

# THE NORTHWESTERN Lutheran

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May 11, 1969



# BRIEFS by the Editor

THE MEMBERS OF THE CAPTURED PUEBLO CREW learned to appreciate their religious training during the anxious days of their imprisonment, according to published reports. "All we had left was religion," one man said of his captivity.

"GOD IS GONE UP WITH A SHOUT, the Lord with the sound of a trumpet!" These words of the 47th Psalm foretell Christ's triumphant ascension into heaven.

Ascension Day, to be celebrated this year on Thursday, May 15, marks the Savior's coronation as King of kings and Lord of lords. For 40 days after His resurrection He showed Himself alive to His disciples and instructed them concerning the kingdom of God. Then He ascended into heaven, removing His visible presence from them. God the Father crowned Him with glory and honor, setting Him at His own right hand in the heavenly places.

But Christ, who now governs all things in the interest of His Church, has promised to return. In the meantime, we are to carry the good news of His triumph over sin and death as the Savior of all men to the ends of the earth. Difficult as this work may appear to be, we have His unflinching promise, "Lo, I am with you always, even unto the end of the world."

While we await His promised return, our hearts, often overwhelmed

with grief, are cheered by the remembrance of His words spoken on the eve of His Passion, "In my Father's house are many mansions. . . . I go to prepare a place for you." With eager anticipation we look forward to the fulfillment of His promise, "I will come again, and receive you unto myself; that where I am, there ye may be also."

\* \* \*

THE FESTIVAL OF THE ASCENSION OF OUR LORD is a day to be celebrated by the Church with joy and thanksgiving. A number of our congregations now observe it with services in which the children of the Christian day school and Sunday school participate in proclaiming the Ascension Gospel in word and song in the same way as they do in the children's services at Christmas. It is to be regretted, however, that in many congregations this significant festival is no longer observed, at least not with special midweek services. Such congregations ought to be reminded that in failing to celebrate this important day they themselves are the real losers.

They had no Bibles or prayer books. "Some of the men said that their memories of Sunday school days were dim, but they worked together to come up with a reasonably accurate list of the books of the Bible. Such familiar Scriptures as the 23rd Psalm were written out and shared. One mentioned that he had trouble remembering the Ten Commandments but with help came up with them."

In our Christian day schools and Sunday schools the memorizing of Bible passages, of the Catechism, and of hymns is stressed. Parents are encouraged to assist their children in this work. By attending to this responsibility faithfully, parents stand to gain a fringe benefit in that their own treasury of spiritual gems committed to memory is refurbished and perhaps enlarged.

At times teachers may hear complaints about the burden of memory work. Crew members of the Pueblo probably wished that their teachers and parents had insisted on a greater amount of memory work.

It is a worthwhile effort for Christians throughout their lives to add to (Continued on page 174)

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

## The Northwestern Lutheran

\* Volume 56, Number 10 \* May 11, 1969

Official Publication, Wisconsin Evangelical Lutheran Synod.

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

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

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11754 N. Seminary Dr.  
Mequon, Wisconsin 53092

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

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

Second-class postage paid at Milwaukee, Wisconsin.

Subscription rates, payable in advance:

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

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

# Editorials

**Sabotaging the Dikes** As this is being written, the Mississippi and other rivers in the upper Midwest are cresting and are exerting maximum pressure on dikes that have been thrown up to prevent flooding. If the dikes do not hold, the floodwaters pour through and spread destruction and ruin.

Many of these dikes are no sturdy, concrete break-water installations. They are emergency barriers, constructed of sandbags, covered with plastic. Round-the-clock patrolling is needed to detect leaks and to firm up soft spots. Sightseers must stay off these dikes because even walking around on them weakens them.

Most of these dikes are holding up. They are keeping the floodwaters away from homes and shops. But the dikes that have been holding back the runoff of moral pollution and the rivers of sexual filth in our country are crumbling. The barriers that our society has maintained against the swelling torrents of lust and licentiousness are collapsing all about us.

Such moral dikes as respect for the Ten Commandments, observance of the laws and customs of a basically Christian culture, and conformity to public codes of decency; and even the dikes of conscience and religious principles are yielding and are being swept away.

In less than five or six years nudity, simulated sexual intercourse and sexual perversions, and unfiltered obscenities have boldly established themselves on stage and screen. A notorious Swedish film, now playing to packed houses in New York, is being eagerly awaited in other parts of the country. A play in which an ape simulates raping a nun on the stage has been closed, but plays that are little less obscene and loathsome are presented the length and breadth of the land. In the sex-book market each latest best seller seems to have surpassed the previous ones in shameless filth. Our society has sunk to a sick permissiveness about fornication and adultery and even about sexual perversion.

All of us are responsible for this catastrophe — those who say nothing and do nothing to stem the collapse of American morals, those who do not work hard enough and long enough to strengthen the dikes, but especially those who have been persistently and deliberately trampling on them and weakening them.

They are the Judases in the pulpits and in theological places who condone and even hallow violations of the Sixth Commandment; they are the reviewers on the staffs of prestige metropolitan dailies and influential periodicals who play clever word games about risqué plays but who exhibit little more moral principle than does the landlord of a brothel; the men of the legal profession who have deluded themselves into thinking that their law owes nothing to morality, and that legalities take precedence over public good; the filthy-minded entertainers who try to be cute as they desecrate what is decent and exploit the Ten Commandments for laughs; the learned and conceited men in college and university classrooms who go out of their way to deride purity and decency and sneer at standards of right and

wrong; the degenerate writers who espouse libertinism and abet uninhibited sex expression.

These deliberate traitors to morality, which is the foundation of a decent society, deserve hell's lowest depths, even below the rapist and the grubby, conscienceless peddler of pornography. Men of talent and intelligence and wit and prestige have stomped on the dikes and have bored holes in the sensitive barriers that are holding back the flood of moral filth in our country.

May God have mercy on their souls, and may He spare a nation that is being engulfed by a stinking flood of immorality!

CARLETON TOPPE

\* \* \*

**Bread Instead of a Stone** The April 14 issue of the *U. S. News & World Report* contained an interesting article on the troubles besetting the churches these days. Among other things it stated, "Except for evangelical faiths, church membership and attendance are found to be lagging behind U. S. population growth."

It is interesting to note that the lag is observed only in the nonevangelical churches. "Evangelical faiths" are excepted. "Evangelical," as we ordinarily employ the term, and as it is defined in a standard dictionary, means emphasizing the authority of Scripture and salvation by the atoning death of Jesus Christ.

It is not surprising that church membership and attendance are found to be lagging in churches which do not proclaim the saving Gospel of Jesus Christ. When a church rejects the authority of Scripture with its definite promises contained in the Gospel, it cannot speak with certainty in the basic matters which trouble mankind. It must rely on the changing and conflicting opinions of fallible men. It must resort to hypothesis, experiment, and innovation. The truth becomes the elusive object of a never-ending search. Difficulty is encountered in even trying to define the purpose of the church. And the church takes on the aspects of a debating society.

The kind of spiritual fare which must be offered as a result cannot satisfy the confused and frightened pilgrim on earth. He needs to know. And while he may refuse to accept the answers and assurances given by Scripture, only these can answer his questions and give him lasting peace and hope.

If "evangelical" means Gospel-preaching, we are glad to hear that "evangelical faiths" are not having the membership and church attendance problems which are reported to be troubling nonevangelical churches. And we are happy that our own church body can be counted among those which accept the authority of Scripture and proclaim salvation by the atoning death of Jesus Christ — not because this presumably exempts us from the statistical lag which nonevangelical churches appear to be experiencing but because it means that we are providing starving souls with bread instead of a stone.

IMMANUEL G. FREY



## Studies in God's Word

### The Ascension From the Plain—II Kings 2:11

And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire and horses of fire and parted them both asunder; and Elijah went up by a whirlwind into heaven.

#### A Worthy Desire

"Where is the Lord God of Elijah?" Spoken by Elisha after Elijah's bodily assumption into heaven, this question was really an earnest plea: "Oh, Thou who wast with Elijah, be Thou also with me!" It is not difficult to understand why Elisha wished to have as his Companion the God who owned, protected, and provided for Elijah, and in many ways honored him, especially at last.

We can be sure that a host of true Israelites shared Elisha's desire. The translation of Elijah stands out alone in the history of Israel as the highest testimony to the glorious end of God's children. It showed the completion and crown of the life of faith.

Elijah's ascension corroborated the testimony of Enoch's translation: There is a life beyond this one. The future life has been prepared for the whole person, body and soul. Man can be made fit for life in the presence of God and His holy angels in spite of the havoc wreaked by sin and death.

#### Fulfillment of a Promise

The event did not come as a surprise either to Elijah and Elisha or to the disciples of the prophets. In some way God had revealed to them that Elijah would be taken up by the Lord. Since it had been foretold (II Kings 2:3, 5), they were anticipating the event, but the reality and fulfillment of it may well have astonished them.

The disciples watched from a distance as Elijah and Elisha miraculously crossed the Jordan. Then, while the two were walking along and talking, suddenly a fiery chariot and fiery horses appeared and separated them, and Elijah went up in the "whirlwind" (or "tempest").

