

THE NORTHWESTERN

Lutheran

September 15, 1968

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BRIEFS by the Editor

"HARDLY AN EYEBROW WAS RAISED when Roman Catholic observers at Uppsala took Communion, as if it were a matter of course, at a Swedish Lutheran High Mass." So Time informs us in its July 26 report on the World Council of Churches. Everyone who is aware of the sorry state of Lutheranism in Sweden knows, of course, that close Communion is not practiced in the state church there—that was thrown out long ago. But the surprising thing is that the Pope permitted his representatives to receive Communion at a Lutheran altar! What a bold ecumenical gesture!

Inevitably, a number of questions come to mind: How long will it be before such inter-Communion is countenanced on the local parish level—or is such fellowship reserved for the "top brass"? Also, what are the implications of this for Rome's claims regarding the Church, apostolic succession, ordination, transubstantiation, excommunication, and a host of other doctrines? Will the ordination of women in the Lutheran Church of Sweden also be recognized by Rome at some future time in the interest of ecumenism?

While the presence of the papal observers was welcomed at Uppsala

and for the first time an open invitation was extended to the Roman Catholic Church to join the World Council, there was apparently also some apprehension that acceptance of the invitation by Rome might eventually turn out to be a takeover. The return of many of Rome's "separated brethren" to the papal fold by this route would surely be ironic. It will be interesting to watch developments!

* * *

PICTURES OF OUR CHURCHES AND SCHOOLS are needed for use on the cover of The Northwestern Lutheran. We are, therefore, again making an appeal to our readers to send them to us. Interesting and unusual shots of entrances, spires, chancels, altars, windows, and striking architectural features will be especially welcome. Winter views will also be appreciated. Photos should be glossy prints in black and white, preferably 8 x 10 inches in size or 5 x 7. Photography buffs here have an opportunity not only to apply their skill, but also to render a real service. In other instances congregations may find it advisable to engage the services of a professional photographer.

"SOUND THE TRUMPET OF JUBILEE" was the theme of the 50th anniversary of our sister synod, the Evangelical Lutheran Synod. The golden anniversary service was held on June 30 in Mankato, Minnesota, in conjunction with the 51st annual ELS convention.

The synod was founded in 1918 by eight congregations and their pastors who, for reasons of conscience, were not able to go along with their church, the Norwegian Synod, when it merged with the Hauge Synod and the United Norwegian Lutheran Church. The history of their courageous confessional struggle is briefly reviewed in the *Lutheran Sentinel* of July 26:

"The problem dated back to the days of the election controversy of the 1880's.

"At that time, controversy had arisen among those in the Norwegian Synod, one element insisting on the strictly Lutheran Doctrine of 'Salvation by faith alone,' a faith which was not the work of man, but which was solely a gift of the Holy Spirit. The other faction insisted that God chose men to salvation because He foresaw that they would come to faith. In the 1880's, the old Norwegian Synod was severely racked by that controversy and finally was split.

"In the early 1900's, doctrinal discussions had again begun between the two groups, but these discussions ended in failure to come to any agreement.

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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. | Kings 8:57

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Editorials

Bless The Lord In Psalm 115 we read: "The Lord hath been mindful of us; he will bless us." A little farther on in the same Psalm we also read: "But we will bless the Lord from this time forth and for evermore." The Lord blesses us, and we bless the Lord. The Scriptures abound in such passages. The same word for blessing is used in the original language of the Old Testament in both cases. We have no difficulty in understanding how the Lord blesses us; but how shall we bless the Lord?

Psalm 103 answers that question. In that Psalm the Lord's blessings are summed up: He forgives our iniquities, heals our diseases, redeems our life from destruction, crowns us with mercy, satisfies our mouth with good things, executes righteousness and judgment, makes known His ways to us, is merciful and gracious, has not dealt with us after our sins, and His mercy is from everlasting to everlasting upon them that fear Him. Those are the Lord's benefits to us, according to Psalm 103.

The same Psalm now calls upon us to bless the Lord in turn. What does the Lord expect of us as a blessing upon Him and His name? That is very simply answered in the second verse: "Forget not all his benefits." That is really all that the Lord expects of us in return. We bless God and honor Him when we accept His gifts in faith and forget not to render thanks for them. We cannot enrich God as He enriches us, but we can recognize Him as our God and accept the gifts that He offers us. That presupposes faith and includes the giving of thanks. It is thus that we bless the Lord.

ERWIN E. KOWALKE

* * *

Desegregated Parochial Schools Segregationism is a vexing problem for public schools in racially mixed American cities. If they desegregate, disadvantaged black children find it hard to meet the standards in white schools. Bussing of black children to white schools has lost much of its appeal. Reverse bussing proposals (white children to black schools) is meeting sullen resistance. And all-black schools have not been able to pull themselves up to the standards of the white schools. The teaching is lacking, the discipline is lacking, the funds are lacking.

By contrast, parochial and private schools are in a very comfortable position. They could become quite smug about segregation. No one can compel our parish schools, for example, to be anything less than all-white, or even all-Lutheran. Nevertheless, our schools may and do accept nonwhite, non-Lutheran children. But they do not *have* to do so to comply with the law of the land. Behind their secure denominational breakwater they are unaffected by the storm that drives public school education to and fro on the high seas of civil and political controversy.

The incorporation of private and parochial schools in a broad program of federal aid could change all that.

With the federal government bearing a good deal of the cost of parochial and private school education, it would become easier for parishes to maintain and expand their schools. It would also be easier to start new schools, and more parishes and groups would be encouraged to start them. There might well be a substantial expansion of private and parochial education.

If all the nonpublic schools then continued to have the right to be selective in admitting pupils, the public schools would be left with an inordinately large portion of the rejects. There would be strong pressures to compel parochial and private schools to become desegregated also.

For denominational schools such desegregation as the public schools are being asked to practice could cause serious problems, not necessarily because of race or nationality, but because of religious barriers. Our schools, we believe, would not hesitate to accept nonwhite children, but could they accept non-Lutheran or non-Christian children if communities indiscriminately allocated such children to them?

Yet public schools have the right to expect that if nonpublic schools share in federal funds, they will share their problems also.

CARLETON TOPPE

* * *

The Institutional Church The term "institutional church" has found its way into the ecclesiastical jargon of the day, and it is being worked rather hard by current religious writers and speakers. There appears to be no precise definition of the term, but as it is commonly used it obviously has reference primarily to the local church with its membership, buildings, regularly scheduled services, boards, and ministry.

The popularity of the term stands in inverse proportion to what it represents. It is fast becoming somewhat of an epithet. If the institutional church were included in the Dow-Jones averages, observers would note a steady decline in its ratings these days.

We would readily agree that Christ's Commission is not to be carried out only on an institutional basis by organized congregations and synods. We would also agree that many church members are inclined to transfer their individual responsibility to the church as an institution. But we cannot agree that the institutional church, as we understand the term, can now pass into oblivion. Believers through the centuries have gathered into congregations, called ministers, celebrated the Sacraments, and exercised discipline among themselves; and they have not done this according to human discretion but in accordance with divine direction. Whether this should be continued does not, therefore, lie in the realm of expediency or human judgment.

The complaint is that people today have become disillusioned with the institutional church and that it has

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Studies in God's Word

Decisions on the Road to Bethlehem — Ruth 1:6-14

Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab how that the Lord had visited his people in giving them bread.

Wherefore she went forth out of the place where she was and her two daughters-in-law with her, and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughters-in-law, "Go, return each (of you) to her (own) mother's house. The Lord deal with you, as ye have dealt with the dead and with me.

"The Lord grant you that ye may find (a place of) rest, each of you in the house of her husband." Then she kissed them, and they lifted up their voice and wept.

And they said unto her, "Surely we will return with thee unto thy people."

And Naomi said, "Turn again, my daughters, why will ye go with me? Are there yet any more sons in my womb, that they may be your husbands?"

"Turn again, my daughters, go your way, for I am too old to have a husband. If I should say I have hope, (even) if I should have a husband also tonight and should also bear sons,

"Would ye tarry for them till they were grown? Would ye stay for them from having husbands? Nay, my daughters, for it grieveth me much for your sakes (more than you) that the hand of the Lord is gone out against me."

And they lifted up their voice and wept again; and Orpah kissed her mother-in-law, but Ruth clave (clung) unto her.

Three widows stood on the way to Bethlehem-Judah. A common bond, union with Ephrathites of one family, had brought them together. Different reasons, however, put them on this road.

Naomi's Resolve to Return

Naomi had heard that the Lord had lifted the rod of affliction from His people and had again furnished the "House of Bread" with food. Perhaps the Lord would lift the rod from her also. Leaving three graves behind in Moab, she would return to her own people and to the sanctuary of her Lord, "who setteth the solitary in families."

