



# THE NORTHWESTERN Lutheran

February 20, 1966



# BRIEFS by the Editor

ANOTHER LENTEN SEASON will begin in a few days. For weeks our pastors have been planning their preaching for this blessed season. They may have gone through stages of indecision and uncertainty as they did so. But they were not undecided or uncertain as to *what the burden of their preaching* would be. That question was settled from the start. Their one theme would be: Jesus, the Great Suffering Servant of God on whom God laid the iniquity of us all, who was wounded for our transgressions, who was bruised for our iniquities, from whom God exacted the dread penalty for mankind's sin and guilt, that we might have peace, in whose wounds we find healing (Isa. 52:13; 53:5,6).

YOUR PASTOR WONDERED ONLY whether he should preach on texts found in the Passion story itself, or on some other New Testament texts which set forth Christ as the perfect Redeemer in His sufferings and death on the cross. Or he may have considered preaching on Isaiah 53, for there "the Evangelist of the Old Testament," living 700 years be-

fore Christ, stood in spirit under the cross of the Redeemer.

HAVING SETTLED THE QUESTION OF HIS TEXTS, your pastor will proceed to expound and apply to your need the great truth: "We were reconciled to God by the death of his Son" (Rom. 5:10). You can count on hearing that. You can also be sure that he will not be turning this precious Gospel into Law. We mean that he will not be urging you to believe or to change your sinful life in this or that respect in such a way as to leave the impression: You must do your little bit to make this reconciliation complete and valid for you. On the contrary, he will present the atonement Christ made as perfect and complete and as accomplished for you long before you ever believed and before you were born. He will come to you only with the Gospel invitation: "Be ye reconciled to God" (II Cor. 19:20), that is, receive the gift of reconciliation already fully prepared for you by your Redeemer.

Gratefully, not boastfully, we say the above. We have described a

great, undeserved blessing from God — one that appears all the greater by contrast when we consider that it has become a common thing among Protestants to deny the Lord that bought them (II Pet. 2:1). As God's grateful children let us hear and ponder the preaching of Christ Crucified!

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**SOMETHING INTERESTING IS REPORTED** by our civilian chaplain in Vietnam, Pastor Luther Voss. In a letter he tells that he placed the November 28 issue of The Northwestern Lutheran in the lobby of the Embassy Hotel in Saigon, where he is staying. That issue contained Prof. Paul Eickmann Sr.'s article "The Origin of the Earth." Quite a number of people read it and spoke most favorably of it. Some commented on other features of our churchpaper. Then a colonel took the copy with the words: "I have to study that some more." Pastor Voss continues: "So I had to replace it. Today it's gone again." Pastor Voss's letter also included this comment in reference to The Northwestern Lutheran writers: "It seems to me that we often overlook some of the gifts God has given us because we are a small flock." That's a point worth thinking about.

*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

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# Editorials

**Self-indulgence or Self-denial?** Some strange things have been practiced in the name of Christianity.

Some of them have resulted from the misapplication of the noble motive to keep oneself "unspotted from the world." To escape contamination from the world, medieval fanatics, commonly called ascetics, isolated themselves from society, existed in a perpetual state of near-starvation, and made a virtue of physical discomfort. One ascetic is said to have stood for years with his hands uplifted to heaven, never sleeping. Others stood motionless on high cliffs in wind and snow. The founder of the Stylites or "Pillar-Saints" lived for 30 years at the top of a column 72 feet high and four feet in diameter. His endurance record was surpassed, surprisingly, by a later disciple who spent 70 years on pillars.

Nowhere does Scripture suggest, much less command, this extremism. A person who isolates himself takes his sinful nature with him; and even if he could attain holiness in this fashion, it would serve no purpose in the practical work of Christ's kingdom.

There is little danger of asceticism's returning to plague the Lutheran Church today. The affluent society in which we live, characterized by a phenomenal variety of creature comforts, which most of us share and which few of us would voluntarily give up, provides a rather effective block to this form of fanaticism in the case of most of us.

The danger in our day, it seems, lies in the opposite direction — in self-indulgence and the pampering of the flesh. The more we have, the more we want; and to keep the fires burning advertisers continually reassure us that we owe it to ourselves to acquire just about everything that serves our convenience and comfort.

Asceticism, which took on the proportions of a fad in the Middle Ages and which promotes a false righteousness, enjoys little popularity and poses no major threat to true Christian life among Lutherans today. But self-indulgence, which came into the world with sin itself, is here to stay. Therefore in these days of prosperity we need to heed, perhaps more than at any other time in history, our Lord's admonition: "Whosoever will come after me, let him deny himself."

Self-denial may not be a virtue in itself. But it becomes an acute necessity when we are torn between following Christ and indulging ourselves.

IMMANUEL G. FREY

\* \* \* \*

**Old Testament Testimony** On one occasion, when the Jews sought to kill Jesus, because He had said that God was His Father and thus had made Himself equal with God, He said to them: "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The Scriptures that Christ referred to were, of course, the books of the Old Testament. No books of the New Testament had as yet been written. This statement that Jesus made to His

critics ought alone to be sufficient to silence those who belittle the value of the Old Testament, as though it had no meaning for the twentieth-century modern man. If the Old Testament testified of Christ 1900 years ago, it still testifies of Him.

The Old Testament prophecies of "The Seed of the Woman," of the "Servant of the Lord," of the Son of the Virgin whose name should be called Immanuel, fit no one in all history except Jesus, the Son of Mary, who was born in Bethlehem. They all fit Him alone and fit Him perfectly, so that Jesus could assure John and his disciples that they need not look for another. If they compared what was promised in the Old Testament with what was being fulfilled before their eyes, they would find that it was He indeed "that should come," for whom Simeon and all the other just and devout men in Israel had long been waiting.

"The critics of the Old Testament who so confidently dismiss the prophecies of Isaiah, for example, as forgeries, or as not referring to Christ at all, should really begin their criticism by contradicting Christ Himself and accusing Him of deception. This, they perhaps would not hesitate to do, since their forebears, the critics among the Jews, did not hesitate to tell Jesus to His face that they did not believe Him and that in their opinion He was possessed of a devil. "Say we not well that thou art a Samaritan and hast a devil?" (John 8:48.) There is no limit to the blasphemy that the unbelieving critics will utter, even in the name of religion. We should not let ourselves be impressed by their boldness or by their reputation for learning; their unbelief is but a wornout repetition of attacks on the person of Jesus that are as old as the New Testament itself.

ERWIN E. KOWALKE

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**Aggiornamento** Pope John's word, *aggiornamento*, sounded very Italian and Catholic when we first heard it. It was one of those slogans that take with the public, something like "Make the world safe for democracy," or "New Deal," or "Great Society."