As God had formerly taken Enoch away so that he did not taste of death (Gen. 5:24), so did He also suddenly take Elijah away from Elisha and carried him to heaven without dying.

#### Fiery Affair

The storm in which he was taken away was accompanied by a fiery phenomenon, which appeared to the eyes of Elisha as a chariot of fire with horses of fire. The chariot and horses fittingly represented the victory of the occasion. Elijah was taken away as a prince in triumph, like a conqueror. "As he was an unparalleled champion for the honor of the Lord, a fiery war-chariot was the symbol of his triumphal procession into heaven" (O. v. Gerlach).

"Elijah the prophet . . . was taken to heaven as the forerunner of Christ . . . without tasting death, to predict the ascension of our Lord . . . for as a servant, as the servant of the law, who with his fiery zeal preached both by word and deed the fire of the wrath of divine justice to the rebellious generation of his own time, Elijah was carried by the Lord to heaven in a fiery storm, the symbol of the judicial righteousness of God.

"But Christ, as the Son, to whom all power is given in heaven and on earth, after having taken from death its sting and from hell its victory, by His resurrection from the grave . . . returned to the Father in the power of His eternal deity, and ascended to heaven in His glorified body before

the eyes of His disciples as the victor over death and hell, until a cloud received Him and concealed His figure from their sight" (Keil).

#### For Each Age a Pledge

Luther in his commentary on Genesis 5:21-24, relates Elijah's assumption to Enoch's translation and to Christ's resurrection and ascension: "And so this story (of Enoch) is a noteworthy one. Through it God desired to impart to the first and primeval world the hope of a better life after this life.

"Later on in the second world, which had the Law, God gave the example of Elijah, who was taken away by the Lord even as his servant Elisha was looking on.

"We in the New Testament are in the third world, as it were; and we have a more outstanding example — Christ Himself, our Deliverer, ascending to heaven with many other saints. In every age God wanted to have at hand proofs of the resurrection of the dead in order to draw our hearts away from this detestable and troubled life, in which, as long as it seems good to God, we nevertheless serve Him by performing our governmental and civic duties and also, above all else, by leading others to godliness and the knowledge of God. But here we have no continuing place (Heb. 13:14). For Christ went away to the Father to prepare for us eternal dwelling places (John 14:3)."

To the Sethites, to the Israelites, and to us God has given the assurance that "where I am, there ye may be also." Thus He would strengthen His children in the faith and direct them in their earthly pilgrimage. The God of Elijah, a man of "like passions as we are" (Jas. 5:17), is our Lord!

PAUL E. NITZ

# The Ministry of the Printed Word

## The Story of the Publications Department of the Lutheran Church of Central Africa

**“ . . . it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isaiah 55:11).**

This is the promise of our Lord, who has given us the great task of being the bearers of His Word in this world. We know that man cannot live by bread alone but must have food for the soul to be spiritually alive, and we also know that we have the nourishing food of God's Word to offer in place of superstition, ignorance, and fear. Even in our established mission areas throughout the world there are many spiritually hungry people who are daily devouring these poisons and will continue to do so unless we supply them with the Word of Life.

There is no reason to debate the merits of the printed word vs. the

spoken word — each has advantages and disadvantages. But in the fast changing world of today we must use every means possible to proclaim the unchanging God. This is a job so tremendous, so urgent, that we dare not exclude this proven method of reaching those who would otherwise never know their Savior.

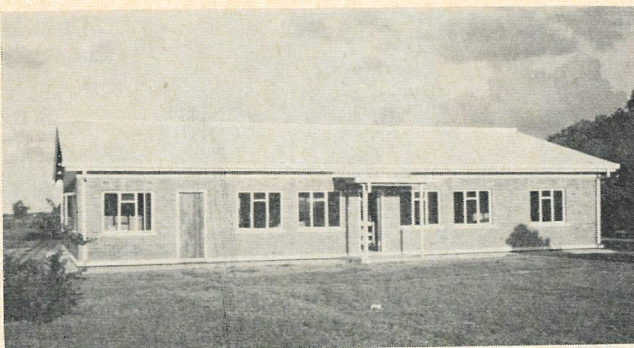
Here in Central Africa the Lord has blessed us with the buildings and machinery as well as the skills and manpower to carry out this ministry of the printed word. We have a fully equipped print shop where we prepare and produce an abundance of Christian literature to be used in numerous ways. The ongoing program of our ministry of the church through the printed word is edifying and informing the members of the church through a mailing program, preparing suitable teaching aids for various levels of instruction, and pro-

ducing the supplies and materials needed by the workers in the field. This is our instrument for expansion, and the real work is just beginning. There is material awaiting translation which has already been developed, and much more is being developed now. As our efforts grow so do the needs and opportunities. We must furnish the tools, not only for the training of men, but also for these men to use in their fields as missionaries, evangelists, and religious workers.

Your continued support and prayers are needed. Not one of us dare pass this responsibility by. Rather with joy let us dedicate our lives to the spreading of the message of redemption all over the world. Let us have Christ and His mission as the center of our lives.

ELMER SCHNEIDER  
Publicity Director

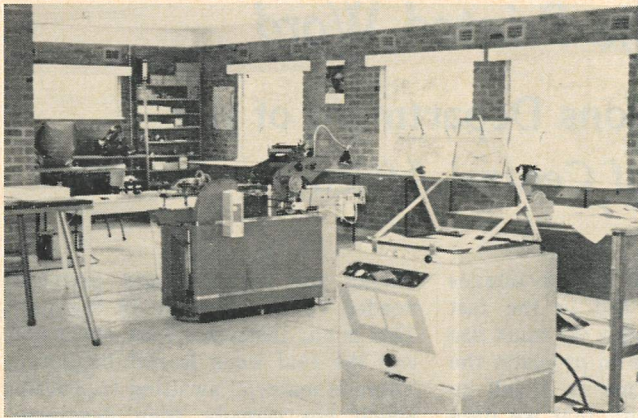
### PUBLICATIONS FACILITIES



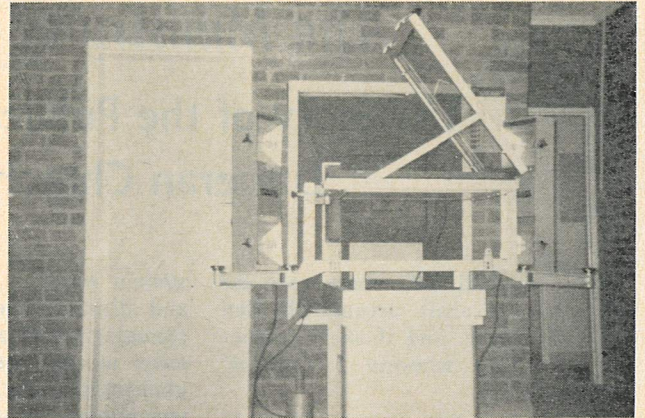
(Above) This attractive building which houses the printing equipment was especially designed for our needs and is located on the property of the Bible Institute near Lusaka, Zambia. It was completed in February 1968, and provides spacious and pleasant working areas for each phase of preparation and production.

(Right) On September 2, 1968, the building was dedicated to the work of the Lord and a service was held in the main printing room. Here you see the Publications Director, Elmer Schneider, opening the door after receiving the key from Missionary Mueller (right).



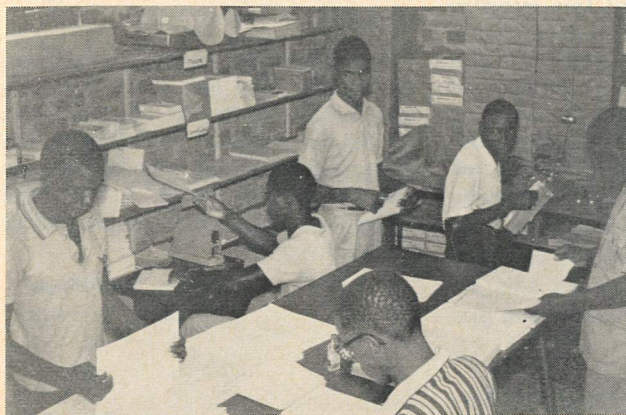


This view of the interior shows the bindery department (left rear), the offset press (center), and the plate exposer (right foreground). To the left of the picture is the stockroom.

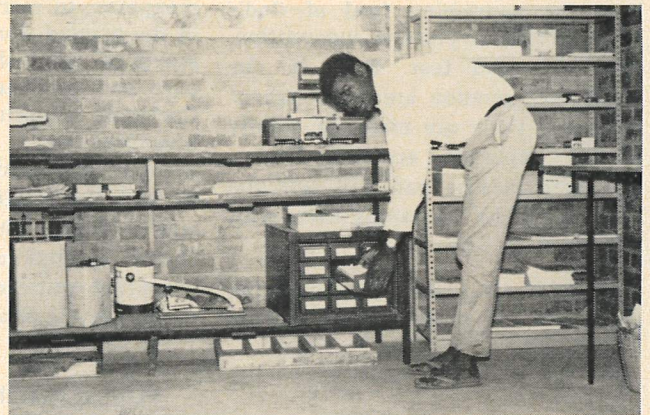


With the arrival of this process camera our operation became completely self-sufficient, and we can now prepare and produce our materials without the extra cost and delays encountered with outside firms. The camera is connected with the darkroom. Along this end of the building are also the office, the typing and art room, and the utility area.