Orpah and Ruth accompanied her so far as a token of their esteem for

their deceased husbands and of their genuine love for their mother-in-law. Unusual, is it not, that they had become so attached to strangers in Moab—and to an alien *mother-in-law!*

The Influence of Godly Conduct

Or was it so strange? Could it be that they had experienced in marriage a life much different from that of Moabites? It is in marriage and family that religious faith and worship is mirrored. Could it be that these women not only had heard the name of Jehovah confessed, but also had seen the expression of it in life? It would not have been necessary for Chilion and Mahlon to have been perfectly pious to reflect their national mode of family life, which

stood in sharp contrast to heathen impurity and infidelity.

By the way, it was by God's grace that Naomi's two sons did not succumb to the life and practices of Moab. The tables could have been turned. (They generally are!) None dare cite their case as a precedent for interfaith marriages! But let those who find themselves unequally yoked earnestly beseech the Lord for grace to reflect a living faith at home! Wrong done, by God's grace, can be overcome and turned to good.

Facts to Be Faced

Could the memory of beloved husbands and the affection of a mother-in-law sustain a daughter of Moab with a bleak future in a foreign land? Could mere human affection survive? Orpah and Ruth had to face hard facts. It was highly improbable that an Israelite would marry a daughter of Moab in Judah. Naomi persuaded them to return to their own mothers rather than to have them regret leaving all hope of remarriage behind.

An understanding of the "law of a husband's brother" (levirate law) will help us to appreciate Naomi's argument. It was custom in ancient times that, when a man died without leaving male issue, his eligible brother should marry the widow to continue the family line of his deceased brother through the first-born son of such a union. The child became the heir of the former husband. This custom was law in Israel (Deut. 25:5).

Far-Reaching Decisions

Thus the force of Naomi's delicate but frank persuasion was that she, having no hope of bearing sons, could not guarantee their having husbands and security ("rest") in Judah. The prospect was that they would stay widows—beggars and paupers!—if they went with her.

Orpah let herself be convinced. With a lump in her throat she re-

turned to her people for the security of a husband. She had come so far on the road to Judah, but the Word that had been sown had been "choked with cares and riches and pleasures of this life" (Luke 8:14).

The Lord convinced Ruth otherwise. He had His eye on Ruth to bring her to Him. Naomi, who was "grieved much" more than her

daughters-in-law, needed a companion in her bitter sorrow. In Ruth, Naomi had a true friend. The Lord had prepared the soil of her heart and the sown Word was about to blossom.

Uplifting Grace

Husband Elimelech had refused to share the burden of his own people and had helped to bring on Naomi's

grief. Daughter Ruth would share her burden and help to bring joy into her life. The Lord had plans for Naomi, for Ruth, and for us!

"Come and let us return unto the Lord; for he hath torn and he will heal us; he hath smitten and he will bind us up" (Hos. 6:1).

PAUL NITZ



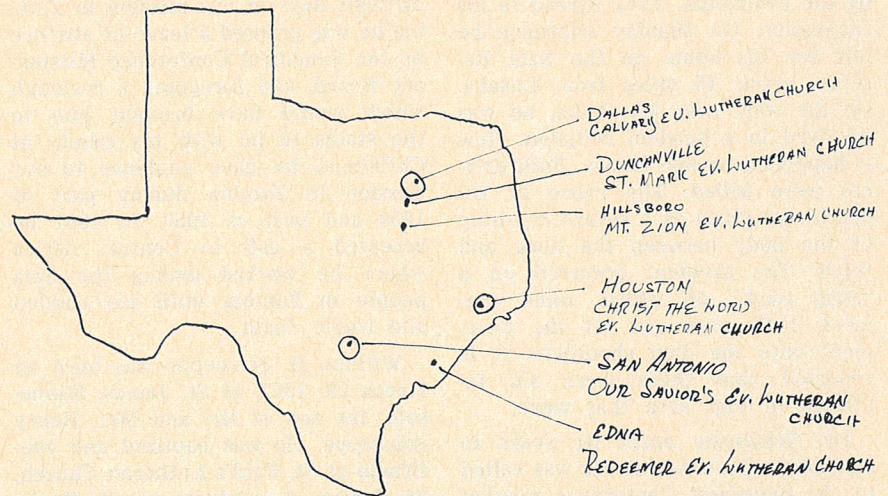
TEXAS CHURCHES FORM A CONFERENCE

The Arizona-California District in convention approved the request of the churches in Texas to organize a conference. President I. G. Frey appointed Pastor Robert Hartman as acting chairman until an organizational meeting could be held.

On July 10 the pastors met at Port Alto, Texas, where a Bay Retreat had been conducted for the young people of all the churches. At this meeting Pastor Robert Hartman was elected chairman of the conference, Pastor James Neffendorf was elected visiting elder, and Pastor Vilas Glaeske was elected secretary. The first meeting of the conference was set for January 1969 at Hillsboro. This will be a delegate conference.

The churches which make up the Texas Conference are: Redeemer of Edna, Our Savior's of San Antonio, both served by Pastor Neffendorf, St. Mark of Duncanville, Mt. Zion of Hillsboro, both served by Pastor Hartman, Calvary of Dallas served by Pastor Diehl, and Christ The Lord of Houston served by Pastor Glaeske.

At the present time Our Savior's of San Antonio is calling for their first resident pastor. They are thankful to the Lord that He is now giving them a shepherd that can devote his full time to their needs. This will also make it possible for Redeemer of Edna to be served by their pastor without having him travel hun-



dreds of miles a week to serve other missions.

Two of the churches, Calvary of Dallas and Mt. Zion of Hillsboro, have completed building programs and have facilities for worship and instruction of the young. Redeemer of Edna and St. Mark of Duncanville are presently in the midst of building their chapels with educational facilities. Christ The Lord of Houston is in the midst of closing a land-purchase transaction. They are purchasing three acres for \$39,000.00. The Board of Trustees has also given them the green light on a chapel building and parsonage.

The organization of the Texas Conference will give the Texas pastors the opportunity to have and attend conferences regularly. It will give

the congregations a chance to become more involved in the working of the District and Synod by means of its delegate conferences. And the District and Synod will be more directly connected with the Texas congregations through the various conference board and committee representatives.

Christ, the Head of the Church, has graciously blessed the work done in His name in Texas. It is the sincere prayer of the congregations of this newly organized conference that the name of God would continue to be hallowed among them and that they together with their fellow Christians throughout the Synod might most earnestly carry out His great commission to preach the Gospel to every creature. VILAS R. GLAESKE

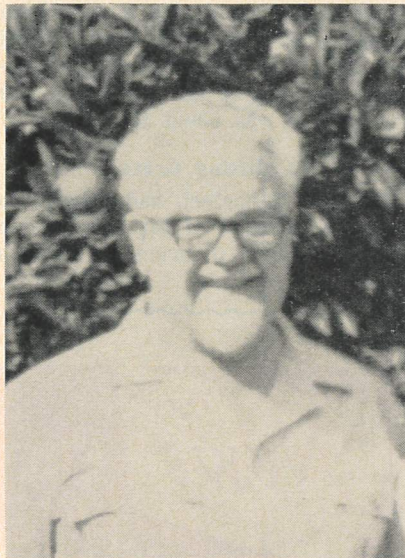
† DR. WILLIAM H. SCHWEPPE †

A veteran missionary of our Synod serving in Africa, Dr. William H. Schweppe, was suddenly called to his eternal reward on Monday, July 15, 1968, at the age of 61 years.

Dr. Schweppe's mission zeal and his keen understanding of the need of souls had prompted him to begin work in the Monze area of Zambia, a distance removed from his home. He had gone there on Saturday, July 14, to give help to the evangelist and to conduct his first Communion service in that area that Sunday. He also had the privilege to baptize some people there.

On Monday, July 15, he went farther south to near Choma to visit another church. This group is to be moved by the Government in order to establish a Forest Reserve there. Dr. Schweppe urged them to ask to stay together so that they could continue as a church and to be served by the evangelist. They agreed to his suggestion. On Monday afternoon he left for his home on the Sala Reserve, about 45 miles from Lusaka. On the way, near Mazabuka, he was involved in a head-on collision. How it happened no one knows. Both drivers were killed. The cause of his death was given as a severe crushing of the body between the neck and thigh. The accident occurred on a "strip road," on which, when cars meet, both must get off the pavement onto the dust shoulders. It is reported that there were six fatalities in that area that week.

Dr. Schweppe spent 31 years in mission work in Africa. He was called to the Synodical Conference mission among the Ibibios in Nigeria, begun by Dr. Henry Nau, in 1937. He was superintendent of the mission for many years and president of the Lutheran Seminary at Obot Idim, before going to Accra, Ghana, to pioneer in Lutheran mission work



there. His great knowledge of mission work was recognized with an Honorary Doctorate in 1961. During difficult days in our mission in Zambia he was granted a leave of absence by the Synodical Conference Missionary Board, and foregoing a furlough which would have brought him to the states to be with his family at Christmas, he gave guidance to our mission in Zambia during part of 1959 and part of 1960. In 1961 he accepted a call to Central Africa where he worked among the Sala people in Zambia until his sudden and tragic death.