*Aggiornamento* is hardly peculiar to Rome or to Vatican II, even though the language may be. The same concern and process are operating in other churches, whether it be the Presbyterians redefining the authority of Scripture, the Anglicans liberalizing their statement on divorce, the Episcopalians rethinking the Apostles' Creed, the Methodists scrapping the doctrine of the Virgin Birth, the Lutherans trimming their teaching on verbal inspiration, the Congregationalists coming to terms with evolution, or whether all of them are revising their Church-State relation principles, and redefining the mission of the church as social betterment.

Probably only a few Protestants speak Italian, but the English language has words for *aggiornamento* too, expressions like updating, modernizing, making the church relevant to twentieth-century man.

(Continued on page 63)

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me (Mark 8:34).

In the approaching Lenten season we are going to accompany our Savior once again along the Way of Sorrows and behold the self-sacrificing love which drove Him resolutely to the cross of our redemption. St. Luke informs us that "when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem" (Luke 9:51), and that subsequently "he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished" (Luke 18:31). If we are persuaded to attend Him on His journey to Jerusalem, let it not be as spectators only, but as His disciples who are ever determined to discover anew the implications of their discipleship.

### Self-Denial

When the Holy Spirit called us to discipleship, He established in us a new and different relationship both to Christ and to ourselves. He made us willing to give in to Christ and to give up on ourselves. We learned to recognize, as St. Paul did, that in ourselves dwelled no good thing, nothing but sin and selfishness, and that in Christ dwelled no bad thing, nothing but goodness and grace. As Christ gained control of our lives, we surrendered control of ourselves.

Self-denial, then, is not so much a practice that is to be followed in season or on occasion, as it is an established firm commitment with regard to ourselves. Committed now to Christ, we are uncommitted to ourselves. To deny oneself is to say "no" to self and to say "yes" to Christ. The implication of our discipleship is that, as we own Christ to be our

Lord and Savior, we disown ourselves; as we claim Him our Lord and Master, we disclaim the mastery of ourselves. For, "he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:15).

In consequence, when Christians are engaged in self-denial, they are not simply denying to themselves temporarily something that they usually have an inclination towards or a taste for, but they are denying themselves to anything that at any time conflicts with their commitment to Christ or with the demands of their discipleship. The Christian who denies to himself every form of recreation or entertainment during Lent while he carelessly disregards his opportunity for increased worship and spiritual growth in that sacred season, is far from practicing self-denial. The Christian, on the other hand, who regularly, in season and out of season, heeds the call to worship and service and duty, discarding in the process whatever must be, is closer by far to self-denial, though he scarcely considers it to be such, and though, in a leisure hour and with a grateful heart, he goes bowling or plays cards with his fellow Christians, even during the Lenten season.

### Cross-Bearing

As it is incumbent upon Christians to deny themselves if they would be disciples of the Lord Jesus Christ, so are they also to take up the crosses allotted to them, if they would share in the blessed benefits of His cross.

Not every trial or tribulation that we have to endure can properly be considered a cross. Some sorrows and sufferings are common to all mankind, are shared by believers and unbelievers alike, and are therefore not directly related to our discipleship.

The cross that our Lord Jesus Christ took up was the one that He alone could bear. It was the cross assigned to Him by the Father and the one that He was perfectly willing to take up for our sakes. On it, as our Substitute, He endured the God-forsakenness due to us all. By it He delivered us once and for all from the fearful curse of the Law.

But in taking up His cross, He was exposed to all of the malice and spiteful perversity of which the human heart is capable. The humiliation and shameful indignities that were heaped upon Him were no small measure of His cross. He was despised and rejected of men, but to this cross, too, He willingly submitted Himself.

And now, by reason of our association and fellowship with Him, and in consequence of our discipleship, we have a cross to take up and to bear that is not unlike unto His. "If the world hate you," He reminds us, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you. . . . The servant is not greater than his Lord. If they have persecuted me, they will also persecute you" (John 15:18-20).

This cross we take up when, denying ourselves, we freely confess His name and Word before men and gladly walk in His steps. This cross we evade when, accommodating the world, we silence or conceal our confession, deny our discipleship, and walk in the way of our own choosing, as Peter did, to his great sorrow and painful regret.

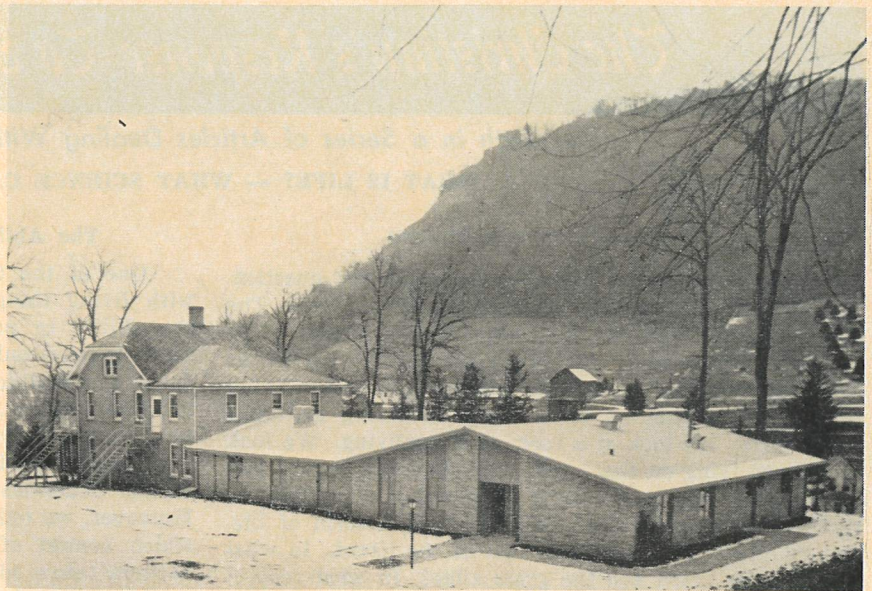
*Come, follow Me, the Savior spake,  
All in My way abiding;  
Deny yourselves, the world forsake,  
Obey My call and guiding.  
Oh, bear the cross, what'er betide,  
Take My example for your guide.*  
(LH 421:1).

MILTON BURK

**ST. MICHAEL'S  
LUTHERAN HOME**

Fountain City, Wisconsin

THE BEAUTIFUL SETTING FOR THE HOME comes to view here. In the foreground is the new wing.



December 19, 1965, marked a milestone in the history of St. Michael's Lutheran Home at Fountain City, Wisconsin. On that day a new \$107,000.00 addition to the Home was dedicated. The new addition was envisioned already in 1961 when the final debts on the original structure, bought in 1947, were paid.

Unique in the sense that this Home is owned and operated by a single congregation, it has, during its short history, served 60 guests for periods of residency ranging from a few months up to 15 years.

The combined structure provides the Home with a new kitchen, new dining room, enlarged living room, a large new central bath area, nurses' station, as well as 27 beds, 10 of which have private toilet facilities. An automatic sprinkler system and nurses' call system make the structure modern and serviceable in every respect.

