in our Synod. It can be reported that Prof. Lawrenz was completely surprised.

During the noon meal, members of the student body provided ample proof that our future pastors are not lacking in humor. The chairman of the Friends of the Seminary Committee, Pastor Friedel Schulz, expressed the gratitude of all of Prof. Lawrenz's students for everything he had done for them by teaching them how to delve into the Scriptures, which alone can make men wise unto salvation; by impressing upon all the



Mrs. Carl Lawrenz is happy for her husband, who was presented with a check to cover the expenses of a study-tour of the Holy Land on the occasion of his 25th anniversary as a professor at Wisconsin Lutheran Seminary.

inerrancy, the infallibility, the truthfulness, and the trustworthiness of God's Word, and earnestly warning all against any and all tampering with the Word; and by giving all his students a beautiful example of a truly consecrated and dedicated man of God.

Pastor Harry Wiedmann, the treasurer of the special anniversary committee, in his well-known humorous manner, presented President Lawrenz with a gift of \$1696.50, which will make it possible for him to join the University of Wisconsin Study-Travel Seminar conducted by the Department of Hebrew and Semitic Studies under the direction of Professor Menahem Mansoor. The Seminar will take place from June 17 to July 21, 1970, and will visit the cities of Rome, Athens, and Jerusalem. Mrs. Lawrenz was presented with a corsage.

Professor Lawrenz, still very much surprised, replied in his humble manner. Taking a cue from several of the light-hearted songs and poems of the student body, he, in a spirit of nostalgia, reviewed some of his experiences in his early ministry and his first years on the Seminary faculty. He, however, made all present aware of one truth, that his successful ministry has always been due to the grace and blessing of God alone so bountifully showered upon his lectures, counseling, and service to the Church at large.

May our Lord guard and protect him on his trip next summer and continue to bless our Seminary and Synod through his faithful service for many years to come!

FRIEDEL SCHULZ

Pastor Carl Frederick Goldammer—A Pioneer Pastor Called To Serve

(The last in a series of articles)

[Pastor Goldammer came to the United States in 1850 and began work as a missionary in Wisconsin founding and serving numerous congregations between 1850 and 1896. These congregations are memorials to this day of the faithful service of this "pioneer pastor called to serve." Even during his lifetime his service was recognized by the Synod with the honorary title "Senior Pastor."]

As Senior Pastor, Pastor Goldammer was frequently invited to preach in Synod congregations. In 1888 he took part in the church dedication at Randolph, in the north-western corner of Dodge County. Here Lutheran brethren came from Fountain Prairie, Cambria, Manchester and the area of Fox Lake and Beaver Dam. He gave the address at the Oak Grove church dedication in 1891.

A Mission Festival As It Was Celebrated in Those Days

The same year Pastor Goldammer found pleasure in attending a joint mission festival celebration at Town Herman, Huilsburg, and Hartford, in eastern Dodge County. This was a three-way parish with the largest church located seven miles from the parsonage in the country. Everything joined together to make it a glorious festival. The exceptionally beautiful weather aroused a feeling of eager anticipation early in the morning when the guests started driving from the parsonage to the church. Three Senior Pastors were asked to preach, each of whom had an uncommon interest in the festival congregation: Pastor Ph. Koehler of Hustisford, who for over 30 years had been a neighboring pastor; Pastor Gensike of Neenah, who had previously served these congregations for seven years; and Pastor Goldammer, who had taken part 41 years earlier in the founding of this country congregation. He vividly recalled the beginning when he visited this new settlement, held church services, celebrated the Lord's Supper and then was called to serve permanently as the congregation's pastor. He had not been able to accept their call, however, because he was also called at the same time to Manitowoc County where there was a greater need.

When they arrived at the large, beautiful church, Pastor Goldammer was agreeably surprised at the abundant festive decorations with which the church was adorned. It was the work of Teacher C. Dauss, who, with the diligent hands of his schoolchildren, had gathered leaves and flowers and made garlands, all of which created a lovely impression on the worshipers.

Pastor Goldammer preached first on Isaiah 49:6-13, ending with the words, "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted." Pastor Gensike followed with a sermon on John 12:32. It was a long festival service, lasting from 9 to 12 o'clock. In the afternoon service Pastor Koehler preached on Psalm 126:5, 6. His sermon formed a fitting close in that it showed that mission work is a sowing in tears, upon which a rich harvest of joy follows.

A Genuine Interest in Christian Training for the Children

The schoolchildren sang two motets in three voices. They sang in strong, fresh voices, but it was not only the strong voices which reminded Pastor Goldammer of the words of the Psalmist, "Out of the mouth of babes . . . hast thou ordained strength" (Ps. 8:2), and of Jesus, "Thou hast perfected praise" (Matt. 21:16). In this song came a still, small voice, reminiscent of God's appearance to the Prophet Elijah at Horeb. One child sang a long solo; then a second and third voice joined in; this was so lovely to hear that Pastor Goldammer was moved to tears; then the whole choir joined in and brought the piece to an end with a great crescendo.