William H. Schweppe was born on March 29, 1907, at St. James, Minnesota, the son of Mr. and Mrs. Henry Schweppe. He was baptized and confirmed at St. Paul's Lutheran Church, St. James. A graduate of St. Paul's Lutheran School, he prepared for the ministry by attending Dr. Martin Luther Academy, New Ulm, Minnesota, Northwestern College, Watertown, Wisconsin, and the Wisconsin Lutheran Seminary, Mequon, Wisconsin, from which he was graduated

in 1932. His first and only stateside charge was the joint parish at Osceola, Wisconsin, and St. Croix Falls, Minnesota, to which he was called in 1933. He served there for three years.

On February 14, 1937, he was joined in holy matrimony to Miss Leola Roesler. As a devoted wife she assisted him in many ways in his mission labors and was active on the mission field in instructing women in Scripture doctrine. Besides his wife, he is survived by a daughter, Mrs. Walter (Dorothy) Opal of Ladysmith, Wisconsin; two sons, David E. Schweppe, a teacher at Emanuel Lutheran Christian Day School, New London, Wisconsin, and Paul E. Schweppe, a junior at Northwestern College, Watertown, Wisconsin; three grandchildren, and other relatives.

Funeral services were held at the Lusaka Lutheran Church, Lusaka, Zambia, on July 18, 1968. Missionary T. E. Kretzmann, who was Dr. Schweppe's coworker among the Sala people, preached the sermon on II Timothy 1:12, "I know whom I have believed." Four fellow missionaries and two African coworkers served as pallbearers.

Dr. Schweppe's heart was in Africa, where his body is buried in the Lusaka Cemetery. After the heat and burden of his life's day it rests in the shade of a tall pine tree to await the vision of the bountiful harvest of his devoted ministry.

A memorial service was held at Emanuel Lutheran Church, New London, Wisconsin, on September 1 for this humble man, whose greatest glory was to praise the grace of God.

In his death the Executive Committee for Central Africa, the Board for World Missions, and the Synod have lost one of God's blessed statesmen.

A. L. MENNICKE, Chairman
Executive Committee for
Central Africa

Editorials

(Continued from page 295)

lost its effectiveness. Decreases in membership and declining church attendance are cited as evidence that the institutional church is not relevant to this age.

It is noteworthy, however, that these complaints and the resulting impetus to dispense with the institutional church issue largely from those communions where faith in the Scriptures is becoming a thing of the past and where the preaching of the Gospel is no longer regarded as the function of the church.

It appears that the fault does not lie with the in-

stitutional church as such but with those who have taken it upon themselves to redesign its functions. The remedy is to return to the days of the apostles, when those who were brought to faith "continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers."

This was the "institutional church" in its original form. It was brought into being by God; it had a clearly defined function; and it was relevant to the eternal needs of mankind. In those churches which have emulated it there is no move afoot to abolish it.

IMMANUEL G. FREY

The Coordinating Council—What Is It?

Since the 1967 Synodical convention which created it, the Coordinating Council has been active in the planning and budgeting processes of the Synod. It has just completed the first year of its life.

The Function of Two Earlier Committees Combined

In the Coordinating Council the functions of two committees, which previously had no constitutional standing, were combined. The one committee, called together by the Synod's president and meeting irregularly since the early sixties, concerned itself with long-range planning and attempted in an informal way to establish and program priorities. The other committee, convened by the Board of Trustees, met after the 1963 and 1965 conventions to balance the budget.

Since the need for both functions had become obvious, the Administration Survey Commission recommended to the 1967 convention the creation of a Coordinating Council. The convention vested the Council with responsibility for coordinating immediate and long-range planning and for maintaining a balanced work program in harmony with the financial resources of the Synod.

The Board of Trustees Is Relieved of a Difficult Responsibility

The Coordinating Council frees the Board of Trustees from the onerous task of cutting programs whose details and priorities are unfamiliar to it. Since the last conventions have adopted work programs far in excess of anticipated receipts (an \$800,000 excess by the last convention), this balancing and cutting is no small task. The Coordinating Council also frees the Board of Trustees to pursue its prime objective of "keeping the Synod financially sound" by budget control and management of the Synod's funds and real property.

Who Is Represented on the Council?

The convention divided the work of the Synod into five divisions: World Missions, Home Missions, Worker-Training, Benevolence, and Administration and Services. The Coordinating Council is composed of two representatives from each of the first three divisions, one representative from each of the last two, the Synod's president and two vice-presidents, and the chairman and executive secretary of the Board of Trustees. Since the convention, provision has been made for the addition of five laymen "at large," three of whom have already been appointed.

The Council's Objections

To define its work the Coordinating Council adopted as its prime objective "to present to each Synod convention a comprehensive, balanced program reflecting a long-range planning process by which the Synod may best achieve its objectives in keeping with its total resources." In pursuit of this objective the Council will present to each convention work programs and supporting budgets which balance realistic projections of income and expense for the following biennium and, in less detail, for the two succeeding biennia.

It will be the policy of the Council to involve (to a greater degree than was formerly possible) the divisions and administrative units in balancing the budget. Since programs and priorities can now be evaluated among divisional representatives, it is possible to avoid, what appear to be, arbitrary decisions. With each division represented through a responsible head, it is possible to make intelligent "trade-offs" in establishing program priorities.

The Present Situation

The two fiscal years following the 1967 convention are not perhaps a fair test of the Council's workability. The



The Coordinating Council—seated (left to right): Rev. George Boldt, President Oscar Naumann, Rev. Norman Berg, Mr. John Steudel, Rev. James Schaefer, Prof. Carleton Toppe, Prof. Conrad Frey, Mr. Claude Hessee, Rev. Edgar Hoenecke, Rev. John Jeske, Vice-president Manfred Lenz, Rev. Elton Huebner. Standing (left to right): Rev. Paul Hartwig, Mr. Norris Koopmann, Mr. Paul Unke.

convention adopted a budget for fiscal 1968 which was way out of balance and left another \$400,000 in priority, that is, to be authorized only when the money became available. For fiscal 1969 (ending June 1969) the Coordinating Council was compelled by this inheritance to recommend a budget to the Board of Trustees which calls for expenditures of \$500,000 over anticipated income resulting in an anticipated deficit of \$1 million by the end of fiscal 1969.

The Board of Trustees accepted the recommendation of the Coordinating Council upon two conditions: 1) that no expansion take place until the budget is balanced,

and 2) that the *Called To Serve* program meets with success.

If the *Called To Serve* program is not successful, the Council will be faced with the unhappy responsibility for removing about \$1 million in programs from the budget. It will also have to ask the hard question whether the Wisconsin Synod, so long unwavering in its obedience to the Word, is being responsive to its Lord who said His Gospel is for all nations.

JAMES P. SCHAEFER, Chairman
Administrative Survey Commission

oh, come, let us worship!

Our Lutheran Liturgy

THE OFFERTORY

Its Origin

The "Offertory" is the "Create in me," which is sung immediately after the sermon. At one time the choir sang an entire Psalm at this point in the service. During the singing of this Psalm, offerings were brought to the altar. In the early Christian Church these offerings consisted of food, gifts for the poor, and bread and wine for the Lord's Supper, which was celebrated in the latter half of the service. From the bread and wine offered upon the altar the priest would take enough for the Communion service; the rest was retained for the support of the clergy and for the aid of the poor and the needy.

Luther Discarded the Offertory

Gradually, as early as the third century, the unscriptural practice of looking upon the Lord's Supper as an "unbloody sacrifice" began to develop. With it came the development of the "Canon," the prayers and ceremonies in preparation for the actual celebration of Holy Communion. This "Canon" Luther discarded in its entirety, because he was convinced that he had to reject anything that reminded the congregation of the abomination of the mass. With that he meant that the belief that the Sacrament of the Altar is an "unbloody sacrifice" had to be rejected, and rightly so. Together with the Canon he also rejected the Offertory, since these two parts of the service were closely combined.

Before Long It Was Reintroduced

Soon after the Reformation some of the Psalm passages were reintroduced into the service. They were to serve as a transition into the second half of the service. Psalm passages which were used for this purpose were taken from Psalm 111, Psalm 34, Psalm 133, and Psalm 51. Since the middle of the seventeenth century Psalm 51:10-12 was most widely accepted as the Offertory verse. This is the one we are using presently, namely, "Create in me a clean heart," etc.

Its Purpose in the Service

What is the purpose of the Offertory? It has served as a preparation for the Sacrament which was to follow. Scholars of Liturgics seem to feel that it should not be looked upon as a reflection of the sermon, but that it should serve to look ahead to the celebration of Holy Communion.

When we consider, however, that in the majority of our services we do not celebrate Holy Communion, it is but natural that we consider what effect it has upon the worshiper in the service without Communion. When one thinks of the beautiful words of Psalm 51, one can rightfully look upon these words as a reflection of the sermon.