### INDIGENOUS WORKERS ARE USED

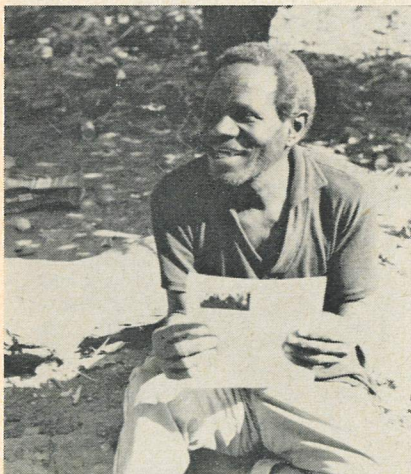


Because the Publications Department is located on the Bible Institute property, members of the student body are readily available to help in certain phases of the production of Christian literature. In this picture they are gathering material for the mailing program.

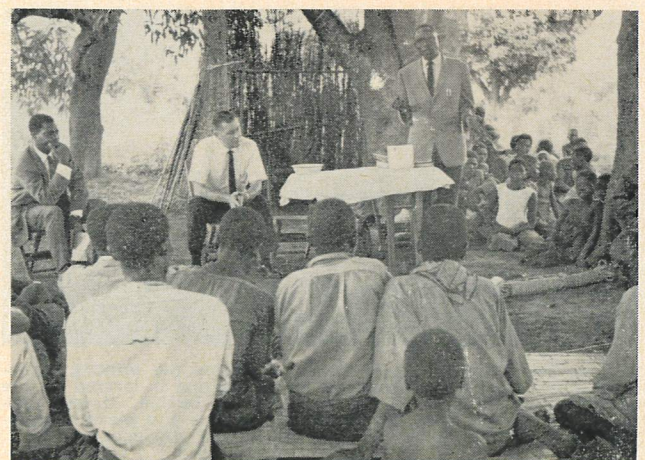


Now that we carry out all phases of production in our own print shop, the time has come when it is necessary to rely on some more permanent form of help. This graduate of the Bible Institute has been assigned to the Publications Department and is responsible for posting the mailing program.

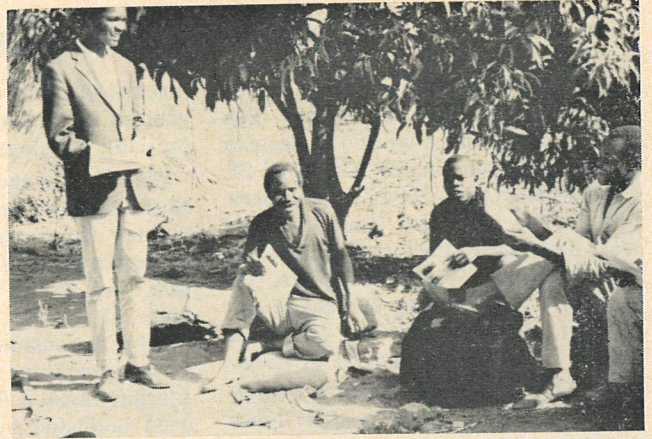
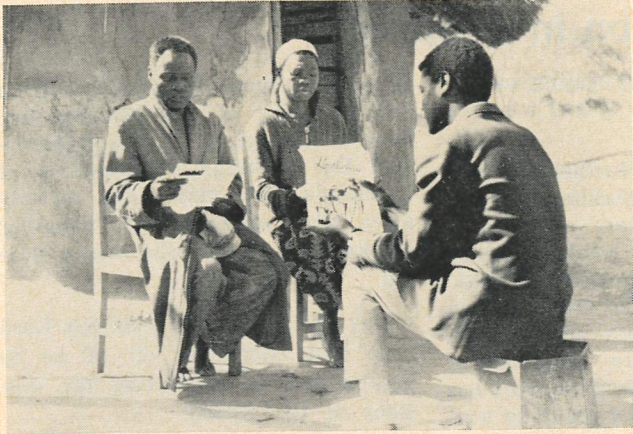
### MAILING PROGRAM AND THE LUTHERAN CHRISTIAN



In 1959 we began a pastoral service in which we mailed sermons to members who moved to outlying areas and were far from congregations. Here is a happy individual who is learning the Truth from his regular copy of *The Lutheran Christian*.

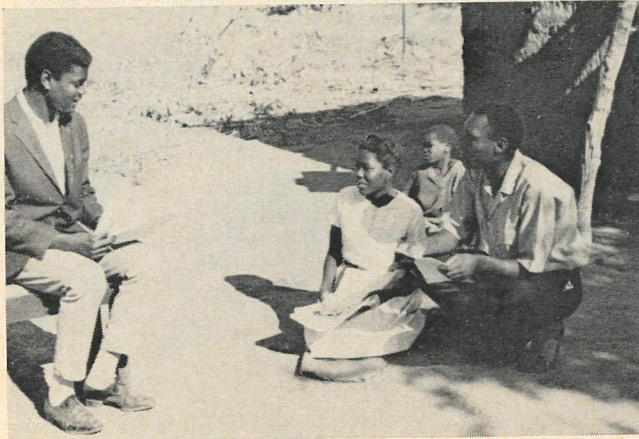


Large areas were opened to us in this way, and many requested that we come and teach them the Word of God. Through the mailing program this congregation was established and is now served regularly by an evangelist under the supervision of a missionary (Pastor John Janosek, seated).



The **Lutheran Christian** is the official publication of The Lutheran Church of Central Africa and is printed bimonthly in four languages for distribution to all those on the mailing list as well as families in our congregations and preaching stations. It brings information and instruction to the people. It aids in strengthening the faith of those who belong to our church and is used also as a help in witnessing to others who are not of our faith. It further makes it possible for each individual to identify himself not only with his local congregation and its members, but with the larger organization that is active in many places. In these pictures we see a religious worker using **The Lutheran Christian** to aid him in instructing and witnessing for Jesus.

### TOOLS FOR OUR WORKERS



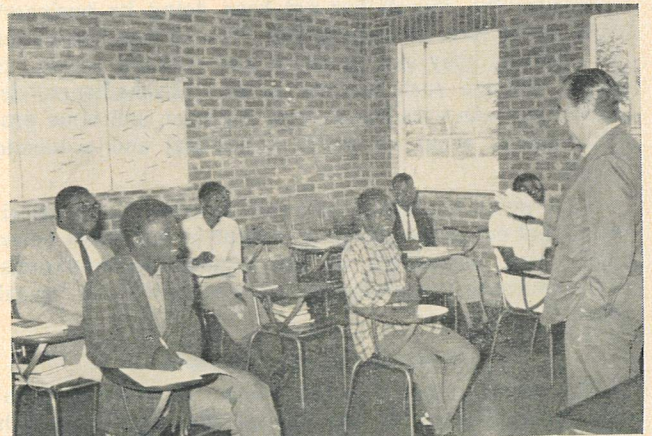
A very important phase of our work is the preparation and production of Christian literature necessary to the ministry of our missionaries and religious workers. Here an evangelist is preparing this couple for baptism using a prebaptismal course developed and produced here to meet local needs.



The coming generation also learns of Jesus and His love for them. These children are among the fortunate ones who go to school. Some can already read simple Bible stories which are produced by the Lutheran Press in various vernaculars for use in Sunday-school classes.



The unusual is often encountered while witnessing for Christ in Africa. This woman is brewing beer for the people of the village. She was willing to listen to our evangelist, but continued with her project.



With the help of Christian literature these men are being taught during their two-year course of training at the Bible Institute. In this picture the instructor is Missionary E. H. Wendland, who is also the mission superintendent.