Already in the early days of Pastor Goldammer's ministry in Jefferson the congregation was treated to occasional choir songs, the schoolchildren of that day adding to the beauty of the services with their lusty singing. Now at this festival the children's singing was a testimony to the church's obedience to our Lord's command, "Teach them to observe all things whatsoever I have commanded you" (Matt. 28:20). These children who rendered their song at this joint mission festival were already the third generation; the first was at rest on the hillside, where since its beginning the congregation had made provision for a cemetery. The interest in the Christian day school had been preserved to the third generation; and that is a good testimony for the second generation, too, which showed its concern for the Church and the kingdom of God.

Memories

Recalling the past, Pastor Goldammer said on the occasion of this mission festival, "Go back 41 years with me; there I stood with the founders of this congregation on this church hill with the logs which they had hewn for the church building." He hoped to find a few of those founders of the congregation still living, but none was left. It grieved him not to find any of the old generation anymore. He looked for them among the many gravestones on the cemetery; there he found not only the old ones but many! yes, more of the second and third generation already buried there. Upon his question where those kindly old people rested with whom he had lived 41 years before, their granddaughter showed him their graves. There he stood and read the names on their gravestones, and it seemed to him as if he heard from these graves: "Tomorrow you and your sons will be with me, too!" Yes, our life is an earnest one; but it is the seeding time for a blessed eternity.

When toward the evening of this glorious festival day the pastors were returning to the parsonage and had driven about two miles over several hills and valleys, Pastor Goldammer looked back from a high hill once more to the church. Oh, what a sight that was! Majestically elevated, the church stood there in the distance, pointing its slender steeple heavenward. Yes, above, where Christ, our eternal High Priest, who is our Advocate with the Father, is, there is our real home.

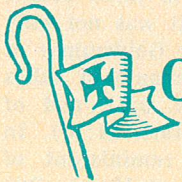
Pastor Goldammer was growing older. During his last years at Beaver Dam the infirmities of age were increasing. This made his work more difficult, and he waited for a sign from the Lord to lay down his staff. Soon after New Year, 1896, he became ill. He performed the duties of his office until confirmation on Palm Sun-

day. On that day he held his farewell sermon in this his last congregation and moved without delay with his life's companion of 45 years to Omaha, Nebraska. There he hoped to spend his remaining days in the circle of his children and, if possible, to find relief from his bodily illness. He lived in the hope "that the Lord will soon send His heavenly messenger to carry me home."

His hope was fulfilled by the Lord on June 29, 1896, when he had reached the age of 75 years. The text of his funeral sermon reads: "Deliver me from all my transgressions; make me not the reproach of the foolish" (Ps. 39:8).

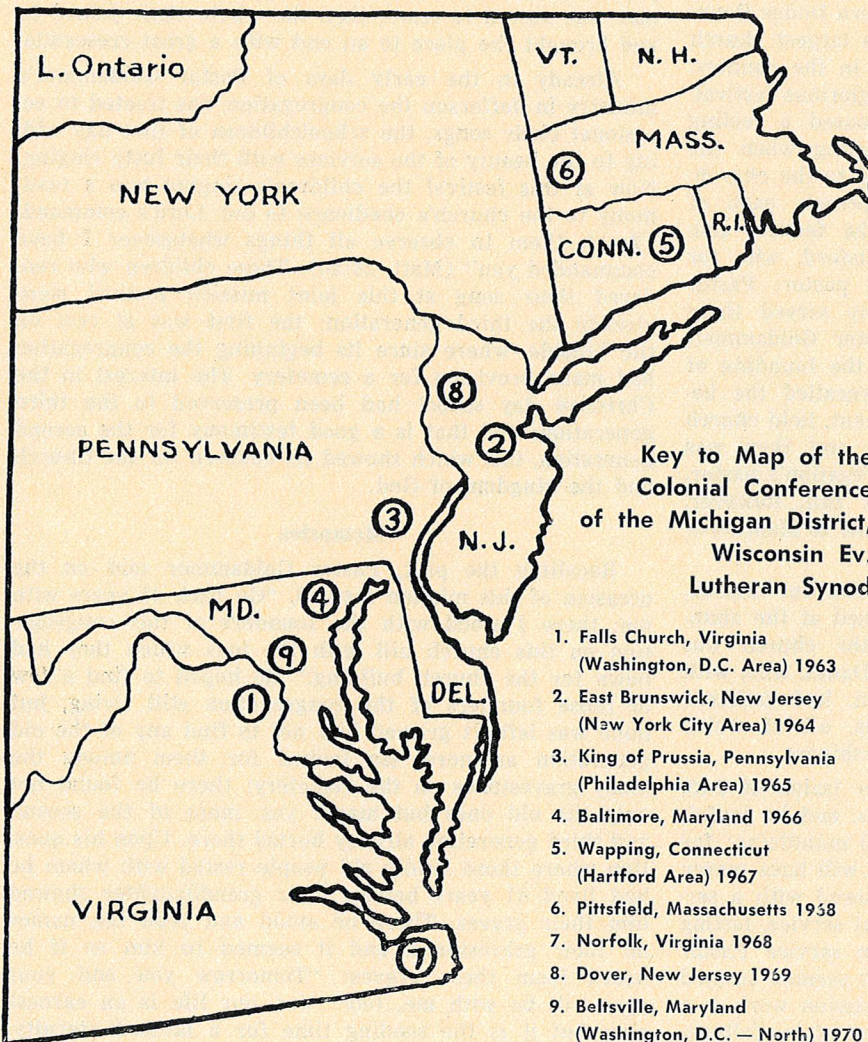
Yes, Pastor Goldammer, you were a pioneer pastor called to serve. "All the saints salute you!" (II Cor. 13:13.)