Any sermon which is typical of our services preaches sin and grace. Is it so unnatural, then, that we would want to review the effects of hearing sin and grace proclaimed in the sermon by singing about it once more immediately after the sermon? Finally, what difference does it make whether I am basing the assurance of the forgiveness of my sins on the Word which has been proclaimed to me in the sermon, or whether I am basing it on the Sacrament which I am about to receive? Both, Word and Sacrament, are means of grace.

Realizing our weakness and sinfulness, it is proper for a child of God to ask again that God would create a clean heart and renew a right spirit within us. And, above all, having been directed to Jesus as the Savior from all sin, we can then also joyfully sing: "Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit."

May it serve that purpose whenever we sing the Offertory, whether this be in connection with the celebration of Holy Communion or whether it be sung immediately after the sermon in the service without Communion! The Offertory proclaims most beautifully the mercy of a forgiving God to those who come to Him with contrite and penitent hearts.

MARTIN ALBRECHT

The Christian and the World

IN IT, BUT NOT OF IT

THE CHURCH'S BUSINESS

First Article in a Series

The *Lutheran Witness Reporter* of March 7, 1968, took issue with an editorial that had appeared in the March 3, 1968, *Northwestern Lutheran*. Professor Carleton Toppe, the writer of this editorial, was faulted for having distinguished between that which is entrusted to the Church as its specific function, and other things in which the individual members of the Church will be active as Christian citizens.

The *Lutheran Witness Reporter* considered the assertions of this editorial important enough as a currently controversial issue to appoint two men to respond editorially for the purpose of refuting the distinction made in *The Northwestern Lutheran* editorial. It is our conviction that their efforts did not succeed in doing this; but it is not our present interest to show this by analyzing the various assertions of these two editorial responses. We rather prefer to enter upon the subject of the Church's business directly because of its current importance, and upon the encouragement of *The Northwestern Lutheran's* Editorial Staff to devote a series of articles to it.

A Timely Subject

Scripture clearly teaches that the Lord has entrusted a very specific task to His Church of believers. To have recognized this and to have set forth clearly the nature of this specific task of the Church is a part of the correct understanding of the Holy Scriptures found in our Lutheran Confessions. Catholicism and Reformed theology have always lacked such a clear understanding of the specific function of the Church and of the means by which the Church is to carry it out. Currently, however, Lutheran churches, which formerly saw clearly in this matter, are likewise becoming uncertain about the scope of the Church's specific mission. It is this fact that makes a series of articles on the Church's business timely.

It will not suffice simply to set forth and describe the specific task of the Church. Some related matters which are commonly brought in to broaden the task of the Church need also to be treated and placed into their proper Scriptural context. In this first article it will be possible only to give a preliminary preview of the matters to be discussed.

Necessary Distinctions

The Church's business, the specific task which the Lord has entrusted to His Church, will not be understood properly unless we continue to cling to a number of vital distinctions which Holy Scriptures make. Scripture carefully distinguishes between that which God offers to sinful men through His Church and that which He purposes to maintain for mankind through human society as a whole. According to Scripture the salvation in Christ, His gift of righteousness and sanctification which God purposes to bring to sinful men for time and eternity through the Church, is one thing. Quite

another thing is the civil righteousness, the outward peace, order, justice, and external welfare which God purposes to maintain in and through human society as a whole during this time of grace. Scripture distinguishes likewise between two types of means. With His revealed Word centering in the Gospel God wants His Church to carry out its task. The divine institutions of the home and of human government and certain natural abilities with which God has left all mankind endowed even in the state of sin are the God-ordained means for the maintenance of civil righteousness in human society.

When we recognize and acknowledge these distinctions we will no longer find it difficult to distinguish between the believers functioning as Christ's Church and these same believers acting as integral members of the human community in which they find themselves and to which they likewise belong. We will realize that believers are functioning as the Church only when they are active in its specific task, and that then they will use the means which the Lord has ordained for carrying it out. When on the other hand Christians are active in fostering and maintaining civil righteousness, they are engaged in a responsibility which they share with all their fellow men, a responsibility which they can and should carry out together with them. In doing this Christians, like all men, are to give due consideration to the divine institutions of the home and of human government, and they are to make use of those natural human endowments which can be summed up as the light of human reason.

At the same time it remains true that even in these activities the Christian for his own part will want to carry them out with distinctively Christian motivation and with the benefit of his richer Scriptural insights, also as they pertain to God's immutable holy will. To the extent that the Christian does so these activities become a part of the life of sanctification which he leads as a member of Christ's Church and for which he can gain the necessary strength only through the Gospel testimony of the Church.

Indirectly as a byproduct of the faithful discharge of its specific task the Church therefore does indeed promote civil righteousness among those who are exposed to its testimony. It will foster civil righteousness among those whom it brings to Christ and whom it enables to render their civil righteousness as a part of their life of Christian sanctification. In a number of ways it will, however, also promote such civil righteousness even among many whom it is not successful in winning for Christ and His salvation.

These are some of the truths which are to be carried out in greater detail at the hand of Scripture in additional articles on the Church's business.

CARL LAWRENZ

"Let Us Exalt His Name Together"

Pacific Northwest District Convention—June 25-27, 1968

FOR THE 50 YEARS OF BLESSINGS

With the words of Psalm 34:3 "O magnify the Lord with me, and let us exalt his name together," District President Elmer H. Zimmermann in his opening address greeted and encouraged the assembled delegates to review the past 50 years during which the Lord showered His undeserved grace and loving compassion upon the congregations and pastors of the Pacific Northwest District. He emphasized that the Lord's blessings were not to be recognized so much in the numerical growth of the District over the years, but for the manner in which He with His pure Word, under adverse circumstances, at first cared for the spiritual needs of the many Lutherans scattered over the less populated areas of the Pacific Northwest, and, in recent years for broadening the scope of His Gospel proclamation to include the metropolitan areas where many more lost souls have been brought to treasure their Savior above everything else in life. God preserved the District through many a crisis, even when about a third of its pastors and congregations were lost during the Synodical problems of a decade ago. It was also emphasized that the Lord, by preserving His Church has not only proven His abiding faithfulness to His own, but, is preserving it for the purpose of reaching out, as never before, with the precious Word of Life in the rapidly growing indus-



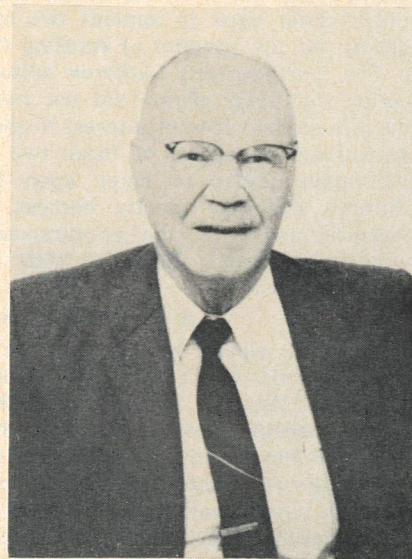
Delegates gathered to observe Golden Anniversary of the Pacific Northwest District at its birthplace, Grace Lutheran Church, Yakima, Washington.

trial areas of the Pacific Northwest which are fields white unto harvest. For this we also "exalt his name together."

It was significant that this golden anniversary was observed at Grace Lutheran Church, Yakima, Washington. For on July 18, 1918, when the District formally organized, Grace Congregation had served as the host for the convention, a service which it has also frequently rendered to the District over the 50 years. At the first convention its pastor, Frederick H. Soll, was elected as District president, the office which he faithfully carried out during the first 20 years of the District's history.

A special anniversary service was conducted on the first evening of the convention in which Pastor James Schaefer addressed the delegates and several hundred worshipers from nearby congregations on the basis of John 20:21-23. He pointed out that the peace or reconciliation with God which our Savior has granted us is not meant for us alone, but, as His own Peacemakers, we are entrusted with the all-important mission of sharing this peace with all our fellow men through the faithful and fervent proclamation of the Gospel of reconciliation. To properly observe this anniversary is to rededicate ourselves to our God-given mission. A joint choir gathered from our congregations in the Yakima area, under the direction of Teacher James Dallmann, rendered themes of praise to the Lord at this service.

In commemoration of the event an anniversary booklet containing a detailed history of the District was published. It was written by Pastor William Lueckel, who had the unique opportunity of being present on the occasion of the District's organization. Pastor Lueckel has rendered faithful service for the past 52 years as pastor of numerous congregations in the District and in serving in various official capacities, one of these being the District president. At present he holds the position of District visitor.



Pastor William Lueckel, who attended the first convention, is still active in the parish ministry.

FOR THE OPPORTUNITIES SET BEFORE US

Thirty-three delegates representing the District's 24 congregations were in attendance at the Convention. Two new congregations, established in the past year, were accepted into membership with the Synod, Divine Peace of Renton, Washington, and our first mission congregation in the far-off state of Alaska, Faith Lutheran of Anchorage. With the other Districts of the Synod this assembly of delegates made a thorough study of the materials contained in "The Report to the Nine Districts." The Convention found ample reasons for exalting the Lord for the numerous opportunities placed before our Synod both in its

Home and World Mission programs. In light of the financial deficit which continues to beset our Synod, it was resolved that we all be encouraged to repent of our past shortcomings and implore the Lord to incite us to a greater zeal in our future mission and stewardship endeavors.