## God Blesses Mission in California

A year ago in this beautiful hidden valley (Escondido) in North San Diego County there was no Wisconsin Synod Lutheran church. On April 21, 1968, Pastor Paul Heyn started services in the Woman's Club. He was later assisted by Pastors E. Hoenecke, L. Smith, and Vicar Carl Otto. On August 1, 1968, Pastor G. Seager, our District missionary for the California Mission District was moved to Escondido. God blessed the regular preaching of His pure Word, and by January 1969 the average attendance had

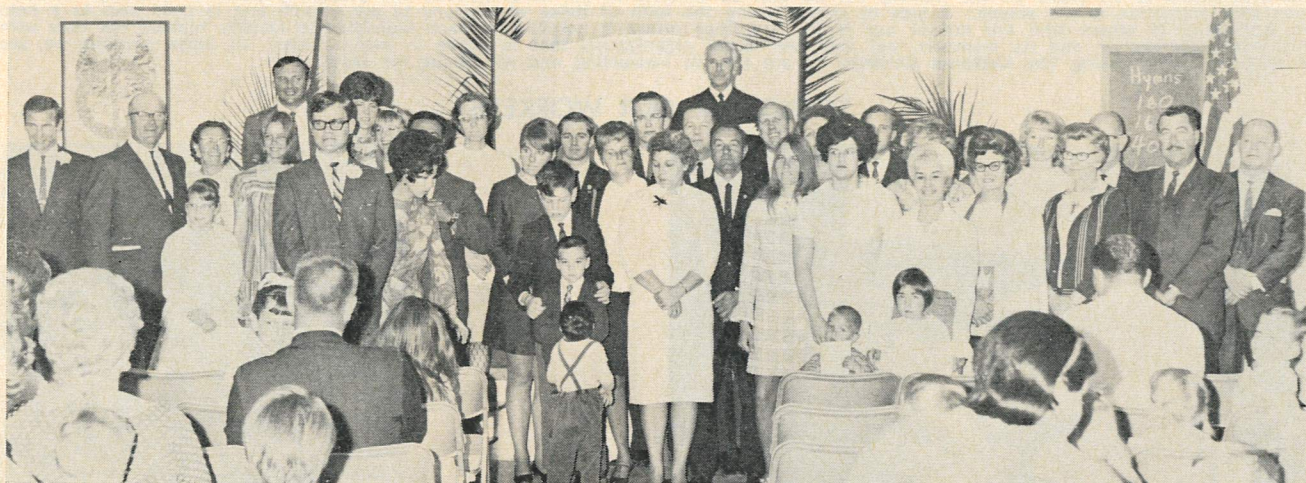
reached 60. The congregation was organized on February 9, and a search for land was begun.

The picture shows further blessings of the Lord on this mission. On Palm Sunday three members were added by baptism, four by adult confirmation, and 36 by profession of faith. Since all of the latter group live in nearby Oceanside, they plan to start a congregation there immediately. Already enough financial support has been indicated by this group to warrant the conclusion that they may

be able to support themselves from the beginning of this congregation. So God has not only blessed Ascension Ev. Lutheran Congregation of Escondido but may have already given her a self-supporting daughter congregation before she was a year old.

May such blessings from the Lord urge and encourage all of us to greater zeal in supporting the missions of our Synod!

G. SEAGER



## What's Going on in PROTESTANTISM?

### THE RISE AND THE SPREAD OF THE SOCIAL GOSPEL

Is it true that the world is in the mess in which it is because the church has not been doing its business? Many would have us believe this. The church had better get involved, they say, in social and political action. It should endorse such matters as civil disobedience, demand American withdrawal from Vietnam, and issue pronouncements about all sorts of political and economic issues.

That many churches today are involved in political, social, and economic affairs is evident as one reads newspapers and periodicals of the various denominations. Many churches are preaching what is called the "social gospel."

#### Roots of the Social Gospel

The social gospel is nothing new. Its roots are generally traced back to the liberal views of Friedrich Schleiermacher (1768-1834), who is regarded as the founder of modern religious liberalism, and Albrecht Ritschl (1822-1889). These men downgraded the Bible

as an authority for what one believes. They regarded the Bible as a human book, full of contradictions and errors. Man's feelings, instead of the Bible, were made the foundation of religious faith. Consequently, the liberals denied the deity of Jesus, His virgin birth, His miracles, and every teaching that was contrary to reason.

At the end of the nineteenth century the liberal theologians placed all emphasis on Jesus' life of service and His teachings of love in an attempt to show God's will for society. His teachings were misunderstood, and this misunderstanding became the basis for the popular notion of the "Fatherhood of God and the Brotherhood of Man." The liberals insisted that it is not enough to preach a gospel "that is simply fire insurance to save a man from hell." Rather they stressed hope for a better society on earth. They were certain that by the "kingdom of God" Jesus did not mean an after-life, but rather a society in which men are brothers, "living in cooperation, love, and justice together." Such a society, they were certain, is one that man himself could build.



### Father of the Social Gospel Movement

One of the great advocates of this liberal position was Walter Rauschenbusch (1861-1918), a Baptist minister and professor of church history. He sought to relate the Christian faith to social action. He saw poverty, race, and social status as religious problems. He, like all advocates of the social gospel, wrongfully identified the kingdom of God with social revolution and economic and political reform. He threw himself wholeheartedly into the struggle of labor for a more fair and equitable income. For him "salvation meant primarily the persuasion of men and women to live after God's law, and that it also meant redeeming evil institutions from selfishness and greed." Because of the great push which he gave to the social gospel, he is called the father of this movement.

### Its Rise, Spread, and Decline

It wasn't long before large numbers of American Protestant pastors were preaching and practicing the social gospel. They all were looking for the kingdom of God on earth. In order to attain this goal, they believed it was the church's most important task to build the kingdom of God by dealing with the social and economic problems of our country. Soon these social gospel advocates thought that greater strength could be gained for this movement by pooling their wisdom and energy. This was one of the factors which led to the creation of the Federal Council of Churches of Christ in America in 1905. The denominations which joined this federation agreed to forget about doctrinal beliefs and to concentrate on the social problems produced by the new economic life in America. Its Social Creed emphasized the duty of the church to solve man's social, economic, and industrial problems.

It appeared that the social gospel had won the day. The dreams of men for a more perfect society seemed to be coming true. It appeared to the liberals that the kingdom of God was slowly being built in America. They saw a Golden Age around the corner. Suddenly, however, they were faced with the stark reality of the failure of their dreams by the outbreak of World War I and a shattered economy. The movement which had spread so amazingly through the early years of this century began to decline.

### Revived by a New Breed of Liberalism

The social gospel, however, was not a dead issue. A new breed of liberals arose in our country, and one of their leaders who had tremendous influence was Reinhold Niebuhr. After serving as a minister among the working-classes in Detroit, he became a professor at Union Theological Seminary, New York. He attacked the old liberalism because of its failure to bring about the kingdom of God. He was a leader in bringing the neo-orthodox tendencies to America. Neo-orthodoxy is nothing but the old liberalism with a new dress. With a still liberal theology, Niebuhr's main interest was to apply Christianity to political and social affairs. Unlike the old liberals, his social gospel was not the optimistic kind. He believed the churches should work for reform and progress without being filled with the dream of a perfect society. He maintained that evil and selfishness could never be erased from our society; they could only be checked and made better. Perfection was never to be expected.

### Advanced Through the Ecumenical Movement

In the troubled times of the 1930's, the ecumenical movement began to advance at a faster pace. With a common loss of the Gospel of Christ and with a growing concern for the problems of society, liberals within the churches made plans to unite themselves. This led to the foundation of the World Council of Churches. Because of World War II, its first meeting was delayed until 1948 when it met in Amsterdam. Representatives came from all major Protestant denominations. From the start the Council concerned itself with the political, economic, and social questions.

The age of ecumenism was on. The feeling was in the air, "We must unite." In 1950 the National Council of Churches of Christ was founded, taking into itself the Federal Council of Churches. This NCC was supported by most Protestant groups which were infested with liberalism. This Council, too, has become a medium of the social gospel, as is evidenced by its official statements and pronouncements.

The social gospel has spread rapidly today in all major church bodies and councils because they are infiltrated with modern liberalism, which rejects the basic truths of historic Christianity. Conferences and conventions of almost every major denomination are making pronouncements on social issues. Their main emphasis appears to be on social action.

The World Council's Fourth Assembly at Uppsala, Sweden, last July, was preoccupied with social issues. "Time" (July 26, 1968) reported that the Council called upon its member churches "to redirect their attention to the social, political, and economic problems facing mankind." Little was said about preaching the crucified and risen Savior for the salvation of lost sinners.

The National Council of Churches, which is controlled by the Liberal Establishment, has been issuing "Yes" or "No" statements on social and political problems continually. In September of 1968 its General Board passed a resolution vowing not to buy and eat California table grapes in an effort to help a farm workers' union get a better deal for its workers. On the same day the Board adopted a resolution condemning Soviet action in Czechoslovakia and called upon the West to increase trade with the U.S.S.R.

Growing preoccupation with social and secular concerns is evident also in Lutheranism. Lutheran conventions have been adopting statements on interracial marriages, on Vietnam, on the rural crisis, the hunger crisis, and the racial injustice. More and more emphasis is being placed on a social ministry instead of a Gospel ministry.

Where the Lutheran Council in the U.S.A. (consisting of 95 percent of all Lutherans in America) appears to be heading, was indicated in a recent report titled "The Church in the Changing Social Order." It pointed out that "the church is called to be socially responsible also as a corporate structure (emphasis ours) and has the opportunity and obligation to use its resources of wealth, influence, and personnel for the welfare of the whole community, and especially of the disinherited." It stated also, "Christian ethics, according to a Lutheran understanding, can certainly envision a situation in which the social, economic, or political system is so unjust that *revolution*, in a literal sense, is called for"

(emphasis ours). This Council is clearly becoming an advocate of the social gospel.

#### The Church's Primary Responsibility

In a day when so much time and energy are spent by churches on alleviating social and political problems, we need to look again at the Scriptures to see the Church's prime responsibility. Jesus stated it very simply and clearly when He commissioned His Apostles to make disciples of all nations by baptizing them "in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19,20). When churches depart from this Great Commission, they are entering realms where they do not belong. Moral corruption and spiritual poverty, so evident in our times, are the tragic results. They have brought shame, confusion, and disillusionment on the church.