Operated by an association within St. Michael's Congregation, the pastor of St. Michael's serves as the administrator and chaplain of the Home, and four members of St. Michael's Congregation are on the Board of Directors.

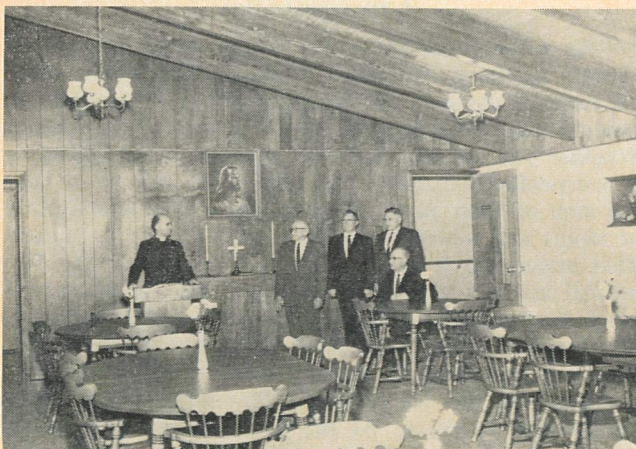
The Home is situated in Fountain City, overlooking the Mississippi River. It is built in a park-like area,

yet only a couple blocks from downtown so that residents sitting on the porch can look over Fountain City and see far up the Mississippi River valley.

The greatest benefit of such a church-operated home is the constant spiritual guidance that is provided for our Home guests. Members of the local congregation stop at the Home on Sundays to drive those able to attend church to the services at St. Michael's. Each day devotions are held, each week a vesper service is conducted at the Home by the local pastor and each month the residents have opportunity to attend the Lord's Supper.

Not only does the Home provide for the spiritual wants of the soul, but it also provides for the physical wants of the body in a way that many guests could not do for themselves. With the assurance of good meals and companionship, many thoughts of fear, despair, and lonesomeness are soon dispelled. Since August 1965, St. Michael's Home has also been providing skilled nursing care.

Thus St. Michael's Lutheran Home continues to serve its aim, "When I am old and greyheaded, O God, forsake me not."



THE DINING ROOM-CHAPEL AREA. Shown in the picture are the Board of Directors on the day of dedication.



ROOMS IN THE NURSING AREA WING are most pleasant.

# *The Christian's Response To Evolutionism*

*The Sixth in a Series of Articles Dealing With Evolutionism*

## **I. WHAT IS LIFE? — WHAT SCIENCE CAN SAY**

### **The Answer Seems Obvious**

In this article we intend to consider the question, "What is life?" from the scientist's point of view. The answer to this question may seem to the reader to be virtually self-evident. All of us are living. All of us have daily contact during our lifetime with other living things. All around us we also see nonliving materials of all sorts. We look at a rock; it is nonliving. We look at a lizard lying on that rock; it is obviously living. But what about the grass which is growing alongside the rock? We recognize that, too, as having a form of life. But its life is different from that of the lizard. In what way are the lizard and the grass alike? In what respect are they both different from the nonliving rock?

### **Movement Does Not Decide**

The lizard can move, as anyone who has tried to catch one knows. The grass cannot move, at least not in response to its own desire and wish. So movement is not an essential characteristic of life. We can verify our conclusion by considering the oyster and the sponge. Both are obviously living, and yet both are unable to move about.

### **The Need for Oxygen Not Universal**

Some people, remembering what they once learned in their science classes in school, might be tempted to suggest that oxygen is necessary for life. We all know that if we were to be deprived of oxygen any longer than a very short time, we would die. If we look about, we see that many animals have the same requirement for oxygen. Further experimentation will show that plants, too, need oxygen if they are to develop properly. But we will also find that certain bacteria, which are microscopic plants, not only do not need oxygen for their life; they are poisoned by oxygen. The need for oxygen is, therefore, also not a universal characteristic of living things.

### **Growth Not a Distinguishing Feature**

Others might, perhaps, point to the phenomenon of growth in defining life. Every living thing grows, and if it does not grow in some way, even though that might be a very subtle way, it can not be living. Allow me to point out, however, that nonliving things "grow" too. If you take a jar of honey and place it into a refrigerator, it will form distinct crystals of sugar. Now take one of these sugar crystals and drop it, suspended on a string, into a solution made by warming the honey until all the sugar is just barely dissolved. If this jar, containing the honey solution and the crystal, is now allowed to cool very slowly, you will not see many tiny crystals of sugar forming as before. Instead, you will see the single sugar crystal, suspended in the solution, becoming larger and larger. In other words, it "grows." This growth pattern is true of all crystalline material. Growth is, therefore, not very helpful either in arriving at a definition of life.

### **The Ability to Reproduce Not Decisive**

One of the things that has always been associated with living things has been the ability to reproduce, the ability to produce other individuals of the same kind. It takes only two examples, however, to show that, from a scientific point of view, this, too, is not a decisive element. We all agree that a mule is alive, yet almost everyone is aware of the fact that a mule is a sterile hybrid. It cannot be bred to produce more mules. Other lesser known hybrids could also be cited. Moreover, we today have machines known as computers, which consist of such nonliving things as transistors, vacuum tubes, plastic tapes, gears, switches, etc. These machines can be set to solve problems and perform certain useful services for man. Some of these computers have been connected to other machines and set to control the making of parts and their assembly into new machines. Some have even been used to make new computers. So here we have a kind of "reproduction" by nonliving things.

### **No Answer from the Complexity of the Organism**

Since our investigation into the nature of life up to this point seems to have led us nowhere, let us see what we get when we consider the complexity of the material. We know that warm-blooded animals are very complicated. They have many different types of tissue. Maybe, if we look at some of the less complicated plants and animals, we can get a clue that will lead us to the answer to our question, "What is life?" This will, of necessity, lead us to study one-celled plants and animals under the microscope. As we investigate these in some detail, we find these simple organisms follow, to a large extent, the same rules that larger organisms follow. They must find food, they must eliminate waste products, and they reproduce.

### **Only Temporary Exceptions to the Rule of Disorganization**

As we consider the entire group of things that we classify as living, we find the one characteristic which all have in common is that they are more highly organized than the substances of which they are composed. Whether you consider a single-celled plant or animal or a many-celled organism like man, both are more than the sum of their parts. Each is more than a collection of atoms and molecules; each is very highly organized. This organizing is contrary to the normal trend. The normal trend is that things tend to become more and more disorganized. Living organisms have the ability to bring about temporary, local exceptions to this rule. They are temporary because, with the exception of man and some of the sea turtles, most animals have a life span under 30 years. As for plants, a few exceptional ones are said to be as much as 1000 years old. Eventually, however, all living things die. After death they decompose. They become disorganized. They break down into

simple substances which may then be absorbed by another organism to begin the cycle of life anew.

Scientists speak of living organisms as local exceptions to the universal process of disintegration because there are limits to the size to which any organism may grow. The largest known animal is the sulphur-bottom whale, weighing as much as 150 tons. The giant sequoia and redwood trees in California are organisms which may get to be somewhat larger, but still they are limited in size.