The delegates were privileged to have the Synod's stewardship counselor, Pastor James Schaefer, give a first-hand report on various programs of the Synod, the Missio Dei Offering and the implementation

of the new program, "Called to Serve." He also gave some insight into the study being carried out by our Synod's Administration Survey Commission.

FOR FAITHFUL SERVANTS

The assembly expressed its sincere appreciation to the Lord for the three men who had so faithfully carried out their offices in the District for over a decade, Pastor Elmer Zimmermann who served as District president, Mr. Carl Precht who served as

District cashier, and Mr. Ralph Jacobson who served as a member of the District Mission Board and as a member of the Synod's General Home Mission Board.

The following officers of the District were elected to serve for the next biennium—President: Pastor George Frey; first vice-president: Pastor Melvin Teske; second vice-president: Pastor T. R. Adascheck; secretary: Pastor Paul Pankow; cashier: Mr. Antonio Bautista.

PAUL PANKOW

Frederic E. Blume

Today's English Version

The book called *Good News for Modern Man* and subtitled, *The New Testament in Today's English Version*, hence TEV, is by now well known to our readers. We have seen it being offered to the members and visitors in our churches. At a recent District convention a representative of the American Bible Society had a complimentary copy for each delegate. This modern-language, paper-back New Testament that originally cost a quarter-dollar has definitely found its way to us.

This is not the place to evaluate the theology of the translation. Suffice it to say here that any translation by persons not in complete doctrinal and confessional agreement with us will be extremely likely to contain renderings that we must feel can be "justly excepted against."

Since, however, the TEV is with us, the following facts should be of interest to those who know and use it. They are gleaned from an article *Today's English Comes to the New Testament* by Margaret Loke in the March 1968 issue of the *Bible Society Record*. We quote from the article:

"Fast becoming the universal language, English is spoken as an acquired language by an estimated one billion people in the world. Not surprisingly, the American Bible Society through the years has received requests at home and abroad for Scriptures in a simple or 'common-language' level English that can be clearly understood even by those with a minimum knowledge of the language.

"The requests and inquiries finally culminated in the commissioning of the Rev. Dr. Robert G. Bratcher, Research Associate of the Translations Department of the ABS, as head of a committee of Biblical scholars to undertake the translation of the New Testament in 'today's English.' It took Dr. Bratcher and his committee two and a half years to complete their work. The 608-page paperback was published in September 1966.

"To call attention to its use of current English—an English as easy to read as the daily newspaper—the cover of the paperback depicts newspaper mastheads from around the world. . . .

"Popularly known as the TEV, its 'mod' format is further accentuated by intriguing line drawings that are delightfully and deceptively simple. The work of Swiss artist Annie Vallotton, they are liberally sprinkled throughout the book to illustrate pertinent passages. [Note, for instance, the expressiveness of the angle at which the slave-girl leans against the door-post in the drawing on page 123 illustrating Peter's denial—F.E.B.]

"The first printing of a modest 150,000 copies was soon snapped up. Six months after its publication over two million TEV's had been distributed and an additional 750,000 were on order. . . . Dr. James Z. Nettinga, ABS Secretary for National Distribution, predicts that ten million copies will be in circulation by April 1968. . . . It is now being distributed at an average of 19,000 copies a day. . . .

By the Way

"The TEV is the Society's first English translation of the New Testament. It is also the first translation in any language to be based on the new edition of the United Bible Societies' Greek New Testament, published in May 1966 after ten years of work by an international committee of scholars. The TEV translators have attempted to duplicate the New Testament writers who wrote in the 'koine' Greek, the everyday language of the market-place which was also the unifying language of the Roman Empire. Koine Greek was quite different from classical or literary Greek.

"Dr. Bratcher and his team have been warmly commended for producing an English translation that is clearly understood by people of varied levels of literacy and age groups. As one reviewer commented, the TEV is 'a version simple enough for the common man, but not too casual so as to insult the educated reader.' Take, for instance, its rendering of I Cor. 2:9:

*What no man ever saw or heard,
What no man ever thought could
happen,*

*Is the very thing God prepared for
those who love him.*

"Archaisms like 'thee' and 'thou' are not found in the TEV. . . . Contracted forms such as 'can't,' 'don't,' 'isn't,' etc., so common in everyday spoken English, are used in this translation. Its English, described by the *Saturday Review* as a 'racy vernacular,' includes expressions such as 'it doesn't bother me,' 'good-for-nothing,' 'show-offs,' 'throwing dice,' and '(he) owed him millions of dollars.' . . .

"Biblical terms are simplified. . . . Matt. 12:20 'A bruised reed shall he not break and smoking flax shall he not quench,' becomes much more meaningful for the modern reader when it is translated in the TEV as 'He will not break off a bent reed, nor will he put out a flickering lamp'

". . . there have been some reactions against this thoroughly up-to-date New Testament. . . . On the

whole, however, the TEV has been acclaimed for its accuracy, lucidity and lively freshness. . . . *The New York Times* reviewer called it 'the most readable of any existing English translations.'

So much from the article in the *Bible Society Record* for March, 1968. What needs constantly to be borne in mind with reference to this or any other modern-speech trans-

lation of the New Testament is what Luther always kept before his readers in relation to his rendering of the New Testament into German: whatever the virtues or defects of any particular translation, this is just another form of the *English* New Testament. *The New Testament* is that in the very words written by Apostles and Evangelists. For this reason we expect our pastors to be able to read the Greek original.

Western Wisconsin District Convention

The twenty-sixth biennial convention of the Western Wisconsin District was held at Northwestern College, Watertown, Wisconsin, June 10-12. The assembly marked the golden jubilee of the District's organization with services conducted by Pastor Richard W. Mueller of Jefferson, a former president of the District, and Pastor Arnold Mennicke of Winona, Minnesota, a former chairman of the District Board for Home Missions. An illustrated anniversary booklet, prepared under the direction of Pastor Frederick Mutterer, was distributed at the convention. It includes pictures and historical sketches of all the congregations in this "Keystone District" of the Synod.

The District President's Report

Pastor Carl H. Mischke, District president, referred in his report to the fact that the quadricentennial of the Reformation had taken place one year before the District's organization, and that in 1918 President J. G. Glaeser commented that not all the Reformation observances of the previous year had followed the theme, "Fear God and Give Glory to Him." He pointed out that this was even more the case during the recent 450th anniversary celebration. He said, "It does not take a particularly perceptive mind to detect a decided shift in emphasis even in the last decade or two. We used to be able to take for granted, at least in Lutheran circles, that the Reformation festival was a time to emphasize the absolute authority of God's infallible Word and to hold aloft that cardinal tenet of our Christian faith that a man is justified by grace alone through the redemption that is in Christ Jesus, the benefit of which is his by faith. You can't take that for granted anymore.

In fact, October, 1967, saw many a Reformation observance in which these things were scarcely mentioned. The reason they were not mentioned is because in those circles they were no longer regarded as being relevant."

Pastor Mischke also reiterated and re-emphasized a point from his presidential report of 1966: "The battle for the truth of God's Word is never over, not as long as the devil, the world, and our flesh are still with us. This is an on-going struggle to the very end of time. And so, in our congregations, and especially in our colleges and seminaries, we must be prepared to resist even the beginning of anything that resembles a shift from the solid foundation of God's infallible Word."

In regard to the work which the convention would review and which the Synod in all its parts and through all its people must carry on in the years ahead, he said, "The mission of God is obviously not to pound the pavements in a futile attempt to solve our social and political ills, not to advocate civil disobedience or even nonviolent protest against those laws with which we may happen to disagree on the basis of personal judgment. God has given us a much more powerful weapon than this. He has placed into our hands the Sword of the Spirit—His almighty Word. Armed with that Word let's really get serious about telling the world that we have a message that is still relevant in 1968—a message that is relevant because it alone can answer man's basic question, 'What must I do to be saved?' It is a message that is relevant because it also is able to provide that which will make our lives purposeful and meaningful right here and now."

Mission Work, The District's Concern

Seven congregations were received into membership with the District, including missions at Davenport, Iowa; Eau Claire, Wisconsin; and Belvidere, Illinois. The District supervises 12 home missions and carries on campus ministries at Madison, La Crosse, Watertown, Stevens point, Eau Claire, and Platteville. Two longtime members of the District Mission Board were re-elected. They are Mr. John W. Jung of Randolph, who has served for more than 30 years; and Pastor Henry E. Paus-tian of Watertown, the chairman, who has served more than 10 years. The delegates unanimously endorsed a proposal to enter the door which the Lord has opened to us in Mexico and resolved to gather an offering to help support that work during this emergency period.