ARMIN ENGEL



Our District Mission Boards – Michigan District Missions Called to Serve

Michigan District Missions Colonial Conference



"Let Us Not Be Weary in Well-Doing"

The story of the Colonial Conference is dramatic evidence of the vast mission trust which the Lord has suddenly thrust upon our Wisconsin Synod. As you contemplate the tens of millions of people concentrated in this field into which the Lord is now leading us, you do well to bear in mind His Word of encouragement, "Don't grow weary in well doing." When you pause further and consider the blessings which He has already granted to us in our few short years in this new endeavor, you will realize the faithfulness of His promise, "Lo, I am with you alway."

Falls Church, Virginia

This real and gracious blessing of the Lord can easily be illustrated by looking briefly at the history of our oldest Colonial congregation, Grace Ev. Lutheran Church of Falls Church, Virginia, a suburb of Washington, D.C. In November of 1966, with the help of a \$75,000 CEF loan, the congregation dedicated its chapel. One year later, with 80 communicants, the congregation became self-supporting.

Today the congregation has grown to the point where it is planning to start a daughter congregation with a nucleus of its families living across town in the Maryland suburbs. God willing, this daughter congregation

will be starting services in the near future. As we attempt to pinpoint an exact location for this mission we are beginning to realize that the Lord may be leading us not into one but into at least two potential new mission fields in this area.

East Brunswick, New Jersey

At Our Savior's Lutheran Church in East Brunswick, New Jersey, where Pastor Gary Baumler has been holding services since 1965, communicant membership has reached the 60 plateau. Our Garden State brethren are currently going through that experience which is common to all mission building programs — trying to bring blueprints within the framework of the budget. But even now, before this chapel begins to rise, the story of

God's multiple challenges is being repeated here in New Jersey. Our Savior's can already see that in Allendale, 60 miles to the north, where several of her families are now living, one day soon a daughter congregation will be born.

Pennsylvania

In King of Prussia, Pennsylvania, just northwest of Philadelphia, Pastor Ronald Uhlhorn and the members of Peace Lutheran Church, are finishing their plans for their first unit. What a joy it will be for them to be able to move out of the backroom of the Savings and Loan building where they have been meeting for the past two years!

A little further north of Philadelphia Pastors Baumler and Uhlhorn

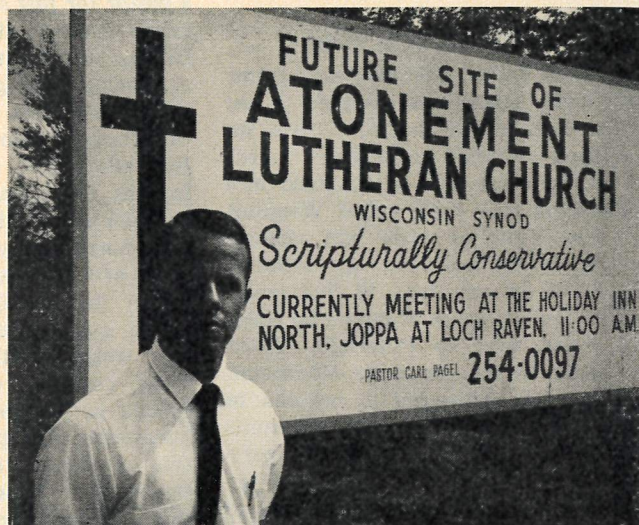
spent some time during the past summer following up leads in Allentown, Scranton, and Wilkes-Barre. We're certainly having no problems in locating new fields for future expansion.