#### **Chemical Reaction and Enzymes — No Solution of the Mystery**

The final distinction scientists make between living and nonliving things is that in living things this process of organization of complex chemical compounds takes place by way of enzyme-catalyzed reactions. This distinguishes the local organizing brought about by non-living computer-controlled machines like a cyclotron, using the power derived from solar or nuclear sources, from the organizing process which is characteristic of life. The chemical reactions produced by enzymes in living things are the object of much scientific study today. The more scientists learn about the nature and scope of these reactions, the more complex does that mysterious thing we call "life" appear to be. The more we study it, the more evident it becomes that "life" did not just happen, that it is not the result of chance. Rather, this evidence strengthens our conviction that we are "fearfully and wonderfully made" (Ps. 139:14). It strengthens our conviction that all life, both plant and animal as well as human life, is a marvelous gift of God.

#### **The Question Mark Remains**

What is life? If scientists come up with an answer that seems less than satisfactory, it is because, while they are familiar with living things and nonliving things, and while they intuitively recognize that some things are living and others are nonliving, they still cannot say what life itself actually is.

As Christians we know that in the Bible God has much to say to us about that mysterious creation of His called life. In this article we have been concerned with the question, "What is life?" only from a scientific point of view. The information which Scripture offers to deepen our understanding of the subject of life will be taken up in the article below.

ULRIK LARSEN

## **II. WHAT IS LIFE? — WHAT SCRIPTURES REVEAL**

Scientists find it difficult to define life. There are many kinds of living beings in the world, and they differ from one another in many ways. The source of life has escaped the intensive investigation of research. It is known that all living creatures on earth today have descended by natural processes from other living creatures of the same type and kind. But the origin of life has not been discovered by scientific investigation and research. It remains a secret.

#### **God Has Revealed the Source of Life**

Yet God in His wisdom has seen fit to reveal to us all that is necessary for us to know regarding life and its source and origin. In His revealed Word God calls Himself the giver of all life. "Thus saith the Lord, he that created the heavens and stretched them out; he that spread forth the earth and that which cometh out of it; he that giveth breath unto the people upon it

and spirit to them that walk therein" (Isa. 42:5). Living creatures owe their life to the Creator who made them.

#### **Some Details of This Revelation**

The details of this process, as far as they have been revealed to us, are described in the account of creation in Genesis 1. There we read: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and winged fowl after his kind. . . . And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and the beast of the earth after his kind. . . . And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:11, 21, 24, 26). The Apostle Paul summarized this for the learned men at Athens in these words, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with man's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things" (Acts 17:24, 25).

#### **The Creation of Human Life Was Something Distinctive**

Thus we learn that plant life, marine life, bird and animal life, and the creatures possessing this life were brought into existence by the almighty creative word of God, who simply said, "Let there be . . ." and it was so. Human life is something special, however. Only in the case of the creation of man did God deviate from His accustomed method of creation. He did not say, "Let the earth bring forth man." In the creation of man God took special pains. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). As to his physical body, man indeed resembles the higher animals in many respects. His body is composed of similar tissue, has similar structure and functions, is composed of the same chemical elements found in animal matter and plant matter, but there is one important difference. Only into man did God breathe a living soul. Only of man is it said that "God created man in his own image, in the image of God created he him" (Gen. 1:27).

#### **The Great Difference Between Man and Animals**

This circumstance accounts for the great difference between man and the animals. The animals are endowed by the Creator with powerful instincts which enable them to survive and live successfully on earth, but man has a rational mind and an immortal soul. Man can think, can reason, can plan, and carry out his plans. He can communicate and record his thoughts and can use accumulated information to discover other hitherto unknown facts. He can love and worship his gracious God and Creator. Animals can do none of these things. Man, endowed with a will, an intellect, and a rational mind, and capable of emotions, is responsible to God for his actions. He has moral principles. In short, he is in many respects like God and could thus be placed in charge of the created world.

### God and the Power of Reproduction

To preserve life on the earth, God gave living creatures the power to reproduce their own kind. Plants reproduce by means of seeds or spores which result in plants exactly like those on which the seeds or spores originally grew. Birds, fish, reptiles, and other animals reproduce their own kind usually by means of eggs from which the young develop into creatures exactly like those which produced the eggs. In this way the various kinds of plants and animals are preserved from year to year and from generation to generation, and life is prevented from becoming extinct. Man, too, has been given the power of reproduction, so that the earth will always be populated with God's noblest creatures for the benefit of whom the entire world and all the living creatures in it were made. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28).

### Human Life Is Sacred

Because life is a gift of God, He alone has the right to terminate it. True, by giving man dominion over the living creatures, He has given man control over plant and animal life. After the Flood God said to Noah and his sons, "The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" (Gen. 9:2,3). But human life is sacred. Man has no right to deprive his fellow man of his life.

"Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man" (Gen. 9:5,6).

### The Pledge of a Far Better Life

The life we enjoy here in this world is only the pledge of a better, far more glorious life that God has in store for man. After we depart out of this world through death, which has resulted from man's fall into sin, it is the gracious good will of God that we shall live again in glorified resurrected bodies, never again to die, but to live eternally with Him in heavenly glory. At the death of His dear friend Lazarus Jesus told Martha, "Thy brother shall rise again. . . . I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die" (John 11:23,25,26). The Lord tells us, "Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you" (John 6:27).

Life here in this world is for the believer the period of preparation for eternal life in heaven. The Scriptures also tell us how we may be sure of gaining everlasting life. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. He that believeth on the Son hath everlasting life" (John 3:17,18,36a).

HEINRICH J. VOGEL

## HIDDEN GEMS IN OUR HYMNS

### "O Word of God Incarnate"

"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1,14). This is a very familiar passage to most of you, is it not? Here the inspired evangelist speaks of Jesus as "The Word." This is a personal name describing Him "whose goings forth have been from of old, from everlasting" (Mic. 5:2). "The Word" is the living God as He reveals Himself in Christ, the Messiah.

In hymn 294 of *The Lutheran Hymnal* we sing praises to this "Word of God Incarnate," the God-Man Christ Jesus. The poet, William How, uses this Savior-name in the first stanza, and in the last line of stanza 2 he again speaks of "Christ, the living Word." "Wisdom," "Truth," and "Light" are other names by which the Lord is addressed in stanza 1.

But the primary object of this entire hymn is to emphasize the priceless worth and the vital importance of the "Word" which "The Word" brings to us. In

order to get the most out of any hymn, it is always a good idea to read it in its entirety. This seems to be especially true of "O Word of God Incarnate." Look at the entire picture. See how beautifully the poet here illustrates God's Word, in the sense, now, of "the Bible." Masterfully he "poetizes" these thoughts:

Stanza 1 — Lord, thank You for giving us the Holy Scriptures; they are a lamp unto our feet and a light unto our path (Ps. 119:105).