District Officers

In other elections, Pastor Mischke was re-elected president. Pastor Harold Wicke of Watertown was elected first vice-president and Pastor Donald Bitter of Fort Atkinson second vice-president. Pastor Herman Winkel of Sparta was re-elected secretary, and Mr. Donald Rice of La Crosse was re-elected as cashier.

The Essay: A History of the District's First Decade

The convention essay, a history of the District's first decade, was read by Pastor Frederick Nitz of New Ulm, Minnesota. The essay was compiled from notes of his father, the late Rev. H. C. Nitz, who had served as president of the District from 1946 to 1956.

Convention devotions were conducted by professors of Northwestern College, under the direction of Professor Emeritus E. E. Kowalke.

RICHARD D. BALGE

We Turn to the Psalter . . .

. . . for Spiritual Strength".

The Book of Psalms is the Christian's inspired hymnal. It contains prayers and praises and expressions of religious importance for any and every occasion in a believer's life. We ought to turn to it more often. We ought to join the psalmists as they raise their hearts and voices to their God and ours. "Unto thee, O Lord, do I lift up my soul" (Ps. 25:1). "Unto thee will I cry, O Lord my rock" (Ps. 28:1). "God is our refuge and strength" (Ps. 46:1). "Make a joyful noise unto God, all ye lands" (Ps. 66:1).

When has there been a time in history during which there has been a greater need for spiritual strength than this age in which we are living? When has the Christian ever needed more weapons to bolster his moral and spiritual defenses than right now? And so, as we "turn to the Psalter," how appropriate that this book of hymns for the New Testa-

ment Israel (which Israel of old cherished also) begins with a Psalm from which we can derive a special measure of spiritual strength and comfort!

As you read Psalm 1 you will see that in it the lot of the believing child of God is contrasted with that of the ungodly person. "Blessed is . . ." the believer; not so, however, the unbeliever. Blessed is he whose "delight is in the law of the Lord"; but unbelieving, unforgiven sinners shall not stand "in the congregation of the righteous." He is truly blessed who does not cultivate the state of mind which unbelievers cherish, who does not associate with the vicious life of sinners, who does not delight in the company of those who scoff at the true religion.

But because of the fact that we are in a stormy world of sneering scoffers, pious-sounding proponents

of pagan philosophies, and false prophets hiding under the name of Christianity, we need strength to remain anchored to the Rock of our salvation. That strength comes from God—the one true God who reveals Himself to us in His holy Word. We need to "meditate day and night" on that Word. We must be in constant contact with Holy Writ. Then we shall be as trees "planted by the rivers of water." We will be able to bear fruits of the faith which God has given to us. Time and eternity will be blessed for us beyond measure (v. 3).

The picture here is this: as a flowing brook brings vital moisture and nourishment to a tree growing on its bank, so the Word of God provides spiritual sustenance and strength to him who devotes himself to it. Such a person will bear rich fruits of faith; he will be kept strong and fresh both inwardly and in his outward life; and with God thus sustaining him, he will find that all his undertakings will be successful.

Knowing this, we are strengthened! Believing this, we cannot fail as together we work for the Lord in His kingdom!

PHILIP JANKE

Briefs

(Continued from page 294)

"But in following years, a stronger desire to merge all the Norwegian churches into one synod arose. The doctrinal committees came to the conclusion that the previously contested teachings could exist side by side, and the committees drew up an agreement making it possible for the two contradictory views to be held in the merger body.

"It was to this agreement that the minority group objected."

The story in the *Lutheran Sentinel* continues by telling how this small group then reorganized itself to continue the work of the former Norwegian Synod "on the old basis and according to the old principles." At the time of the reorganization the name chosen was "The Norwegian Synod of the American Evangelical Lutheran Church." Popularly it was known as the "Little Norwegian

Synod." In 1955 the name was changed to the "Evangelical Lutheran Synod." The parent body, after the merger of 1917, entered another merger in 1960 and is now a part of The American Lutheran Church.

The ELS now numbers 80 congregations with 54 pastors. It maintains Bethany Lutheran College in Mankato, Minnesota, which has a high school, college, and seminary department. Through an arrangement with our Synod Bethany carries on a program whereby men over 21 years of age who have not followed our Synod's regular program of pre-seminary training may be prepared to qualify for enrollment at our Wisconsin Lutheran Seminary in Mequon, Wisconsin.

One of the highlights of the anniversary convention was the commissioning of Pastor T. F. Kuster as a missionary to Peru. He and his wife will be accompanied by Mr. and Mrs. Orlin Myrllie, members of our Synod,

who will serve as lay assistants. The convention also reelected Pastor Juul B. Madson of Cottonwood, Minnesota, as president of the ELS.

In commemoration of the 50th anniversary a history of the synod, entitled *A City Set on a Hill*, has been published. A former president of the ELS, Pastor Theodore Aaberg, is the author. Reasonably priced at \$5.95, the book of nearly 300 pages offers a detailed presentation of the controversies which culminated in the withdrawal of the ELS and our Synod from the Synodical Conference. It may be ordered from the Northwestern Publishing House.

Giving thanks with our brethren in the ELS for God's grace so abundantly poured out on them during the past 50 years, we pray that the Lord of the Church may preserve the bond of faith that unites us, that with one voice we may continue to sound forth a loud and clear note on the Trumpet of Jubilee!

Direct from the Districts

Mission Fair

From May 23 to 26 a mission fair was held at the First German Lutheran Church, Manitowoc, Wisconsin. Its purpose was to inform members of First German and other Lutherans in the Manitowoc area of the mission work which our Synod is doing throughout the world. Under the guidance of the faculty, the fair consisted of 10 displays in the school gymnasium, showing the Synod's mission program.

The general theme was "Be Witnesses Unto Me." A large banner proclaimed this message and displays were constructed to carry out this theme.

The first display presented the educational institutions of the Synod, where our workers are prepared. Two showed the workings of our home missions program and the location of missions. The world missions program on five continents was presented in five displays, which showed the work being done, and sought to capture some of the flavor of the different continents. A Spanish chapel, African hut, Oriental teahouse, and German castle added color to the fair and provided a background for presenting the information of the areas. The last two displays showed the charity and institutional mission work of the Synod. Slide lectures and tape recordings were used.

The fair was a congregational project, with all the classes of the parish school, Sunday school, and most church organizations participating. The children and committee members, by their research and cooperation on the various projects,

probably benefited most. The nearly 1,200 visitors also derived benefit by seeing the various ways in which their mission dollars are used. The success of the venture cannot be measured fully. If the presentation helped the visitors to understand the great needs of our mission program and moved them to support it more fervently with their prayers and gifts, the fair will have served its purpose.

Anniversaries

Immanuel Evangelical Lutheran Church of Waupaca celebrated the 40th anniversary of Pastor A. J. Engel's ordination on July 14. His brother, Pastor Armin Engel of Maribel, preached the sermon. Pastor A. J. Engel served at Town Lebanon, Pardeeville, Medford, and since 1963 in Waupaca, all in Wisconsin. He was a graduate of Northwestern College in 1925 and of our Seminary, then situated in Wauwatosa, in 1928.

St. John's Lutheran Church of Markesan, Wisconsin, observed the 50th anniversary of Pastor George Kobs on August 11. A service was held in the evening at 7:30 P.M. Pastor Walter Oelhafen of Winthrop, Minnesota, was the guest speaker. A supper was served for pastors of the Winnebago Conference and others, and a reception was held in the church parlors after the service. Pastor Kobs was graduated from Northwestern College in 1915 and from the Seminary at Wauwatosa in 1918. He was ordained and installed as the first resident pastor of the Kendall-Dorset Ridge, Wisconsin, parish by the late Pastors Arthur Berg and Otto Koch. Since 1930 he has served in Markesan.

Mr. and Mrs. Harold Wahl of St. Paul's Lutheran Church at North Fond du Lac celebrated their golden wedding anniversary on August 4. Their pastor is the Rev. Bernard Kuschel.

Mr. and Mrs. William Pomrening should have been included in a list of couples from Emanuel Church, New London, which celebrated their golden anniversary in the spring.

Schools and Churches

A new school opened its doors this September at Peshtigo, Route 2. Joel Sauer is the pastor.

Our mission at Little Chute was recently allowed to begin building a unit to house the church, and our mission at Shawano has purchased a building site.

A new church is planned at Black Creek. Plans are complete and bids for this modern house of God have been let. Arden Wood is the pastor.

Prospects are bright for a campus house in which Bible classes and church services will be held at Oshkosh for students of the University of Wisconsin—Oshkosh and other schools. Work there is under the direction of the District Mission Board and Pastor H. Kleinhans of Martin Luther Church, Oshkosh.

A Seminary student, John Brug, canvassed in the Appleton area this summer for unchurched people.

On July 1, the Lake Superior Pastoral Conference elected Pastor Waldemar Zink of Coleman as its new visitor. He takes the place of Pastor Theophil Hoffmann of Gladstone, Michigan.