This does not mean that the church will shut its eyes to all human sufferings and ills. Christian congregations

will give the cup of cold water to those in need by supporting charitable institutions; but first and above all they will offer the "living water," which, if any man drinks, "shall be in him a well of water springing up into everlasting life" (John 4:10,14). True believers, who accept Christ as their Lord and Savior, will as individual Christians be concerned about the political and social problems of the day. This is part of their sanctified life.

The world is in its tragic state of affairs because churches have not been carrying out the Savior's Commission. Only when they get back to the real business of the Church, proclaiming the Gospel of the forgiveness of sins through Christ, will the world be transformed through the power of the Spirit.

PAUL H. KOLANDER\*

\* Pastor of St. John's and Emmanuel Ev. Lutheran Churches, Montello, Wisconsin.

## We Turn to the Psalter . . .

### . . . As We Acknowledge the Significance of Christ's Ascension

Two of the elements of our liturgy for Ascension Day, the Introit and the Gradual, contain excerpts from Psalms 47 and 68. In these two Psalms there are references to the Ascension Day miracle. "God is gone up with a shout, the Lord with the sound of a trumpet" (Ps. 47:5). "Thou hast ascended on high; thou hast led captivity captive" (Ps. 68:18). The truth of the Savior's Ascension is filled with meaning for every child of God.

In commenting on Psalm 47, Luther describes it as "a prophecy concern-

ing Christ, indicating that He would ascend and be a King over all the earth. This would be accomplished (and His Kingdom would be established) without force or violence. Rather, there would be shouts of rejoicing and sound of trumpets. That is, Christ establishes His Kingdom through the glorious preaching of the Gospel." Luther compares this miracle to the capture of Jericho by Israel; Jericho's walls crumbled after shouts and trumpet blasts without the use of any weapons.

The reader of Psalm 47 can feel the joyous excitement of the Psalmist as he exhorts other believers to join him in glorifying God for His majesty and for His mercy.

We know from other passages in Scripture the purpose and significance of Christ's ascension. His ascension is public and triumphant proof that He is indeed the Savior of the world. It certifies that also according to His human nature He is "sitting at the right hand of God." And for the individual Christian Christ's ascension is the most glorious assurance that he, too, will follow his Savior into heaven (John 14:2; 17:24).

Therefore "Clap your hands, all ye people; shout unto God with the voice of triumph . . . sing praises to God, sing praises . . . for God is the King of all the earth . . . God sitting upon the throne of his holiness. . . . He is greatly exalted!"

PHILIP R. JANKE



Martin Luther Congregation of Neenah, Wisconsin, dedicated this addition to its Christian day school on November 3, 1968. The school now has six classrooms.

# oh, come, let us worship!

## Our Lutheran Liturgy

### THE LORD'S PRAYER and THE WORDS OF INSTITUTION

Some time ago we discussed the *Lord's Prayer* in one of our articles. We intend to say little more about the prayer itself. We do, however, wish to express some thoughts concerning the *Lord's Prayer* in connection with the *Words of Institution*.

#### Except for Two Parts the Canon Was Eliminated

Luther, together with the rest of the Reformers, rejected the *Canon* of the Roman Catholic Church. The Canon consists of the words spoken during the consecration of the elements of the Holy Communion. It includes also lengthy prayers into which are woven the Words of Institution and the Lord's Prayer. The Canon had developed many false doctrines and false practices, all of which the Reformers had to reject.

When the Canon was rejected, some Reformers tried to substitute other prayers in place of the Canon. Luther did not do so, but he followed his principle of retaining everything that could be retained, but rejecting anything that was false. For that reason he rejected the entire Canon except the Lord's Prayer and the Words of Institution. So, where the Roman Catholic Church has a long prayer, much of which in many churches is still spoken quietly or "secretly," we have only the Lord's Prayer and the Words of Institution.

#### Variety in the Manner of Praying the Lord's Prayer

We notice that in our Communion service we follow a different practice in the method in which the Lord's prayer is spoken. In the service without Communion we speak the Prayer in unison; in the Communion liturgy the pastor speaks it alone and the congregation concludes the prayer by singing the conclusion, the so-called "Doxology." Why is it done in these ways? It would be hard to give a valid reason except that we may call it "custom." It is a good custom, however, for it affords good variety.

#### The Consecration

The other remaining part of the Canon is the Words of Institution. These words are very important, for they are the Gospel itself in words spoken by Jesus: "Take eat; this is my body, which is given for you. This do in remembrance of me. Drink ye all of it; this cup is the New Testament in my blood, which is shed for you for the remission of sins. This do as oft as ye drink it in remembrance of me." These words tell us exactly what is taking place in our Communion service.

We notice also that the pastor makes a sign of the cross when he speaks these words. Some pastors still follow the old practice of elevating the elements at this point. The use of these words, in connection with which

the sign of the cross is usually made over the bread and wine, is called the *Consecration*.

In this connection a word of warning may be in place. Why do we consecrate the elements? We do this to show that we are setting the elements apart for a special purpose: they are to be used in the Sacrament of the Altar. What, however, is the danger connected with this practice? It is that people may be led to believe that through the Consecration the bread and wine are changed into the body and blood of Christ. No, we do not accept the Roman Catholic doctrine of "transubstantiation"; this is the doctrine that teaches that through the Consecration the bread and wine are changed into the body and blood of Jesus and remain so.

#### The Real Presence

We, on the other hand, believe that as we receive the bread and wine, we are actually receiving the body and blood of Christ, and this because of Christ's words: "Take eat, this is my body; take drink, this is my blood." So Jesus has spoken, and so we receive it according to His Word. This explanation needs to be repeated frequently so that our people do not unknowingly accept the doctrine of transubstantiation.

It is not my faith that brings about the real presence of Christ's body and blood. The Scriptures speak of the possibility of an unbeliever "receiving the body and blood of Christ to his damnation." According to that it is not his unbelief that fails to bring about the real presence, but it is his failure to accept God's Word connected with the Sacrament that deprives him of its blessing. It is this Word, then, that brings the penitent sinner the blessing of forgiveness as he receives the body and blood of Christ according to God's promise.

Notice, then, the Sacrament does not depend upon what I am doing, but I can in a most comforting manner depend upon what God is doing for me. Nor does the effectiveness of the Sacrament depend upon the person administering the Sacrament, namely, the pastor. He is likewise a sinner, just like any other human being. If we would have to seek comfort in the sinlessness of the pastor, we would have no comfort!

Again, how wisely God has arranged this Sacrament for us! We do not depend upon a human being, either one's self or the pastor—but we can and do depend upon God's promise in the Words of Institution. "This is my body; this is my blood, shed for you for the remission of sins." This is God's wonderful Gospel promise which we receive every time we come to partake of Holy Communion.

MARTIN ALBRECHT

## DEDICATION

### Our Savior's Ev. Lutheran Church, South Shore, South Dakota

Every one of the over 800 people who attended the dedication of Our Savior's Ev. Lutheran Church of South Shore, South Dakota, was aware of the gracious and abundant blessings which the living God bestowed upon the members of this congregation. The jubilant spirit of the congregation could not be dampened as the snow fell and the wind howled. They were determined to offer their praise and thanks to the Lord for this fine new church.

Members, former members, neighboring pastors, and friends formed

the overflow crowd. Guests were present from five states. In the morning service the undersigned addressed the congregation on the theme, "To the Lord We Dedicate This Church," based on I Kings 8:63. In the afternoon the congregation was addressed by the District president, Pastor Arthur P. C. Kell, on the theme, "A House of God, Built by Faith," based on the texts, Genesis 12:8b and Hebrews 11:8-10.

The dedication of their new house of worship marked the final phase of the merger of St. Luke's Ev. Lu-

theran Church of Germantown Township and Immanuel Ev. Lutheran Church of South Shore, South Dakota. Organized worship services were held in the early 1880's by the founding families of St. Luke's. The church dedicated in the summer of 1888 served its members until October 20, 1968. Immanuel Ev. Lutheran Church was organized in 1905, and dedicated its church on the last Sunday in October 1905.

The new church stands on the ground where the Immanuel Ev. Lutheran Church stood for 63 years. During the time of construction, church services were held at St. Luke's Church.

The church is built on a concrete slab with area of nearly 6,000 square feet. The construction employed laminated arches and beams covered with decking. The nave will seat nearly 300 in the pews. An additional 100 chairs can be set up, and the primary overflow area will seat about 175. The secondary overflow area will seat 150. The fellowship area is used for overflow attendance and can be divided by folding walls for Sunday school.

We thank the almighty and gracious God, who has guided us in our planning and construction, making it possible for us to erect and dedicate this building to the glory of His name. We pray that the Lord of the Church will continue to call men out of darkness into His glorious light through the preaching and teaching of His Holy Word in this church. May all who worship here praise the Lord for His steadfast love!