Stanza 2 — It is the privilege of Christ's Church to "teach all nations" God's holy Word and to reveal to lost mankind that Jesus is the only Savior from sin.

Stanza 3 — The Scriptures guide God's people through this "darkling (dark) world" of sin and sorrow to the eternal Christ.

Stanza 4 — Dear Savior, help Your Church to bear witness to the Truth boldly and confidently. Let Your Word guide us surely to our eternal home in heaven.

PHILIP JANKE



**Topics: Does God Expect Perfection?  
Do We Receive Forgiveness Through Prayer?**



## **Does God Expect Perfection?**

"God does not expect us to be perfect." A reader asks that we comment on this statement. Is this statement correct or not?

This is what God says: "Cursed be he that confirmeth not all the words of the law to do them" (Deut. 27:26). Peter, quoting from the book of Leviticus, writes: "But as he which hath called you is holy, so be ye holy in all manner of conversation (in all your conduct); because it is written, Be ye holy; for I am holy" (I Pet. 1:15, 16). This leaves little doubt about what God expects of man: perfection, holiness.

### **Perfection, Not "Just Do Your Best"**

But does that extend to *every* action and thought of man? Doesn't God leave an opening somewhere? Won't He be satisfied with man's best efforts? The answer is given in the book of James: "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all" (Jas. 2:10). Transgressing God's Law in only one point — and James doesn't say that it must be an unusually important point — makes man completely guilty, guilty of transgressing God's Law in its entirety. God's Law cannot be broken up into little pieces so that we can say: These laws we have kept while others we have failed to keep; so I am a sinner only to a limited degree or in reference to certain individual laws. No, one transgression, and God's Law has been broken. Let there be no mistake about this. God does demand perfection.

And He demands perfection with holy earnestness. For what does He say about those who lack perfection? "The soul that sinneth, it shall die." "The wages of sin is death." "Cursed be he . . . ." God is completely serious about His demand for perfection.

"God does not expect us to be perfect" — if we understand the word "expect" in the sense of "require, demand," then we must say: He most certainly does expect just that.

### **God Knows Man Will Not Meet His Demands**

However, the word "expect" can also be understood to mean "to look forward to what will happen; to realize what is going to come to pass." Then Scripture gives us a different answer.

Does God expect this to happen, namely, that we will be perfect? God knows fallen man, and He knows exactly what to expect when He comes to man with the

demands for perfection. Yes, he knows what will happen even in the case of Christians, since they still have the Old Adam. Even when He smelled the sweet odor of Noah's sacrifice after the Flood, God said: "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth" (Gen. 8:21). God did not expect that the judgment of the Flood would bring about a change in man so that he would now be perfect. Man would sin, would continue to give evidence of the evil that was in his heart. God knows only too well that "there is none that doeth good, no, not one" (Ps. 14:3) and that it will ever be so among men, "for who can bring a clean thing out of an unclean?" (Job 14:4.)

### **God Exacted His Demands on Us — Through Our Substitute**

Does God for that reason lower His demands on man? Not at all. But He has done something about man's sin and the demands of the Law. "He made him to be sin for us who knew no sin that we might be made the righteousness of God in him" (II Cor. 5:21). Yes, Jesus, the Son of God, came and was "made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). God didn't lower His demands on man. But He sent Jesus to take our sins on Himself and to fulfill the Law's demands as our Substitute so that in Him we are accounted as righteous and perfect.

The very fact that God sent Jesus to keep the Law for us is evidence that He is serious about His demands for perfection. But what a blessing that God in Christ did for us what we could never have done for ourselves!

## **Do We Receive Forgiveness Through Prayer?**

We do well to distinguish between prayer and the Means of Grace. In prayer we go to God and ask something of Him or give thanks to Him. The Means of Grace, the Gospel in Word and Sacraments, are means by which God gives, bestows His grace on us. In prayer we may ask for forgiveness. God answers such a prayer by giving us forgiveness through the Gospel as it is called to our minds, spoken to us in the absolution, proclaimed to us in the Sacraments. Strictly speaking, we do not *receive* forgiveness through prayer, but we *ask for* forgiveness through prayer and receive it through the Gospel.

ARMIN SCHUETZE

## AN OPEN LETTER to the Members of the Wisconsin Evangelical Lutheran Synod

### SECOND INSTALLMENT

*In the first installment of this "Open Letter" (Feb. 6 issue), the writer told how she became a member of a congregation of the American Lutheran Church. She related how at first she was reassured by the constitution of the congregation, which sounded quite orthodox, and by similarities in the order of service, the hymnal, etc., to the Missouri Synod congregation from which she had come. She noticed certain things that disturbed her, but "I was determined not to find fault and start picking on little things." In the last paragraph of the first installment she said: "Liberalism or neo-orthodoxy in the church is not nearly so apt to operate boldly and openly so that it can be spotted immediately by anyone, unless it is sure it is in welcome company, where it will be accepted wholeheartedly. Otherwise it operates very quietly, inconspicuously, and under a great deal of camouflage, as I was soon to find out." — Ed.*

An adult Sunday-school class conducted by our pastor was organized, and I joined. We were asked to give suggestions as to what part of the Bible we would like to study, or if there were topics we would like to discuss in the light of Scripture. Now, it so happened that I had been somewhat concerned about the fact that evolution is taught so brazenly in the public schools today, and what effect this must have on Christian children. Knowing that I would soon be faced with these problems, I felt that the church could help parents to deal with this situation. And this was my suggestion of a topic for discussion. Looking back now, I realize that I must have done a very poor job of stating my suggestion, because right there I gave a wrong impression to one of my classmates who, unknown to me, was not from the old school of doctrine by any means, but instead was an enthusiastic student of neo-orthodoxy. (She had just been confirmed in the adult instruction class.)

I had not realized that it was necessary in a Bible class in the Lutheran Church to make clear which side of that question I was on, the Bible or evolution. The pastor did not seem too willing to take up my suggestion, and seemed rather uneasy and evasive. He would not commit himself on anything and would always answer a question with a question.

I attended class each Sunday, but was becoming discouraged and more and more confused. I was unhappy because I wasn't learning anything. You see, when a person thinks neo-orthodoxy, but can't come out and teach it, he finds it very difficult to know what to teach. It could not be taught openly here, because, as I mentioned before, many people were of the "old school," and they simply weren't "ready," as it is referred to in those circles.

Now as so often happens in Bible classes, they start out with a good-sized group, then gradually dwindle down to a very few. So it was with our class also. And finally there was only myself and my ultra-liberal classmate left. Now, she also was not really happy with the class, but for a different reason than I. She had hoped to study neo-orthodoxy, and so now she had an idea. Unknown to me, she urged the pastor to start a class like that for those who were "ready." So after a bit the

Sunday morning class was discontinued, and it was decided to have a private class in someone's home once a week instead. Now my "friend" recalled that I had been, "interested in evolution," and unhappy with the class, and in her mind that added up to one thing. She analyzed me and decided that I was where she used to be. And again, without my knowledge she convinced the pastor, who was somewhat reluctant about me, that I was "ready."