At Fox Valley High School, Appleton, the staff is complete this year, as far as board authorization is concerned. New teachers are Mr. Eugene Baer, who is working in the field of English and Mr. David Pelzl of Saginaw, Michigan, who teaches mathematics.

LEROY RISTOW

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastor

Christman, Robert W., as assistant pastor of Grace Ev. Lutheran Church, Tucson, Ariz., by E. Arnold Sitz, assisted by M. C. Nitz, Silas Krueger, Richard Paustian; July 28, 1968.

Scharf, Ralph E., as pastor of Gethsemane Ev. Lutheran Church, Davenport, Iowa, by E. R. Scharf, assisted by G. W. Boldt, E. F. Ahlswede, and D. G. Bruemer; July 14, 1968.

Sonntag, Lyle F., as pastor of Our Savior Apache Mission, Bylas, Ariz., by I. G. Frey, assisted by H. E. Rosin, R. H.

Zimmermann, A. M. Uplegger, W. A. Meier; Aug. 4, 1968.

Installed

Pastors

Franzmann, Werner, as pastor of Darlington Ev. Lutheran Church, Ann Arbor, Mich., by R. O. Frey, assisted by H. H. Hoenecke, L. J. Koeninger, A. H. Baer, K. W. Vertz, R. P. Mueller; Aug. 11, 1968.

Strack, Kenneth, as pastor of Grace English Ev. Lutheran Church, Tecumseh, Mich., by J. A. Westendorf, assisted by G. Tiefel, H. Engel, C. Palenske; Aug. 4, 1968.

Warnke, Hugo M., as pastor of Prince of Peace Ev. Lutheran Church, Yucaipa, Calif., by Paul Heyn, assisted by J.

Gerlach, W. Godfrey, G. Seager, D. Sadowsky, V. Schultz; Aug. 4, 1968.

Teachers

Buch, Marcus F., as principal of St. Paul's Lutheran School, Tomah, Wis., by Otto Heier; Aug. 18, 1968.

Kugler, Robert, as teacher in St. Paul's Lutheran School, Tomah, Wis., by Otto Heier; Aug. 18, 1968.

Nolte, John P., as teacher in St. Paul's Lutheran School, Tomah, Wis., by Otto Heier; Aug. 18, 1968.

Wessel, Roger, as teacher in Zion Lutheran School, Columbus, Wis., by G. F. Cares; Aug. 18, 1968.

Wilde, Merlin, as teacher in St. John's Lutheran School, Newburg, Wis., by Leo C. Scheelk; Aug. 18, 1968.

Graf, Gary, as teacher in Faith Ev. Lutheran School, Fond du Lac, Wis., by M. Janke; Aug. 18, 1968.

CHANGE OF ADDRESS

Pastors

Balza, William
6356 Chard Street
Marlette, Mich. 48453

Heier, Otto W.
516 Superior Avenue
Tomah, Wis. 54660

Scharf, Ralph E.
2414 E. 32nd Street
Davenport, Iowa 52807

Schroeder, John P.
Box 88
Viroqua, Wis. 54665

Vogel, Vaughn
3214 S. Kinnickinnic Ave.
Milwaukee, Wis. 53207

EXPLORATORY SERVICES Scottsbluff, Nebraska

Exploratory services were begun at 7:30 p.m. MDST on Aug. 18, 1968, in the West Nebraska League of Arts building, 106 E. 18th St., in Scottsbluff, Nebr. 69361.

Names of WELS people and prospects who are moving into that area (Gering is twin city) should be sent to the undersigned. The people themselves who live in the area may contact Gerald Carpenter, 2609 Ave. B. Phone 632-7603.

Rev. Norman T. Paul
P.O. Box 7
Valentine, Nebr. 69201

MICHIGIAN STATE UNIVERSITY STUDENTS

When you register, please specify your religious preference as "Wisconsin Synod Lutheran." Pastors, parents, and students, please notify the undersigned about students from your congregation who are attending Michigan State University. If at all possible, please do this before the fall sessions begin.

Pastor Daniel M. Buske
Emanuel First Ev. Lutheran Church
222 W. Kilborn St.
Lansing, Mich. 48906
Phone: 487-0848 or 485-4118

REQUEST

The St. Cloud, Minn., Mission and the local Lutheran Collegians Chapter need the assistance of fellow members of our Synod. The activities of the two groups make reproduction equipment desirable. Does some congregation have a mimeograph or duplicator which they are replacing with more modern equipment and which might be provided for the mission at a low cost?

Names of prospective members, friends, or relatives moving into the St. Cloud area, as well as those of students who will be in attendance at St. Cloud State, should be brought to the attention of:

Vicar John C. Ibsch
913 10½ Avenue S.
St. Cloud, Minn. 56301

REQUEST FOR STUDENT NAMES

Please send the names of WELS students attending college in the Fargo-Moorhead area to Pastor Martin W. Schulz, 2820 12th Avenue South, Moorhead, Minn. 56560.

CALENDAR OF CONFERENCES

MICHIGAN

MICHIGAN DISTRICT PASTORAL CONFERENCE

Place: Zion Ev. Lutheran Church, Warren, Mich.

Date: Sept. 16 and 17, 1968.

Time: 10 p.m.

Agenda: How the Negro Christian Looks at the Race Problem, H. Grigsby; Is Our Synod Changing? G. Tiefel; Isagogics of Amos, With Special Reference to Violence in Our Day, D. Laude; The Moral Aspects of Heart Transplants, R. Mueller. Communion service: Monday at 7 p.m., W. Koelpin, preaching (F. Jungkuntz, alternate).

K. Haag, Secretary

ATTENTION — COLLEGE AND UNIVERSITY STUDENTS!

College and university students are asked to list their religious affiliation as "Wisconsin Synod" when enrolling at school. This is extremely important, especially at schools where the campus pastors of our Synod have access to the religious preference cards of students.

We also encourage all students who attend non-Synodical schools away from home to see to it that their names and addresses reach the office of the Lutheran Spiritual Welfare Commission promptly. Ordinarily this is done through the home pastor. This will enable the student to receive regularly the following: Meditations, The Northwestern Lutheran, periodic sermons and newsletters.

Address all communications to: Lutheran Spiritual Welfare Commission
3624 W. North Ave.
Milwaukee, Wis. 53208

NORTHERN PASTOR-DELEGATE CONFERENCE

Date: Sept. 23 and 24, 1968.

Time: 9 a.m.

Place: St. John, Saginaw.

Preacher: Edward Zacharias.

Lay delegates are to be present the first day only.

Edwin C. Schmelzer, Secretary

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MICHIGAN DISTRICT TEACHERS' CONFERENCE

Time: Oct. 9-11, 1968.

Place: St. John's Lutheran School, Westland, Mich.

Agenda: Developing Christian Attitudes in History Since World War I, Prof. T. Hartwig; Training Children to Apply Christian Principles of Social Life, R. Stoltz; Instilling Love of Worship Into Our Christian Day School Children, A. Heyer; Grading Systems, C. Smart and R. Manthe; Music Programs in Our Schools, R. Bame; In-Service Training of Teachers Through Faculty Meetings, V. Raasch; Art Demonstration With Different Art Media, B. Mulinix.

Milton Bugbee, Secretary

MINNESOTA

REDWOOD FALLS PASTORAL CONFERENCE

Date: Tues., Oct. 1, 1968.

Time: 9 a.m.

Place: St. Paul's Church, Arlington, Minn.; J. Bradtke, host pastor.

Agenda: I Tim. 1:2-11, D. Zimmermann; The Seventh Commandment in Luther's Large Catechism, A. Jannusch; A study of "This We Believe," O. Engel.

Send excuses to the host pastor.

D. W. Arndt, Secretary

NEBRASKA

ROSEBUD PASTORAL CONFERENCE

Date: Oct. 8 and 9, 1968.

Place: Carlock, S. Dak. (Peace).

Host Pastor: J. M. Engel.

Preacher: W. Leerssen (M. Doelger, alternate).

Devotions: J. M. Engel.

Papers: Combating Evolutionism as Taught in our Public Schools, J. M. Engel; Exegesis of James 2:14-26, N. Paul; Review of Luther's "Bondage of the Will," R. Kuckhahn (alternate paper).

M. F. Doelger, Secretary

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SOUTHERN DELEGATE CONFERENCE

Date: Sept. 23 and 24, 1968.

Place: St. John's, Rising City, Nebr.; Wm. Gabb, pastor.

Sermon: D. Fischer (K. Plocher, alternate). Papers: Augsburg Confession, Article XXVII, Of Monastic Vows, D. Fischer; The Difference Between Christianity and Religion, A. Werre; Encourage the Blessing and Need of Daily Family Devotion, Mr. G. Frank.

Please announce to the host pastor in due time.

R. Tischer, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: Trinity, Sept. 16, 1968.

Place: Trinity Ev. Lutheran Church, Liberty Tp., Rt. 1, Manitowoc, Wis., Samuel G. Kugler, pastor.

Time: Opening Communion service at 9 a.m.