E. WERNER



The eyes of worshipers in the new Our Savior's Ev. Lutheran Church, South Shore, South Dakota, are drawn to a tall cross on a lighted chancel wall, reminding them that it is only through the crucified and risen Savior that sinners can approach the throne of God.

### Gethsemane Lutheran Church Parsonage

#### Los Angeles, California

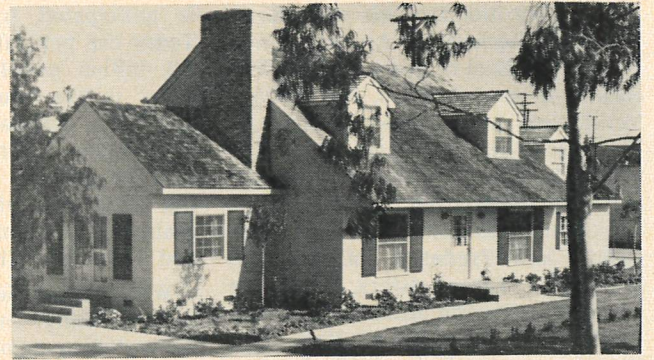
Since the size and location of the original parsonage were not suitable for the needs, Gethsemane Congregation of Los Angeles decided some years ago either to build a new one or to move a suitable building to the site adjacent to the church. Investigation of houses being offered for sale west of International Airport, where hundreds of homes were being sold to allow for expansion at the airport, began in the spring of 1967. The church council was authorized to proceed with negotiations necessary to acquire one of these houses at the April 7, 1967, voters' assembly.

Among several prospects, one two-story Early-American-style home seemed best, and a special voters' meet-

ing was called on July 2, 1967, to discuss the proposed purchase of this house. The decision was made at this meeting to proceed at a maximum cost of \$11,000, delivered to the congregation's property. On July 5, 1967, a special council meeting was held to negotiate the purchase and moving contract. The figure of \$11,000 was agreed upon. The house was moved to the church property in October 1967, and Gethsemane Ev. Lutheran Congregation assumed full responsibility of total indebtedness on all property at 3734 Centinela Avenue, Los Angeles, on November 26, 1967, at a special voters' meeting. Thereupon the Wisconsin Ev. Lutheran Synod advanced \$15,260.81 for moving and completing the parsonage.

The new parsonage is spacious, including a study, large living room, kitchen and dining area and dining room, four bedrooms, three baths, three fireplaces, and

attached garage. Hundreds upon hundreds of hours of donated talent and hard work by members who came during the week, evenings, and on Saturdays, brought this project to completion. The house was painted to harmonize with the existing building. Partial carpeting was provided from a special fund set up by the congregation. Since city inspection is very stringent, one might say every inch of the house, inside and out, had to be given attention of some kind or another. On July 5, 1968, the pastor and family moved into the new parsonage. The dedication and open house were held on Sunday, July 28. Landscaping of the grounds and paving of the entire parking area was done during the late summer by the members.



This inviting home is the new parsonage of Gethsemane Congregation, Los Angeles, California.

VICTOR C. SCHULTZ

## DMLC Summer Workshops and Institute

In an effort to be of as much service as possible to the members of the Synod, Dr. Martin Luther College has scheduled three workshops and one institute during its regular summer session. Each was chosen because of interest expressed in the areas selected. Fees and board and room have been kept at a minimum so that the sessions are within the reach of all interested.

From June 23 to 27 a combination institute and workshop has been arranged with pastors primarily in mind, although the workshop should be of interest to anyone involved in youth work. Mornings will be devoted to the institute which will feature two courses conducted by Prof. W. Gawrisch and Prof. H. Vogel of our Wisconsin Lutheran Seminary. The course content was described in the April 13 issue of *The Northwestern Lutheran* and in brochures

mailed to all pastors and teachers throughout the Synod. Afternoons will be devoted to a workshop on youth work in the congregation and will be conducted by Pastor David Tetzlaff. Since this is an area which is of great importance, it is hoped that the activities of this workshop will result in materials which can be of help to all of our congregations.

We urge pastors and teachers to call the attention of their Sunday-school staffs to the workshop scheduled in their interest from June 16 to 20. Some congregations may wish to provide an incentive to Sunday-school teachers to aid them in attending. The workshop will be concerned with developing techniques in teaching the lesson and memory work. Since this workshop will be conducted afternoons, those participating will have the privilege of auditing one

of the regular religion courses mornings.

The final workshop, extending two weeks from July 7 to July 18, will concern itself with the various aspects of physical education in the elementary school. Since more and more of our Christian day schools are becoming involved in formal physical education programs, this workshop should be of interest to both the male and female teachers having responsibilities in this area. Prof. Lloyd Thompson by educational background and experience is very well qualified to conduct a workshop which should be of great value to the participants.

It is imperative that registrations for any of the workshops and the institute be submitted as early as possible. Registration blanks and brochures may be obtained by writing the college's Director of Special Services, Prof. George Heckmann.

CONRAD FREY

## † Teacher E. D. Rolloff †

On March 23, 1969, our gracious Lord called one of His servants, Teacher Emil D. Rolloff, to his eternal home. He served his Lord for 34 years in the active teaching ministry, and for many years in various other ways. The Lord called him home at the age of 80 years.

Mr. Rolloff was born November 9, 1888, at New Ulm, Minnesota. He was a son of Frederick and Emilie Heiman Rolloff, Sr. He married Rose Plamann at Town of Freedom near Appleton, Wisconsin, on August 23, 1913. The couple celebrated their 55th wedding anniversary in 1968.

Mr. Rolloff was graduated from Dr. Martin Luther College, New Ulm, in 1908, and served as a parochial-



Teacher Emil D. Rolloff

school teacher at St. Peter's Lutheran Church, Town of Freedom, from 1908 to 1916; at Friedens Lutheran Church, Kenosha, Wisconsin, from 1916 to 1926; and at St. Paul's Lutheran Church, Town of Forest, Mt. Calvary, Wisconsin, from 1926 to 1942.

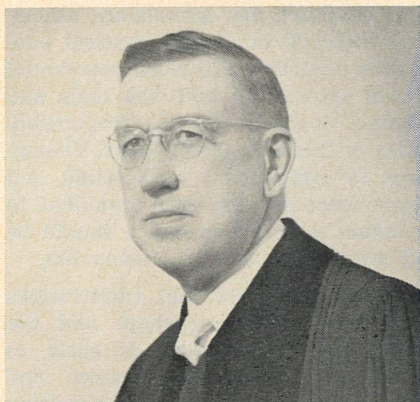
He was one of the members who signed the original charter of Winnebago Lutheran Academy at Fond du Lac, Wisconsin. Throughout the years following his retirement Mr. Rolloff served in various capacities on the Academy Board, on committees, and as a representative of his congregation, Redeemer Lutheran Church, Fond du Lac, Wisconsin.

At the time of his death he was vice-president of the Academy Patron Association. He was a past president of Redeemer Lutheran Church.

Surviving him are: his wife, Rose; two sons, Gerhard of Appleton, Wisconsin, and Earl of Fond du Lac, Wisconsin; three daughters, Mrs. Wilbur Vetter and Mrs. Lorraine LaRonge, Fond du Lac, Wisconsin, and Mrs. Philip Kopitzke, Milwaukee, Wisconsin; 11 grandchildren; three brothers, Alfred and Raymond, New Ulm, Minnesota, and Frederick, Minneapolis, Minnesota; three sisters, Mrs. Ida Dehn, Mrs. Hertha Milbrett, and Mrs. Walter Fritschke, all of New Ulm. He was preceded in death by two brothers.

The funeral service was held on March 26 at Redeemer Lutheran Church in Fond du Lac. The service was conducted by the undersigned. His sermon text was Proverbs 23:26, which was also the confirmation passage of the deceased.

GERALD L. MEYER



† Pastor Herman A. Scherf †  
January 4, 1899 — March 2, 1969

### Briefs

(Continued from page 162)

*their store of memorized Bible verses, Psalms, and hymns. The Word committed to memory is a treasure that cannot be taken away by ruthless, godless men and that will be cherished more and more as the eyes grow dim with age.*

\* \* \*

**THE POPULATION EXPLOSION** is the cause of widespread concern. *U.S. News & World Report* in its issue of March 17 carried an article with the title, "World's No. 1 Worry — Too Many People." "In a world full of dangers," the article stated, "one danger is coming to be feared more than any other. The danger is overpopulation."

The increase in the world's population that has taken place and that

is anticipated is, indeed, startling. Today the population stands at about 3.5 billion people. In the last 50 years it has doubled. By the year 2000 it is estimated the world will have a population of over 6 billion. How dramatically God's word of blessing upon man at creation is being realized, "Be fruitful, and multiply, and replenish (fill) the earth"!

Without question, how to provide food, clothing, and shelter for such an exploding number of people poses a problem. Not only did God speak His words of blessing, however. He also gave man the command to "subdue" the earth. In order to meet his needs, he is to bring the earth under his control, develop its potential, and utilize its vast resources beneficially provided by an all-wise Creator. Many of these have only recently been discovered; others are perhaps still unknown.