And so the new class started. It consisted of the pastor and four members, including myself. A flimsy reason was given why this class must not be known to the congregation, and we were ready to begin. (The reason given was that, since the Sunday class was discontinued, other members of the congregation might feel that the pastor was showing special favors to certain ones, if they found out he was holding a special class in our homes for us.)

We opened with a prayer, then went straight to the study of the "Creation Myth"!

This was the first time I had ever heard these words, and I did not understand what they meant. So it was explained to me that myth here did not mean a fairy tale, but that it was defined as a story with a point of truth, similar to a parable. While I was trying to digest this morsel, I heard that all of the first eleven chapters of Genesis were myth!

Before I could recover from this shocking statement, I heard that it is now known that Moses did not write the Pentateuch, as had long been supposed, but that it has come to us from sources called J.E.P. and D. Of course J.E.P. and D. had to be explained to me also. Yes, I was considered pretty stupid in that class. But I was told not to worry about it. They had all been in the same boat once. They didn't always know these things either. It was just a matter of getting to understand things. I'd catch on after while. It was like patting a preschooler on the head and saying, "Don't worry, you'll learn to read by and by."

This is all I recall of that first class. The first couple of days following that class I felt as if I'd been hit a hard blow on the head, and I was in a sort of daze or stupor.

As I gradually came out of it, a great many questions came to my mind that I wished I had asked. So I prepared a list of them for the next time. The first was this: If the first 11 chapters of Genesis are myth, how do we know how sin entered into the world? The answer to that was: "We don't know." The explanation went like this.

At first nothing was written down, and all these things were passed on by word of mouth. But after a while certain men expressed concern that these things should be written down, because it was feared that by and by it might not be remembered and preserved for other generations. Someone suggested that something should be written on the subject of sin. The others agreed, but wondered just what should be said about it. It was suggested that they should say something about how it got started in the first place. But no one seemed to know for sure.

It seems there were quite a few good theories, or myths, on that subject circulating at the time. And the

problem was to decide which one to choose. Finally someone said, "Well, the people over in Mesopotamia have a real good idea about how they think it got started." So after some discussion that one was decided on. I wanted to know how inspiration entered into this picture, and was told, "Well, of course, the Holy Spirit was guiding them."

I kept on asking foolish questions. They seemed to be foolish anyway, because I was getting some good laughs. But the pastor seemed irritated with me. You see, the doctrine of "verbal inspiration" was blocking my "progress."

Next I wanted to know about the account of the Flood, Noah, and the ark. I was told that these were symbols. That it was true God at one time did destroy the earth. Most probably it was only the part that was known at that time. But just how He did this, we don't know, since this story is also myth.

Now all of this was not just idle talk. They were prepared to back all of this up with a great deal of evidence. Their wealth of evidence seemed endless and overwhelming to me. There were, of course, the scientists with their "proof positive." The geologists with their

evidence. Then they could quote many learned men whom I had never heard of, to back all of this up.

I tried to point out some things that Scripture says, but was told "the Bible contains error." Much more proof was brought forth to back that up. Next we tangled over the Creation account, and the argument was: "Just what difference does it make *how* God created?" "If you want to believe word for word just as it says in Genesis, and I believe a little different" (this, of course, means evolution), "so long as we both believe that God created, why should that cause any problems?" "Besides, this has nothing whatever to do with salvation."

Over and over again I was told, "Why, that didn't hurt my faith any when I found that out!" "That didn't change anything for me!" In other words, if I had any *faith*, this shouldn't be bothering me.

Finally, I said that I could see now that there was a great deal of difference in the A.L.C. and my "former" church, and that I would just have to excuse myself because I couldn't go along with any of this.

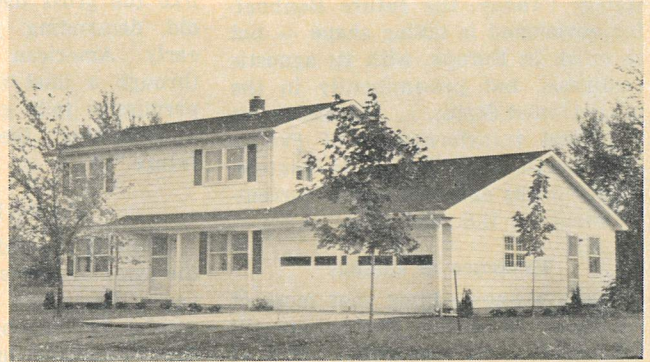
(The third and final installment will follow in the March 6 issue.)

## Parsonage Dedication

### St. John's, Battle Creek, Michigan

The members of St. John's are grateful to the members of Synod for a loan from the Parsonage-Teacherage Fund which enabled them to build this new parsonage. Inadequate room in the old parsonage made it necessary for the congregation to find larger quarters. With thanks to God, ground was broken on April 11, 1965, and the dedication took place on September 26. On the day of dedication members of the congregation viewed the home.

The four-bedroom colonial home has the pastor's study located at the rear of the garage with a private entrance. Cost of the home was \$21,000. The finishing of the woodwork, painting, and landscaping was done by some of the members. LOUIS W. MEYER, JR.



ST. JOHN'S, BATTLE CREEK, MICHIGAN, takes pride in this new parsonage.

## Centennial Observance

### St. Matthew — Milwaukee

During an eight-week period beginning September 19 and ending November 21, 1965, friends and members of St. Matthew Ev. Lutheran Church, Milwaukee, Wisconsin, were privileged to thank and praise God for 100 years of undeserved grace and blessing. The following guest preachers proclaimed God's powerful Word of comfort, encouragement, and admonition in special Centennial services: Centennial Sunday, President Oscar J. Naumann and Prof. Gerald Hoenecke; Reunion Sunday, three sons of the congregation, Pastors Irvin Weiss, Marvin Volkmann, and Elmer Semenske; Communion Sunday, Pastor Arthur Lengling; Activities Sunday, Pastor Gordon

Snyder; Primary Christian Education Sunday, Pastor Waldemar Pless; Secondary Christian Education Sunday, Dr. Siegbert Becker; Reformation Sunday, Prof. Robert Voss; and Mission Sunday, Pastor Edgar Hoenecke.

St. Matthew was founded by Pastor John Muehlhaeuser on September 20, 1865. Two pastors who occupied the pulpit in those early years were Pastors G. Vorberg and B. Ungrodt. The spiritual leader from 1870 until 1890 was Pastor Adolph Hoenecke. During his pastorate the church building located at 10th and Garfield was erected. He was succeeded by Pastor August Bendler, who served faithfully until his death in 1929. Thereupon, Pastor Arthur Halboth, who had been the assistant pastor since 1926, was called to be

the regular pastor, a position he has held to this day. In 1958, the congregation relocated and moved into its newly constructed church and school at 84th Street and Melvina Avenue. The present assistant pastor, Paul A. Manthey, was installed in June of 1964. Throughout its 100 years, the Lord has graciously allowed members of St. Matthew to maintain and support a Christian day school.