The Story of Baltimore

These fields have all been such a joy to us that it is difficult to select experiences to share with you. I'm sure you'll want to hear the story of Baltimore. About three years ago the pastors of the Conference spent a day exploring this field. We quickly found that the northeast suburbs were an ideal site, but we had only one prospective family in the entire city. Before the week was over, however, the Lord led two more families into the field. By the time we were holding



The pastors of the Colonial Conference met recently in Norfolk, Virginia. They are (standing, left to right): Pastor Carl Pagel, Baltimore, Maryland; Pastor Gary Baumler, East Brunswick, New Jersey; Pastor Ronald Uhlhorn, King of Prussia, Pennsylvania; Pastor Karl Gurgel, Wapping, Connecticut; (seated) Pastor Walter Beckmann, Falls Church, Virginia; Pastor Luther Voss, Norfolk, Virginia.



Pastor Carl Pagel and his Baltimore congregation are eagerly looking forward to the day when this sign on the recently purchased property will be replaced with a chapel made possible through a loan from the Church Extension Fund.



Grace Ev. Lutheran Church, Falls Church, Virginia, was the first Wisconsin Synod congregation in the Colonial Conference. The colonial motif is carried out in the beautiful interior appointments of the church. The total cost of the five-acre site, the church, and the parsonage was \$154,400.



The Phil Becker family arrives for worship at the Holiday Inn, where Atonement Lutheran Church of Baltimore is currently holding services.

services several months later, five families were participating. There can be no other explanation than that the Lord blesses us when we follow His leads.

Pastor Carl Pagel has been serving this field for two years now, and communicant strength at Atonement in Baltimore is approaching 50. The congregation has shown its appreciation for what it has already received by pledging \$110 per communicant per year for the Synod's "Called to Serve Program." Atonement is presently worshipping at the Holiday Inn, but land has already been purchased and within a year—well, let's put it this way—you're not going to slow down this momentum by keeping this mission waiting on a long priority list for its chapel loan, are you?

Pastor Gurgel's Field

On call day of 1968 Seminary graduate Karl Gurgel was assigned to our first Connecticut mission. He's organizing Messiah Lutheran Church about 10 miles east of Hartford in a promising new field called Wapping. If you want to visit him though, you'd better make an appointment. He's not an easy man to find home. After the service in Wapping he heads 90 miles west to Pittsfield, Massachusetts, in the Berkshire Mountains where he's gathering a nucleus of families from western Massachusetts and southern Vermont. Weekly services are now being held in the Pittsfield Girls' Club. Messiah meets in the parsonage garage. If you don't find Pastor Gurgel at home during the week, he's probably over in Newport, Rhode Island, having a Communion service for our military people, or he may be up in Schenectady, New York, performing a baptism.

The Field of Pastor Voss

Things are just as busy on the southern end of the conference. Pastor Luther Voss is serving Resurrection Lutheran Church, a newly begun mission which meets in the Norfolk Academy in Norfolk, Virginia. Pastor Voss also spends one week each month visiting our servicemen who are stationed at various camps in North Carolina. Another week each month is spent on a similar expedition through Georgia. On occasion he has ranged as far as Meridian, Mississippi. His itinerary is even more amazing when one realizes that he's a veteran of World War I.

Evidence of God's Gracious Blessing

By way of a quick summary, the oldest field in this Conference has had a pastor for just six years. Most of our fields have just been unwrapped. During this short time, however, we can point with gratitude to the following blessings from the Lord. Our Conference communicant strength is just about 300. Synod contributions for the Conference average \$52 per year per communicant member. Easter attendance this year was just a few short of 600. Then, too, the Lord has begun to multiply the manpower which our Synod invested to begin this work. In the past few years three pastors from other Lutheran synods in Virginia and New Jersey have taken colloquies into our Synod. One of them, Pastor Otto Zeeb, of Dover, New Jersey, has remained in the area and continues to serve his parish, which is now an independent congregation.

Critical Needs

As you glance over this article it may look like a studious bit of geographical name dropping. Were you

counting? If you were, you should have a list of 12 states plus the District of Columbia. You should also have a list of seven pastors. And—yes, your figure is correct—we've built only one chapel so far. The message is certainly loud and clear. We can't foresee the day when we'll no longer be hearing of our critical need for more men and more chapels.

Then remember, this is only one of the fields into which the Lord is leading us. The story is the same in California, Texas, and Florida, in Hawaii and Alaska. In fact, take a map of the United States, and place your finger anywhere on that map. If we don't have a church there already, you're probably pointing to a field into which the Lord is now directing us. And we haven't even begun to talk about World Missions.

What an exciting time this is to be alive and to be a member of the Wisconsin Synod! "Let us not be weary in well doing!"