Alarmists speak of the urgent necessity of population restriction. Christians will recognize the fact that famine and want are often the direct result of man's sin and greed. Much good food is wasted, and limitations are imposed on how much may be grown. In India millions go hungry while cattle that could feed many are not used for food, and rodents that destroy many crops are protected.

Arthur McCormack, an English authority who has written extensively on the problems of the population explosion, poverty, and famine, has pointed out, "In large areas of the world the cause of lack of food, as well as the basic cause of poverty, is completely antiquated methods of subsistence farming attempting to feed rising populations."

Another British student of these problems, Colin Clark, makes a similar point. He writes, "Today the best agriculturists in Europe—the Dutch—produce a very good and varied diet on the equivalent of two-thirds of an acre of land per person. If all the land suitable for agriculture throughout the world were culti-

vated in this manner, assuming at the same time that the whole world eats as well as the most prosperous countries do now, provision could be made for 28 billion people, or ten times the world's 1960 population. If we take Japanese instead of Dutch standards of cultivation and of diet—after all, the Japanese are quite healthy people—the world could provide for three or four times as many again." In addition, there are the tremendous food resources of the oceans, largely untapped, whose potential science is just beginning to develop.

The sober analysis of these problems by men like McCormack and Clark is a healthy antidote to the sensational articles in books and newspapers and magazines that threaten disaster for the human race unless a drastic population policy is imposed to reduce "the menace of numbers."

As Christians, we will not forget that God, the Creator of the world and the giver of life, is also its Preserver. He "causeth grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth." Jesus, pointing out how God provides for the fowls of the air and the lilies of the field, reminds us that our heavenly Father "knoweth that ye have need of all these things." As long as the earth stands, the words from Psalm 145 which we include in a familiar table prayer will remain true: "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." With the Psalmist we must also confess, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

The hand of the almighty God, who miraculously fed Israel with manna for 40 years in the wilderness and who sent the ravens to bring food to His prophet, Elijah, is not shortened. But above all, His gifts are to be used wisely, not wastefully.

### ORDINATIONS AND INSTALLATIONS

#### Pastor

**Brandt, John P.**, as pastor of St. Peter's Ev. Lutheran Church, T. Winchester, R. 1, Larsen, Wis., by F. W. Heidemann, and of Zion Ev. Lutheran Church of Readfield, Wis., by F. M. Brandt; February 9, 1969.

### CHANGE OF ADDRESS

#### Pastors

**Brandt, John P.**  
Box 49  
Readfield, Wis. 54969  
**Engel, Nathan J.**  
Box 485  
Hazelton, N. Dak. 58544  
**Fritze, Hugo**  
R. 1  
Ixonnia, Wis. 53036  
**Olsen, Theodore B., Jr.**  
6241 W. Ester Place  
Brown Deer, Wis. 53223

**ACKNOWLEDGMENT AND THANKS**

It is with gratitude to God that we acknowledge the gifts toward the Lord's work by the Christians who through their wills made bequests to the Wisconsin Evangelical Lutheran Synod. The bequests received by Wisconsin Evangelical Lutheran Synod during the first quarter of 1969 are as follows:

Estate of Charles Schindler  
Church Extension Fund .....\$ 500.00  
Estate of Bertha Johl A/K/A Bertha Westphal  
Foreign Missions — World Mission Building Fund.... 2,240.12  
Indian Missions ..... 3,360.18  
Estate of Meta Meisler  
Church Extension Fund ..... 299.83

Estate of Edna Lenius A/K/A Edna C. Lenius

Missions:  
Church Extension Fund ..... 1,251.77  
World Mission Building Fund ..... 625.88  
Estate of Aurelia Hoppe  
Church Extension Fund ..... 6,591.86  
Estate of William Buchmeier  
General Support ..... 21,689.17\*

\*This is an addition to the amount previously reported.  
Norris Koopmann, Treasurer  
3512 West North Avenue  
Milwaukee, Wis. 53208

**LIST OF CANDIDATES**

The following men have been nominated by members of the Synod to the tenth professorship at Wisconsin Lutheran Seminary, Mequon, Wisconsin. This professor will be expected to teach in the fields of New Testament and Church History:

- Pastor Julian G. Anderson, St. Petersburg, Florida
- Dr. Siegbert W. Becker, Milwaukee, Wisconsin
- Prof. Edward C. Fredrich, New Ulm, Minnesota
- Pastor Karl Gurgel, Fond du Lac, Wisconsin
- Prof. Theo. J. Hartwig, New Ulm, Minnesota
- Pastor Winfred Koelpin, Livonia, Michigan
- Pastor Juul Madson, Cottonwood, Minnesota
- Prof. Armin J. Panning, Watertown, Wisconsin
- Prof. Erwin Scharf, Watertown, Wisconsin
- Pastor Leo C. Scheelk, Newburg, Wisconsin
- Prof. Oscar Siegler, New Ulm, Minnesota
- Prof. Cyril Spaude, Watertown, Wisconsin
- Pastor Harold Wicke, Watertown, Wisconsin

The Board of Control plans to meet Monday, May 19, 1969, at 1:30 p.m. at the Seminary at Mequon to call the tenth professor from the above list. Any correspondence the members of the Synod would have pertaining to any of these candidates should be in the hands of the Secretary of the Board of Control by May 17, 1969.

Pastor Emil G. Toepel, Secretary  
614 East Street  
Baraboo, Wisconsin 53913

**CORRECTION**

Through an unfortunate error the name of Pastor Harold Wicke was inadvertently omitted from the above list of candidates as published in **The Northwestern Lutheran** of April 27, 1969. According to the Bylaws of the Synod, Section 8.05d, publication of the list of candidates is required in the official organs of the Synod "at least once." The inclusion of Pastor Wicke's name in the above list meets this requirement.

We are sorry that this omission occurred.  
Wilbert R. Gawrisch, Acting Editor

**CANDIDATES NOMINATED for MICHIGAN LUTHERAN SEMINARY**

The following candidates have been nominated to fill the vacancy in the field of social science (social studies, history, civics, and economics) at Michigan Lutheran Seminary:

- Mr. Marcus Buch — Tomah, Wis.
- Mr. Milton Bugbee — Bay City, Mich.
- Mr. Gerald Cudworth — Westland, Mich.
- Mr. Robert Gruetzmacher — Adrian, Mich.
- Mr. Gerald Jacobson — Appleton, Wis.
- Mr. Daniel Kirk — Flint, Mich.
- Mr. Robert Kock — Jenera, Ohio
- Mr. Reuben Kramer — Lannon, Wis.
- Mr. Paul Nelsen — Milwaukee, Wis.
- Mr. Robert Ness — Saginaw, Mich.
- Mr. Albert Nolting — Kenosha, Wis.
- Mr. Virgil Raasch — Benton Harbor, Mich.
- Mr. Richard Scharf — Milwaukee, Wis.
- Mr. Douglas Stindt — Saginaw, Mich.
- Rev. Delton Tills — Peshtigo, Wis.
- Rev. Richard Wiechmann, Maitland, Fla.
- Mr. Donald Zimmermann — Stevensville, Mich.

Any correspondence regarding these candidates should be in the hands of the Secretary no later than May 12, 1969, at which

time the Board of Control of Michigan Lutheran Seminary will meet to call a candidate from this list.

Gerald R. Cudworth, Secretary  
34235 Blackfoot Lane  
Westland, Mich. 48185

**CALL FOR NOMINATIONS — DR. MARTIN LUTHER COLLEGE**

By action of the Board of Trustees the calling of three of a number of professorships established by the Synod for Dr. Martin Luther College has been authorized. Hence the Board of Control of the college herewith petitions the constituency of the Synod to nominate candidates for the following academic areas:

1. **English** — In addition to normal academic proficiencies in this area, candidates should be qualified to teach Speech or have an interest in preparing themselves for this field.
2. **Mathematics** — Candidates should be qualified to teach basic courses in Foundations of Mathematics, College Algebra, Probability, and Mathematical Analysis (analytic geometry and calculus). It would be desirable for candidates to have the competency or acquire the competency in the area of methods for Teaching Elementary Mathematics.
3. **Music** — Candidates should be qualified especially in the area of elementary school music methodology and materials. Ability in instrumental music and in the field of elementary theory is also desirable.

Nominations with all pertinent data should be in the hands of the Secretary by June 5, 1969.

Darrell Knippel, Secretary  
DMLC Board of Control  
4818 Garfield Ave. S.  
Minneapolis, Minn. 55409

**REQUEST FOR A COLLOQUY**

Mr. Edward J. Lochmoeller (formerly Missouri Synod) has requested a colloquy with a view to entering the teaching ministry in the Wisconsin Ev. Lutheran Synod. Correspondence regarding this request may be directed to Arizona-California District President I. G. Frey or Vice-President Joel C. Gerlach.

I. G. Frey, President  
Arizona-California District

**GRADUATION SERVICE — WISCONSIN LUTHERAN COLLEGE**

The graduation service of Wisconsin Lutheran College will be held on Thursday, June 5, at 8 p.m. in the chapel-auditorium, 330 North Glenview Ave. A class of 111, the largest in our history, will be graduated and commended to further study at Dr. Martin Luther College. The graduation speaker will be the Rev. Robert Krause, principal of Wisconsin Lutheran High School. You are invited to attend this service.