Surely, God has richly bestowed His abundant blessing and protection. To Him be all glory and honor. May He continue to grant His grace so that many more souls may be led to accept Christ as their only Savior and in this saving faith be preserved and strengthened to their dying day!

ARTHUR F. HALBOTH  
PAUL A. MANTHEY

## LOOKING AT THE RELIGIOUS WORLD

### *Information and Insight*

#### PROTESTANTISM IN CHAOS

"We are proceeding toward a time of no religion at all: men as they are now simply cannot be religious anymore." This pessimistic prediction was penned from prison in 1944 by the German Protestant theologian Dietrich Bonhoeffer, about a year before he was executed by the Nazis.

#### A Second Reformation?

Today, some 20 years later, there are those who feel that Bonhoeffer's prediction is coming true. In its issue of January 3, 1966, *Newsweek* ran a feature story on the "Protesting Protestants" and suggested that it may be time for a "Second Reformation." Prefacing its story with the above Bonhoeffer prediction, *Newsweek* stated: "Today, the future Bonhoeffer envisioned is taking shape — not so much in Europe, with its agnostic traditions, but pre-eminently in the pious United States. . . . A passion for a radical transformation of Protestant Christianity in all its contemporary forms and formulas is currently sweeping U.S. churches."

#### Evidence of Change

While acknowledging that most of America's 68 million Protestants still followed the old traditional forms of worship (at least during Christmas week), *Newsweek* found evidence of "radical transformation" in the ever-increasing involvement of Protestant clergymen in secular problems and social reforms. Obvious examples included the clergy who marched in Selma in defiance of civil authority and those who paraded before the Pentagon to protest the Vietnam war. Further evidence of change was found in the sudden outburst of joint Protestant-Catholic worship services, as well as the recent "death of God" theology in certain Protestant circles.

In describing the sweeping changes sought by Protestantism's new breed of social reformers *Newsweek* quoted a young Episcopal priest from Atlanta, Georgia, as saying: "I'd just as soon see Protestantism go down the drain. For five years Catholicism has been the coming faith." An Episcopal layman from Boston added in disgust: "The church can't prove to my 18-year-old son that 'God' is worth worshipping. Churchmen have had a

chance to talk to the world for 20 years but they didn't make the connection."

#### A "Chummy" God

*Newsweek* rather neatly summed up the spiritual flabbiness of modern Protestantism as follows: "In truth, for two decades U.S. Protestantism, with few exceptions, has been telling Americans exactly what they wanted to hear. Dr. Norman Vincent Peale assured them of God's aid in Everyman's drive for success. Billboards urged Americans to worship the God of their choice, and their choice, often enough, was a very chummy, accessible deity. . . . Secularization as well as public religiosity grew apace, and church attendance soared like the gross national product. The old, demanding, judgmental God of early American Puritanism went through a final transformation as a permissive jolly good fellow, amiably underwriting the great American future."

#### Faulty Diagnosis

While it showed itself able to spot the symptoms of spiritual disease and decay, *Newsweek* was not at all successful in diagnosing the source of the Protestant problem or in prescribing a cure. It spoke with apparent regret of the passing of a generation of "brilliant, creative theologians" — men like Tillich, Barth, Bultmann, and Brunner — at whose hands "the foundation of Reformation theology has received an epochal shaking." "Through them and their disciples, the central beliefs of Christianity — God, Christ, faith and morality — have been given new, conflicting and often radical interpretations."

Right here *Newsweek* had its finger close to the source of the cancer now gnawing away at Protestantism's vital organs. But it skipped blindly over the sore spot and feebly put the blame on the average Protestant pastor who had failed to pass on to his members the new theology he had learned at the seminary: "Somewhere between their seminary studies and their pastoral work, most Protestant ministers have lost the courage to challenge their congregations to an examination of their faith." *News-*

*week* seems to feel that the resulting "theological vacuum" among laymen may be at least partially filled by the current writings of liberals like Bishop John A. T. Robinson of England and Bishop James A. Pike of California, whose "pop" treatment of theological issues has "succeeded in stirring a heretofore lethargic laity."

#### The Real Problem

Perhaps *Newsweek* was bending over backward in trying to be as objective, tactful, and noncommittal as possible. It certainly is not hard for us to put our finger on the source of Protestantism's tragic illness or to prescribe a cure. Most Protestants have strayed far afield from the simple truths of God's saving Word. Many have substituted a social gospel for the pure Gospel of Christ the Crucified. They put their main emphasis on preparing a better world for man to live in here instead of preparing man to live eternally in the better world above.

#### An Accurate Diagnosis

Commenting on this *Newsweek* article, the conservative magazine *Christianity Today* hit the nail squarely on the head:

"Part of the Church's present predicament obviously comes from the rejection by many of the full integrity and authority of the Scriptures—a rejection now bearing its inevitable fruit of dissatisfaction, unbelief, and the desire to remodel what some feel to be irrelevant and outmoded structures.

"Some of the loudest voices have shifted the emphasis from a sovereign God to self-sufficient man; from the apostolic Gospel of personal regeneration along with involvement in society without personal regeneration. . . .

"We cannot prevent change nor do we wish to do so. But we are wholly convinced that the Bible remains a timeless guidepost in an age of transition and change.

"The form of the building being erected may differ markedly from what we have known in days past. But it is our business and mission to see that the foundation of the building is the 'one foundation,' the Jesus Christ of the Holy Scriptures."

MARTIN LUTZ

# Service in His Kingdom

## A Progress Report on the Missio Dei Offering

"God has chosen us," Synod President Oscar J. Naumann told over a thousand leaders of the Synod, "for service in His kingdom." The specific work we are to do at this time, he said, is "the expansion of our worker-training schools."

These words were part of an address given by President Naumann at a series of 13 orientation dinners held throughout the Synod during January for pastors and congregational presidents in the nine Districts.

The purpose of the meetings was to brief pastors and congregational leaders on the procedures to be followed in the Mission of God (Missio Dei) Offering, a special \$4 million collection, authorized by the 1965 convention, for the expansion of four of the Synod's seven schools.

### Every-Member Visitation

"The basic concept with which we are working," the leaders were informed by the Rev. James P. Schaefer, executive director of the Offering, "is family commitments from the approximately 120,000 households of the Synod. These commitments are conceived as being two years in length, payable monthly through the treasury of the local congregation, beginning when at all possible the first Sunday of July 1966."

Plans for the Offering will culminate in a Synod-wide every-member visitation during May and June under the direction of the local congregation. All necessary information and procedures are outlined in an 89-page Master Plan which will be distributed to the 24,000 visiting stewards soliciting the 120,000 households of the Synod.

### Special Voters' Assemblies Scheduled

During April all congregations will be asked to call special voters' assemblies as scheduled in the Master Plan. At these special meetings goals for the congregations' every member visitation will be established.