WALTER F. BECKMANN

COLONIAL CONFERENCE DIRECTORY

The Rev. Gary Baumler
155 Milltown Rd.
East Brunswick, New Jersey 08816

The Rev. Walter Beckmann
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Annandale, Virginia 22003

The Rev. Karl Gurgel
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Wapping, Connecticut 06087

The Rev. Carl Pagel
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Baltimore, Maryland 21214

The Rev. Ronald Uhlhorn
352 Sweetbriar Rd.
King of Prussia, Pennsylvania 19406

The Rev. Luther Voss
719 Bayview Blvd. East—Apt. 1
Norfolk, Virginia 23503

The Rev. Otto Zeeb
24 Jennifers Ave.
Dover, New Jersey 07801

Editorials

(Continued from page 39)

The odd thing is, all over America heads were nodding in sad and somber agreement. Some of our godly gray-hairs may well wonder about these "hardships" suffered by citizens whose standard of living surpasses anything anywhere on the face of the earth. The man of God knows this is nothing but base ingratitude to God, coupled with a woefully warped set of values. He has probably heard much the same explosive outrage over inflation when he helped canvass his congregation for kingdom expenses. But he knows that inflation is an age-old consequence of spiritual bankruptcy:

"Thus saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; and he that

earneth wages, earneth wages to put it into a bag with holes. Why? Saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house."

What can Americans expect? To insist it isn't so, to protest that the written warning no more applies, to turn it around and offer God seconds, scraps, and leftovers . . . is to go right on earning inflationary wages "to put it into a bag with holes."

Over all of the complaining and crying on every side, the man of God can hear it still and live his life by it—the promise:

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

JOHN PARCHER

CALL FOR CANDIDATES HISTORY-RELIGION

The Board of Control of Dr. Martin Luther College herewith requests the constituency of the Synod to nominate candidates who possess the qualifications necessary to the teaching of European history and of religion. Opportunity for graduate work in European history will be made available to the candidate called.

Nominations should include as much pertinent data as possible and should be in the hands of the undersigned by **February 5, 1970.**

Gerhard C. Bauer, Secretary
DMCLC Board of Control
8730 Nicollet Ave.
Bloomington, Minn. 55420

CALL FOR CANDIDATES REGISTRAR

Because the Lord in His grace and wisdom saw fit suddenly to call Prof. Howard Birkholz to Himself, the office of registrar has become vacant at Dr. Martin Luther College. The Board of Control, therefore, requests the members of the Synod to nominate candidates for this position. Teaching responsibilities for the registrar will be minimal with the college adjusting to the academic field preferred by the individual accepting the call. The primary responsibilities of the office concern themselves with the meticulous keeping of academic records, the evaluating of transcripts and test data, the completing of forms for certification of teachers in various states, the analyzing of each student's academic progress with corresponding recommendations to the faculty, and the host of other important details associated with the office.

The registrar must also possess the personal qualifications and characteristics which will enable him to establish workable communications with other institutions and various state departments of public instruction.

Nominations with all pertinent data should be in the hands of the undersigned by **February 5, 1970.**

Gerhard C. Bauer, Secretary
DMCLC Board of Control
8730 Nicollet Ave.
Bloomington, Minn. 55420

CALL FOR CANDIDATES HISTORY

The Board of Control of Dr. Martin Luther College herewith requests the constituency of the Synod to nominate candidates who possess the qualifications necessary to the teaching of American history and contemporary World history. Opportunity for graduate work in these fields will be made available to the candidate called.

Nominations should include as much pertinent data as possible and should be in the hands of the undersigned by **February 5, 1970.**

Gerhard C. Bauer, Secretary
DMCLC Board of Control
8730 Nicollet Ave.
Bloomington, Minn. 55420

CALL FOR NOMINATIONS MUSIC

Since Prof. Kurt Eggert has declined the call extended to him and has accepted a call into the pastoral ministry, the Board of Control of Dr. Martin Luther College herewith requests the members of the Synod to nominate candidates for a professorship in music.

Those nominated should be qualified or be willing to acquire under the college's sponsorship the qualifications necessary for teaching the history of music and for giving organ instruction.

Letters of nomination should include as much pertinent data as possible and should be in the hands of the undersigned no later than Feb. 19, 1970.

Mr. Gerhard C. Bauer, Secretary
Board of Control
Dr. Martin Luther College
8730 Nicollet Ave.
Bloomington, Minn. 55420

CALL FOR NOMINATIONS EDUCATION

Since Prof. Alfons Woltdt has declined the call extended to him, the Board of Control of Dr. Martin Luther College herewith requests

the members of the Synod to nominate candidates for a professorship in the field of education.

Those nominated should be qualified or be willing to acquire under the college's sponsorship the qualifications necessary for teaching courses in the area of professional education, particularly Elementary Curriculum, and for serving as a field supervisor of student teaching.

Letters of nomination should include as much pertinent data as possible and should be in the hands of the undersigned no later than Feb. 19, 1970.

Mr. Gerhard C. Bauer, Secretary
Board of Control
Dr. Martin Luther College
8730 Nicollet Ave.
Bloomington, Minn. 55420

NOMINATIONS, DMCLC

The following men have been nominated for the position of Librarian at Dr. Martin Luther College, New Ulm, Minn.