Robert J. Voss  
President

**WAPPING, CONN., AND PITTSFIELD, MASS.**

Messiah Ev. Lutheran Church, our Wisconsin Synod mission in the Hartford, Conn., area, has a new address. Services are conducted every Sunday morning at 11:00 at 296 Buckland Rd., Wapping, Conn.

Exploratory services will be conducted by the undersigned every other Sunday at 7:00 p.m. in Pittsfield, Mass., in the Pittsfield Girls Club, 165 East St.

Names of interested people may be sent to  
Pastor Karl R. Gurgel  
296 Buckland Rd.  
Wapping, Conn. 06087

**COMMENCEMENT ACTIVITIES — DMLC**

June 5 — Commencement Concert at 8:15 p.m.  
June 6 — Commencement Exercises at 10:00 a.m.  
These events will be held in the auditorium of Luther Memorial Union.  
Conrad Frey

**APPOINTMENTS**

Professor Luther O. Spaude of Wisconsin Lutheran High School, Milwaukee, has been appointed a member of the Commission on Christian Literature to fill the vacancy created by the resignation of Professor Carleton H. Sitz.

Pastor Edward Zell of Lola Park Ev. Lutheran Church, Detroit, Mich., has been appointed a member of the Board of Control of Wisconsin Lutheran Seminary, Mequon, Wis., to fill the vacancy created by the resignation of Pastor Winfred Koelpin of Livonia, Mich.

Oscar J. Naumann, President

**BETHESDA LUTHERAN HOME**

Immediate openings for individuals desiring employment in a family atmosphere. Applicants may be either male or female, single or married. No previous experience required. On-the-job training is provided.

- The following positions are available:
1. Ward Parents and Nurses' Aides
  2. Registered Nurses
  3. LPN's
  4. Night Attendants

Benefits include group insurance, paid holidays, paid sick leave and two weeks of paid vacation annually.

For more information, contact the  
Personnel Manager  
Bethesda Lutheran Home  
700 Hoffman Drive  
Watertown, Wisconsin 53094

**CALENDAR OF CONFERENCES**

**SOUTHEASTERN WISCONSIN**

**METROPOLITAN SOUTH PASTORAL CONFERENCE**

Date: May 19, 1969.  
Time: 9:00 a.m. Holy Communion.  
Place: St. John's, Wauwatosa, Wis.  
Host pastor: Karl Otto.  
Preacher: Alfred Schewe (Reuel Schulz, alternate).  
Agenda: Exegesis of Judges 1, Roland Ehlike; Exegesis of Revelation 1; Abortion, Dr. Siegbert Becker.  
D. A. Witte, Secretary

**METROPOLITAN NORTH PASTORAL CONFERENCE**

Date: May 26, 1969, 1 p.m.  
Place: Calvary Church, N. 82nd and W. Herbert Ave., Milwaukee, Wis.; H. Shiley, pastor.  
Preacher: C. Weigel (alternate, R. Westendorf).  
Agenda: The Pastor as Intercessor, E. Toepel; Book Review of "Honest to God," Reg. Pope; Exegesis of Isa. 52:13 to 53:12 (cont.), H. Winterstein; Presentation of Synod Guidelines, N. Berg.  
G. Schroeder, Secretary

**WESTERN WISCONSIN**

**DISTRICT PASTOR-TEACHER CONFERENCE**  
Place: Northwestern College, Watertown, Wis.  
Time: Mon. and Tues., June 9 and 10, 1969.  
Other pertinent information will be sent to each pastor, teacher, and professor prior to the conference.  
H. Winkel, Secretary

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

	Three months ended March 31, 1969			
	Pre-Budget Subscription	Pension	Gifts and Memorials	Total
Arizona-California .....	\$ 34,352	\$ 1,476	\$ 2,783	\$ 38,611
Dakota-Montana .....	33,764	300	10	34,074
Michigan .....	171,456	882	3,708	176,046
Minnesota .....	182,244	5,339	1,759	189,342
Nebraska .....	34,740	505	59	35,304
Northern Wisconsin .....	231,400	7,078	741	239,219
Pacific Northwest .....	9,262	700		9,962
Southeastern Wisconsin .....	264,222	11,107	2,106	277,435
Western Wisconsin .....	243,290	10,180	13,397	266,867
Sent Direct to Treasurer .....	—	—	7,028	7,028
<b>Total — 1969 .....</b>	<b>\$1,204,730</b>	<b>\$37,567</b>	<b>\$31,591</b>	<b>\$1,273,888</b>
<b>Total — 1968 .....</b>	<b>\$ 838,654</b>	<b>\$34,270</b>	<b>\$36,415</b>	<b>\$ 909,339</b>

**1969 PREBUDGET SUBSCRIPTION PERFORMANCE  
Three months ended March 31, 1969**

	Subscription Amount for 1969	3/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 134,270	\$ 33,568	\$ 35,828	106.7
Dakota-Montana .....	162,677	40,669	34,064	83.8
Michigan .....	768,949	192,237	172,338	89.6
Minnesota .....	819,684	294,921	187,583	91.5
Nebraska .....	154,130	38,533	35,245	91.5
Northern Wisconsin .....	974,553	243,638	238,478	97.9
Pacific Northwest .....	47,519	11,880	9,962	83.9
Southeastern Wisconsin .....	1,202,422	300,606	275,329	91.6
Western Wisconsin .....	1,006,606	251,651	253,470	100.7
<b>Total — 1969 .....</b>	<b>\$5,270,810</b>	<b>\$1,317,703</b>	<b>\$1,242,297</b>	<b>94.9</b>
<b>Total — 1968 .....</b>	<b>\$3,683,523</b>	<b>\$ 920,881</b>	<b>\$ 872,924(A)</b>	<b>94.8(A)</b>

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

**MISSIO DEI CONTRIBUTIONS — Total to March 31, 1969**

Arizona-California .....	\$ 163,431
Dakota-Montana .....	177,000
Michigan .....	680,349
Minnesota .....	755,658
Nebraska .....	168,322
Northern Wisconsin .....	1,107,365
Pacific Northwest .....	50,710
Southeastern Wisconsin .....	1,349,213
Western Wisconsin .....	947,375
Gifts sent to Treasurer's Office .....	66,213
<b>Total .....</b>	<b>\$5,465,636</b>
<b>Total Subscription .....</b>	<b>\$5,525,000</b>
<b>Percent received .....</b>	<b>98.9%</b>

**CURRENT BUDGETARY FUND  
Statement of Income and Expenditures**

Twelve months ended March 31, 1969, with comparative figures for 1968

	Twelve months ended March 31		Increase or Decrease*	
	1969	1968	Amount	Per cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$3,947,293	\$3,308,824	\$638,469	19.3
Gifts and Memorials .....	129,827	103,795	26,032	25.1
Pension Plan Contributions .....	103,333	90,264	13,069	14.5
Bequest .....	69,083	4,325	64,758	
Income from NWPH .....	16,562	16,562	—	
Other Income .....	4,269	4,210	59	1.4
<b>Total Income .....</b>	<b>\$4,270,367</b>	<b>3,527,980</b>	<b>742,387</b>	<b>21.0</b>
<b>Expenditures</b>				
Worker-Training .....	\$1,437,446	\$1,294,279	\$143,167	11.1
Home Missions .....	1,184,301	\$1,096,826	87,475	8.0
World Missions .....	664,068	584,116	79,952	13.7
Benevolences .....	702,063	624,222	77,841	12.5
Administration and Services .....	363,657	305,282	58,375	19.1
<b>Total Expenditures .....</b>	<b>\$4,351,535</b>	<b>\$3,904,725</b>	<b>\$446,810</b>	<b>11.4</b>
<b>Operating Deficit** .....</b>	<b>\$ 81,168**</b>	<b>\$ 376,745**</b>		

Accumulated Deficit, July 1966 through March 1969, \$617,172

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

**CLOSING DATE FOR DISTRICT CASHIERS**

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

May 24, 1969  
June 23, 1969

Norris Koopmann, Treasurer

**NOTE!**

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

**GRADUATION SERVICE**

Northwestern Lutheran Academy will close its school year with a graduation service on Friday, May 30, at 10:30 a.m. Pastor Marvin Putz of Mandan, N. Dak., will serve as the guest speaker. The graduation concert will be presented on the previous evening, Thursday, May 29, at 8 p.m. A cordial invitation is extended to all.

Daniel W. Malchow, President

**REQUEST**

Faith Ev. Lutheran Mission at Lancaster, Wis., is in need of used altar, pulpit, and lectern hangings in purple and red. Please contact

Mrs. Adolph Radsek  
Potosi, Wis. 53820

**CANDELABRA NEEDED**

Ascension Ev. Lutheran Church, a mission congregation in Moorhead, Minn., needs a set of candelabra with self-fitting candles. Contact:

Pastor M. W. Schulz  
2820—12th Ave. S.  
Moorhead, Minn. 56560