Agenda: Exegesis of Isa. 52, R. Wendland (alternate, N. Koch); Choice of Essays: Revelation and its Proper Use in Relation to the Other Books of the Bible, T. Sauer; The Right and Wrong of Private Judgment, A. Schultz; Is Our Position on Aid to Education Different Today from That of the Past?, H. Kesting; Difficult Funerals, P. Knickelbein; Soul Conservation and Soul Accounting, C. Reiter; Report of Visiting Elder, et c.

A. F. Schultz, Secretary

DISTRICT MISSIONARY CONFERENCE

Date: Sept. 23, 1968, 12 noon to Sept. 24, 1968, 12 noon.

Place: Our Savior Lutheran Church, Sault Ste. Marie, Ontario, Canada, H. F. Koch, pastor.

The Speaker for the Monday evening communion service: P. Borchardt.

Agenda: Exegetical-Practical Presentation of Acts 14:6-18, by J. Diener; Practical Suggestions for People Separated From Their Home Church, panel discussion led by pastors on the Mission Board; Ps. 96, by W. Goers; and various reports.

For overnight lodging, contact the host pastor.

J. Diener, Secretary

WINNEBAGO TEACHERS' CONFERENCE

Date: Sept. 26 and 27, 1968.

Place: Trinity Lutheran School, Marinette, Wis.

Thursday: Some Common Denominators in the Study of Comparative Religions, Prof. E. Scharf; Dealing with the Mentally Retarded, Mrs. E. Scharf.

Friday: Education of the Masses and its Effect on American Standards of Education, Prof. G. Barnes; Art in the Elementary School, Faculty of Trinity Lutheran School, Neenah; Music in the Elementary School, Faculty of Grace Lutheran School, Oshkosh.

E. Schroeder, Chairman
Program Committee

PACIFIC NORTHWEST

FALL PASTORAL CONFERENCE

Date: Sept. 24-26, 1968.

Place: Withrow, Wash.

Host pastor: Paul Schliesser.

Communion service: 11:30 a.m. Sept. 24, 1968.

Preacher: A. B. Habben (H. Schewe, alternate).

Agenda: Homiletical Study of II Thess. 2:13-17, L. Weindorf; When May a Christian Be a Conscientious Objector? P. Pan-kow; Attempts in The Roman Catholic Church to Elevate Mary As Comediatrix, P. Schliesser; Formula Of Concord (continuation), T. Adaschek; Galatians (continuation), M. Teske; Conference Reports. John E. Henning, Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN PASTORAL CONFERENCE

Date: Sept. 17, 1968.

Place: St. James Lutheran Church, Evans-ton, Ill.

Time: 9 a.m., beginning service with Communion.

Preacher: Donald Meier (alternate, Karl Molkentin).

Agenda: Exegesis, I John 5:13-20, F. Schultz (alternate, Rev. 20, G. Boldt); Doctrinal, Third Use of the Law—What did the Fathers mean by Evangelical Admonition, Erwin Schewe; Report of the Interim Committee, Lutheran High School, Racine.

David M. Ponath, Secretary

**WISCONSIN EV. LUTHERAN SYNOD
CURRENT BUDGETARY FUND**

1968 Prebudget Subscription Performance

Seven months ended July 31, 1968

	Subscription Amount for 1968	7/12 of Annual Subscription	Offerings Received	Per Cent of Subscription
Arizona-California.....	\$ 91,932	\$ 53,627	\$ 48,423	90.3
Dakota-Montana.....	111,973	65,318	57,081	87.4
Michigan.....	593,761	346,361	294,627	85.1
Minnesota.....	590,135	344,246	350,491	101.8
Nebraska.....	106,255	61,982	61,377	99.0
Northern Wisconsin.....	645,628	376,616	399,725	106.1
Pacific Northwest.....	28,425	16,581	14,012	84.5
Southeastern Wisconsin.....	781,034	455,603	410,639	90.1
Western Wisconsin.....	734,380	428,388	421,307	98.3
Total — This year.....	\$3,683,523	\$2,148,722	\$2,057,682	95.8
Total — Last year.....	\$3,358,502	\$1,959,126	\$1,841,897	94.0

CURRENT BUDGETARY OFFERINGS

Twelve months ended July 31, 1968, with comparative figures for 1967

	Budgetary 1968	Offerings 1967	Pension Plan 1968	Offerings 1967
Arizona-California.....	\$ 77,432	\$ 70,281	\$ 2,988	\$ 3,107
Dakota-Montana.....	107,265	102,620	2,019	1,512
Michigan.....	535,636	508,071	3,091	2,727
Minnesota.....	600,396	565,967	12,975	9,839
Nebraska.....	105,012	101,896	1,604	1,350
Northern Wisconsin.....	664,923	577,633	17,549	18,184
Pacific Northwest.....	26,511	26,018	933	409
Southeastern Wisconsin.....	732,632	645,019	30,573	23,107
Western Wisconsin.....	646,789	596,913	26,451	23,705
Sent Direct to Treasurer.....	109,014	95,217	42	28
Total.....	\$3,605,610	\$3,289,635	\$98,225	\$83,968
Increase over prior year:				
Amount.....	\$ 315,975		\$14,257	
Per cent.....	9.6%		17.0%	

MISSIO DEI CONTRIBUTIONS

Total to July 31, 1968

Arizona-California.....	\$ 149,633
Dakota-Montana.....	157,370
Michigan.....	619,756
Minnesota.....	688,864
Nebraska.....	150,995
Northern Wisconsin.....	1,007,421
Pacific Northwest.....	48,630
Southeastern Wisconsin.....	1,224,943
Western Wisconsin.....	848,206
Gifts sent to Treasurer's Office.....	51,440
Total.....	\$4,947,258

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended July 31, 1968, with comparative figures for 1967

Twelve months ended July 31

	1968	1967	Increase or Decrease*	
			Amount	Per cent
Income				
Prebudget Subscription Offerings.....	\$3,496,596	\$3,194,418	\$302,178	9.5
Gifts and Memorials.....	109,014	95,217	13,797	14.5
Pension Plan Contributions.....	98,225	83,968	14,257	17.0
Bequest.....	10,733	1,000	9,733	973.3
Income from NWPH.....	16,562	16,562		
Proceeds from sale of land.....		10,988	10,988*	
Other Income.....	2,910	3,564	654*	18.4*
Total Income.....	\$3,734,040	\$3,405,717	\$328,323	9.6
Expenditures				
Worker-Training.....	\$1,273,352†	\$1,339,989†	\$ 66,637*	5.0*
Home Missions.....	1,150,942	1,005,429	145,513	14.5
World Missions.....	613,901	542,538	71,363	13.2
Benevolences.....	676,500	521,295	155,255	29.8
Administration and Services.....	288,854	234,152	54,702	23.4
Total Expenditures.....	\$4,003,599	\$3,643,403	\$360,196	9.9
Operating Deficit**.....	\$ 269,559**	\$ 237,686**		
Accumulated Deficit, July 1966 through July 1968, \$533,317				

† These amounts include the monthly appropriations to the Educational Institution Building Fund as recorded through November 30, 1967 at which time a moratorium was declared retroactive to July 1, 1967.

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

NOMINATIONS

Editorship—Northwestern Publishing House

The following have been nominated for the office of literary editor-in-chief at the Northwestern Publishing House:

Pastor Donald Bitter, Fort Atkinson, Wis.
Pastor Siegfried Fenske, Wauwatosa, Wis.
Pastor William Fischer, Milwaukee, Wis.
Prof. Edward Fredrich, New Ulm, Minn.
Pastor Robert Hochmuth, Santa Clara, Calif.
Prof. Darrel Kautz, Milwaukee, Wis.
Pastor Eugene Kitzerow, Crivitz, Wis.
Pastor Martin Janke, Fond du Lac, Wis.
Prof. LeRoy Ristow, Fond du Lac, Wis.
Prof. Armin Schuetze, Mequon, Wis.
Prof. Carleton Toppe, Watertown, Wis.
Pastor Harold Wicke, Watertown, Wis.
Pastor Paul Wilde, Lake Mills, Wis.

Correspondence regarding any of these candidates should be in the hands of the undersigned by September 23, 1968.

Mr. H. P. Gieschen, Secretary
c/o Northwestern Publishing House
3616-32 W. North Ave.
Milwaukee, Wis. 53208

DEDICATION

Wisconsin Lutheran Seminary Library

God willing, the dedication of our new Seminary library building is to take place on Sunday, Oct. 13, 1968. The dedicatory service is to be held at 3 p.m. on the Seminary grounds at Mequon, Wis.

It is our hope that both the time of service and its early announcement will make it possible for many members from the congregations of our Synod to participate in this service of thanksgiving. God's grace has permitted and enabled us to provide our Theological Seminary with a valuable facility through our Missio Dei offering.

Carl Lawrenz, President

CORRECTION

In Pastor I. M. Frey's editorial of the Aug. 18, 1968 issue, "A Check List for Parents," line 7 of the 6th paragraph should read: "may have the effect only of producing clever devils."