Mr. Arlyn W. Boll—Milwaukee, Wis.
Prof. A. Kurt Grams—Greenfield, Wis.
Mr. Gerald Jacobson—Appleton, Wis.
Mr. Robert Kirst—Ripon, Wis.
Mr. Gerald Lanphear—Brillion, Wis.
Mr. LeRoy Levenson—New Ulm, Minn.
Mr. Sylvester Quam—Watertown, Wis.
Mr. Donald Sebald—Wauwatosa, Wis.
Mr. Raymond Seibel—Fond du Lac, Wis.
Mr. Daniel Southward—Omaha, Nebr.
Mr. Robert Willhite—Algoma, Wis.

Any correspondence in regard to these candidates should reach the undersigned no later than February 14, 1970. The Board of Control will meet after that date to elect a Librarian from the list of nominees.

Mr. Gerhard C. Bauer, Secretary
Board of Control
Dr. Martin Luther College
8730 Nicollet Ave.
Bloomington, Minn. 55420

NOMINATIONS — MLA

The following men have been nominated for the professorship in physical education and science and to do some coaching at Martin Luther Academy.

Mr. David Adickes—Onalaska, Wis.
Mr. Leonard Collyard—Milwaukee, Wis.
Mr. Elmer Dobberstein—Tuckahoe, N. Y.
Mr. Myron Duin—New Ulm, Minn.
Mr. Delbert Ehlike—Milwaukee, Wis.
Mr. Richard Everts—Shelton, Nebr.
Mr. John Gronholtz—Lake Mills, Wis.
Mr. Wayne Johnson—Chaseburg, Wis.
Mr. Allan Just—Reedsville, Wis.
Mr. Roger C. Klockziem—Crete, Ill.
Mr. Kenneth Kolander—Greenfield, Wis.
Mr. George La Grow—Milwaukee, Wis.
Mr. Harold Mears—La Crosse, Wis.
Mr. Theodore Nommensen—Rhineland, Wis.
Mr. John Oldfield Jr.—South St. Paul, Minn.
Mr. Robert Otterstatter—Fort Atkinson, Wis.
Mr. David Pelzl—Appleton, Wis.
Prof. Theodore A. Pelzl—Moberg, S. Dak.
Mr. Daniel Schmeling—South St. Paul, Minn.
Mr. Raymond Seibel—Fond du Lac, Wis.
Mr. Ronald Stelter—Watertown, Wis.
Prof. Lloyd Thompson—Wauwatosa, Wis.
Mr. Gordon Vetter—Minneapolis, Minn.
Mr. Dale Walz—Waterloo, Wis.
Mr. James H. Wandersee—Milwaukee, Wis.
Prof. Richard Winter—Manitowoc, Wis.
Mr. Paul E. Zimmermann—Lake City, Minn.

The Board of Control of Martin Luther Academy will meet on the campus at 4:30 p.m. on Feb. 13, 1970 to call a man from this list. Correspondence concerning these nominees should be in the hands of the secretary no later than Feb. 12, 1970.

Mr. Ervin Walz, Secretary
Martin Luther Academy
Board of Control
17 1st. St. N.E.
Fairfax, Minn. 55332

NOMINATIONS — MLA

The following men have been nominated for the professorship at Martin Luther Academy to teach mathematics and to coach football.

Mr. David Adickes—Onalaska, Wis.
Mr. Daniel Bilitz—Columbus, Wis.
Mr. Leon Brands—Arlington, Minn.
Mr. Leonard Collyard—Milwaukee, Wis.
Mr. Elmer Dobberstein—Tuckahoe, N. Y.
Mr. Myron Duin—New Ulm, Minn.
Mr. Delbert Ehlike—Milwaukee, Wis.
Mr. Larry Enter—Cleveland, Ohio
Mr. Richard Everts—Shelton, Nebr.

Mr. Herbert Grams—Onalaska, Wis.
Mr. Roger Hinz—La Crosse, Wis.
Mr. David Jacobs—Hortonville, Wis.
Mr. Allan H. Just—Reedsville, Wis.
Mr. Luther D. Kolander—Milwaukee, Wis.
Mr. George La Grow—Milwaukee, Wis.
Mr. Elwood Lutze—Manitowoc, Wis.
Mr. Norbert Manthe—Onalaska, Wis.
Mr. Harold Mears—La Crosse, Wis.
Mr. John Oldfield Jr.—South St. Paul, Minn.
Mr. Robert Otterstatter—Fort Atkinson, Wis.
Mr. David Pelzl—Appleton, Wis.
Prof. Theodore A. Pelzl—Moberg, S. Dak.
Mr. Lauris O. Plath—Nicollet, Minn.
Mr. Norman Stellick—Rhineland, Wis.
Mr. Ronald Stelter—Waterloo, Wis.
Mr. David Toepel—Whiteriver, Ariz.
Mr. David Umnus—Appleton, Wis.
Mr. Gordon Vetter—Minneapolis, Minn.
Prof. Richard Winter—Manitowoc, Wis.

The Board of Control of Martin Luther Academy will meet on the campus at 4:30 p.m. on Feb. 13, 1970 to call a man from this list. Correspondence concerning these nominees should be in the hands of the secretary no later than Feb. 12, 1970.

Mr. Ervin Walz, Secretary
Martin Luther Academy
Board of Control
17 1st. St. N.E.
Fairfax, Minn. 55332

LIST OF CANDIDATES

The following names have been submitted in nomination for the professorship in English and music at Michigan Lutheran Seminary.

Mr. Marcus Buch—Tomah, Wis.
Prof. Kurt Eggert—Milwaukee, Wis.
Mr. Willard Engel—Bay City, Mich.
Mr. William Fuhrmann—Fond du Lac, Wis.
Mr. Allan Grohn—Owosso, Mich.
Mr. Robert Kuehn—Oshkosh, Wis.
Mr. Gerald Spice—Milwaukee, Wis.

Correspondence regarding any of the above-named should be in the hands of the undersigned no later than Feb. 23, 1970.

Daniel B. Kirk, Secretary
Board of Control
Michigan Lutheran Seminary
319 W. Taylor St.
Flint, Mich. 48505

RESULT OF COLLOQUY

In a colloquy held in Omaha, Nebr., on January 9, 1970, Pastor Chalmer G. Westhoff, Bremen, Kans., formerly of The Lutheran Church—Missouri Synod, was found to be in agreement with the Wisconsin Ev. Lutheran Synod in doctrine and practice. He is herewith declared to be eligible for a call into the preaching ministry of our Synod.

2nd Vice-President Manfred J. Lenz
District President Gerald Free
Prof. Armin W. Schuetze

RESULT OF COLLOQUY

In a colloquy held on January 5, 1970, Pastor Henry J. Behrens, Grant Park, Ill., formerly affiliated with The Lutheran Church—Missouri Synod, was found to be in agreement in doctrine and practice with the Wisconsin Ev. Lutheran Synod and is herewith recommended to the Synod for membership. St. Paul's Ev. Lutheran Church, which he will continue to serve, has also withdrawn from The Lutheran Church—Missouri Synod and is recognized as being in fellowship with us.

First Vice-President Carl H. Mischke
District President Adolph C. Buenger
Professor Irwin J. Habeck

RESULT OF COLLOQUY

In a colloquy held on September 15, 1969, and continued on December 30, 1969, Mr. Warren Krug, Columbus, Ohio, formerly affiliated with The Lutheran Church—Missouri Synod, was found to be in agreement with the Wisconsin Ev. Lutheran Synod in doctrine and practice. He is herewith declared to be eligible for a call into the teaching ministry of our Synod.

Second Vice-President Manfred J. Lenz
District President Gerald E. Free
Prof. Martin Albrecht

OFFER

A pair of 3-light candelabra, in good condition, will be given free of charge to a mission congregation. Write to:

Pastor Herbert Lemke
Emmanuel Ev. Lutheran Church
Hartford, R. 3, Wis. 53027

INDEX TO VOLUME 56 — 1969

A copy of the index of *The Northwestern Lutheran* for 1969 is being prepared and will be available on request. Requests must be made before February 20, 1970. Please address requests to:

Pastor Harold E. Wicke, Editor
3616 - 32 W. North Ave.
Milwaukee, Wis. 53208.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

BLACK CANYON DELEGATE CONFERENCE

Date: Feb. 2 and 3, 1970.
Time: 10 a.m.
Place: Resurrection Lutheran Church, Phoenix; William Bein, host pastor.
Agenda: Isagogical Study of Daniel, Pautz; Church Discipline in the Lutheran Congregation, Langbecker; Our Youth, Our Church of Tomorrow, Schultz; What Constitutes Desertion? Zimmermann.
Hugh Reaume, Secretary

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: Feb. 3, 1970.
Place: St. Peter's of St. Peter, Minn.
Time: 9:30 a.m. Communion service, 11 a.m.
Preacher: H. Filter (R. Haase, alternate).
Exegesis: H. Filter, 1 Tim. 6; P. Hanke, 1 Tim. 1.
Steven Stern, Secretary

NEBRASKA

SOUTHERN DELEGATE CONFERENCE

Date: Feb. 2 and 3, 1970.
Place: Mt. Olive, Lincoln, Nebr.; L. Gruendeman, pastor.
Sermon: William Gabb (William Goehring alternate).
Papers: Sermon Study of Rom. 14:7-17, V. Tassler; Lutheran Pioneers, P. Soukup; What About . . . Sex Education in Public Schools, Wm. Goehring; Augsburg Confession, Article I, Of God, G. Haag.
Please announce to the host pastor in sufficient time.
R. Tischer, Secretary

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CENTRAL DELEGATE CONFERENCE

Date: Feb. 2 and 3, 1970.
Time: 10 a.m.
Place: Gethsemane Ev. Lutheran Church, Omaha, Nebr.
Host: Pastor Herbert Lichtenberg.
Preacher: J. Humann.
Agenda: 1 John 4—Isagogical and Exegetical, J. E. Lindquist; Augsburg Confession, Articles 19 and 20, M. Weishahn; Practicing Stewardship in the Home, Mr. R. Baccus; Government Aid to Parochial Schools, Teacher G. Bunkowske; An Evangelism Training Program in the Congregation, W. Wietzke.
L. E. Cross, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR PASTORAL CONFERENCE

Date: Tues. and Wed., Feb. 3 and 4, 1970.
Place: Salem Lutheran Church, Escanaba, Mich.; J. Wendland, host pastor.
Time: 9 a.m. E.S.T. Communion service.
Agenda: Old Testament Exegesis—Gen. 35, V. Voss; New Testament Exegesis—I Pet. 3, W. Steffenhagen; Papers: Sin Against the Holy Ghost, G. Kionka; Review of the Background of the Confessions, J. Kiecker.
Please excuse to the host pastor.
V. N. Voss, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastor
Begaika, Delbert, as pastor of Bloomington Ev. Lutheran Church, Bloomington, Minn., by E. Bode, assisted by M. Hanke, S. Valleskey, F. Fallen, R. Weeks; Jan. 11, 1970.

CHANGE OF ADDRESS

Pastors

Henning, John E.
N.6921 Country Homes Blvd.
Spokane, Wash. 99208
Hoffmann, Theophil
521 S. State St.
Waupaca, Wis. 54981
Phone: 715-258-2973

Missionary

Mueller, R. W.
P.O. Box 3142
Lusaka, Zambia, Africa

ADMINISTRATOR NEEDED

St. Michael's Ev. Lutheran Home for the Aged is presently completing an expansion program and will become a 47-bed skilled nursing home. Accordingly the home is in need of a full-time administrator. He should be a college graduate capable in office work and administration. All replies or references should be directed to the undersigned.
Cleone H. Weigand, pastor
34 S. Hill St.
Fountain City, Wis. 54629

A REQUEST

Lutheran theological students in France are in need of the St. Louis edition of Luther's works. Zorn's *Manna* is also desired. Please send price quotations to:
Dr. John Sullivan
607 S. 12th St.
Watertown, Wis. 53094

PIERRE, SOUTH DAKOTA

Wisconsin Synod worship services are being conducted each Sunday at 10:30 a.m. in the Thompson Funeral Home, 439 South Pierre. Please send names of WELS members or mission prospects to:
Pastor John M. Engel
Box 954
Phone: 224-5201
Pierre, S. Dak. 57501

NOTICE

The next regular meeting of the full Board of Trustees is scheduled for
February 16 and 17, 1970
Business to be acted upon is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board at least ten day before the scheduled meeting.
Harold H. Eckert
Executive Secretary
Board of Trustees

SCHOOL DESKS

Forty used school desks, assorted sizes, available to any congregation, free of charge.
St. Paul's Lutheran School
1010 Georgia Ave.
Norfolk, Nebr. 68701
Milton F. Weishahn, Pastor

NOTICE!

Congregations that have members residing temporarily at the
VETERANS' ADMINISTRATION HOSPITAL
Wood, Wis.
CENTRAL STATE HOSPITAL
Waupun, Wis.
WISCONSIN STATE PRISON
Waupun, Wis.
WISCONSIN CORRECTIONAL INSTITUTION
Fox Lake, Wis.

please notify:

Pastor A. H. Schroeder
7131 Auburn Ave.
Wauwatosa, Wis. 53213
Tel: (414) 453-5413

REQUEST

Beautiful Savior's Ev. Lutheran Church, a new mission congregation of the Wisconsin Synod, is seeking a set of used Communion ware. A paten and a chalice would be sufficient for the present. Anyone who can be of help is asked to write.

Beautiful Savior's Ev. Lutheran Church
c/o Robert Aswege
109 S. Main St.
Creve Coeur, Ill. 61611

MISSION SEMINAR

Wisconsin Lutheran Seminary is holding its annual Mission Seminar Jan. 29, 30, and Feb. 2, 3, 4. The theme of the Seminar is "Every Call A Mission Call," with emphasis particularly on the Home Mission field. Sessions begin each day with a chapel devotion at 10:25 a.m. Each evening from 7:30 to 9:00 filmstrips will be shown in the multipurpose room in the Library building, and guest speakers will discuss special aspects of mission work. All are welcome to attend.

A capsule presentation of the Seminar will be televised over Milwaukee's Channel 6 on the "Lutheran Guideposts" program on Sunday, Feb. 15, at 9:30 a.m.

Richard Stadler

NOTICE!

Pastor Waldemar R. Hoyer
Civilian Chaplain in Southeast Asia
Saigon, Vietnam

Servicemen may phone Saigon PTT 22429 or visit Chaplain Hoyer at 329 Vo Tanh.

Mailing address:

WELS Box 56, APO SF 96243