The congregational leaders will also be briefed on the publicity to accompany the Offering. A special 30-minute color film is being produced called "Tomorrow Is Upon Us." The film was made possible by a \$30,000 grant from the Aid Association for Lutherans.

At the end of March an issue of the **Wisconsin Synod Herald** will be published highlighting progress on the offering, and a brochure is being prepared for mailing to every family preceding the every-member visitation.

### Need for the Offering

At the meetings Pastor Naumann also stressed the need for the special offering. He pointed out that "the age offers golden opportunities to our Synod. Everywhere at home and abroad the Lord has set before us open doors. We are becoming known as the Synod that dares to be different, that will confess and practice its convictions no matter what the world or other church bodies choose to say about it."

He said that the present plan for gathering the offering "is not the only plan that could have been devised. No doubt, many of you could also set up and detail a good plan. But the King's business required haste, and those who were in an orderly fashion charged with the responsibility to set up a plan, have done so. And they have worked at it diligently and faithfully."

"What we need to ask of our heavenly Father now," he concluded, "is the spirit of wholehearted cooperation, ready hearts, willing minds, and open hands eager to get on with His work."

Since the entire offering is conceived as a lay-sponsored, lay-led, and lay-fulfilled program, District lay committees are being formed. The following have been appointed to serve as the District leaders.

**Arizona-California District:** Dr. Heinz Hoenecke, Phoenix, chairman; Marvin Kunde, Phoenix, and Emil Rovey, Glendale, associate chairmen. Myron Dickey, San Diego, chairman, California Conference.

**Dakota-Montana District:** Wesley Beaman, Selby, South Dakota, chairman; Willis Sackreiter, Mobridge, and Cecil Walters, Sioux Falls, associate chairmen.

**Michigan District:** Robert Beyer, Plymouth, chairman; Stewart Russell, Alma, and Richard Parisian, Lansing, associate chairmen.

**Minnesota District:** Robert Nordby, Minneapolis, chairman; Donald Wales, Minneapolis, and Tom Gerson, Stillwater, associate chairmen.

**Nebraska District:** Robert Raasch, Omaha, chairman; Darwin Dusseau, Norfolk, and Richard Brauer, Stuart, associate chairmen. Robert Meister, Denver, chairman, Colorado Conference.

**Pacific Northwest District:** Alan R. Annis, Spokane, chairman; Andrew Vreves, Tacoma, Washington, and Paul Baer, Milwaukie, Oregon, associate chairmen.

**Northern Wisconsin District:** William Zuehlke, Jr., Appleton, chairman; John Steudel, Appleton, and Lloyd Doerfler, Appleton, associate chairmen.

**Southeastern Wisconsin District:** Dr. Arthur W. Tacke, Milwaukee, chairman; Martin Metzger, Mequon, and Ray Tiegs, Wauwatosa, associate chairmen.

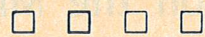
**Western Wisconsin District:** John Kindschi, Columbus, chairman; Clayton Taves, Waterloo, and Harvey Tews, Oconomowoc, associate chairmen.

The chairman and associate chairmen in each District together with the conference/circuit chairmen form a steering committee. During February, orientation meetings are being held for the nine District steering committees.

Following the February meetings, the steering committees will enlarge themselves to include a representative from each congregation. The representative will also serve as his congregation's chairman of the local visitation. Training meetings have been scheduled during March for congregational chairmen.

To the present time there has been a remarkable spirit of cooperation. With such cooperation, supported by the prayers of the faithful, the Offering can be a success.

What do  
you mean..



# Justification?

## “THE JUST SHALL LIVE BY FAITH”

Forgiveness of sins, or justification, was won by Christ for all men. He “was delivered for our offenses, and was raised for our *justification*” (Rom. 4:25). We may speak of this as *objective justification*. It is an objective fact, a blessed reality, even before it is proclaimed to sinners or believed by them. It is objectively true, regardless of what sinners may think about it.

In the Gospel God now declares to each and every sinner in the entire world the astonishing news: For Christ’s sake your sins are all forgiven. Jesus has rescued and redeemed you from sin, death, and hell. The once-barred gates to Paradise are now open for you. Salvation and life are now yours.

### Subjective or Personal Justification

When now a sinner — by God’s grace — accepts and believes what God says, then he personally possesses this forgiveness. Then it is actually his. The moment he comes to faith he has the assurance that he himself is personally justified before God. The blessings of forgiveness, life, and salvation are now his very own. By faith he has come into possession of them.

This is what we mean when we speak of *subjective justification*. One might also speak of it as particular, or individual, or personal justification. We need to bear in mind, of course, that objective or universal justification is also in a sense individual and personal since God has not merely pronounced the world at large righteous in Christ but each individual sinner in the world, as Paul declares in Romans 5:18, “Therefore as by the offense of one (namely, Adam) judgment came upon all men to condemnation; even so by the righteousness of one (namely, Christ) the free gift came upon *all men* unto justification of life.”

### Personal Assurance

When we speak of subjective justification, we simply mean that God’s verdict, proclaimed in the cross and resurrection of Jesus, has become personally meaningful for us Christians through faith. I, Bill Smith, or whatever my name might be, hellbound by nature because of my sins, have the assurance that I am just or righteous in God’s sight. He no longer charges my sins against me. Because my sins have been covered with the flawless righteousness of Jesus, my Substitute, God looks upon me as being pure and sinless. I am His child, and at my death He will welcome me into His heavenly kingdom for an endless life of joy and glory.

### “By Faith Alone”

This acceptance of God’s Gospel-promise the Bible calls *faith*. In simple, childlike confidence and trust the believer takes God at His word. He relies on God’s assurance that for Jesus’ sake all his sins have been cast into the depths of the sea (Mic. 7:19). He depends on this and builds his hope on it just as Abraham, the father

of believers, did. He has this hope, based on God’s un-failing promise, “as an anchor of the soul, both sure and steadfast” because he remembers that “God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath” (Heb. 6:17-19).

Repeatedly the Scriptures emphasize that the blessings of salvation become the sinner’s own *through faith*. “Therefore we conclude,” Paul writes to the Romans, “that a man is justified *by faith* without the deeds of the law” (Rom. 3:28). Luther is not to be faulted for translating this phrase in his German Bible “by faith alone.” Though Rome attacked him most violently for using the word “alone,” even Erasmus had to concede that Luther’s translation accurately reproduced Paul’s thought. Numerous earlier translations and writings of the church fathers had made the very same point. Justification by faith alone, *sola fide*, is the clear teaching of both the Old and New Testaments.

### “From Faith to Faith”

In Romans 1:17 Paul emphasizes the truth that in the Gospel the righteousness which God imputes to us is revealed “from faith to faith.” In other words, our justification is not a matter of works in any respect but solely of faith. God’s righteousness, His verdict of justification, is *from* faith inasmuch as we appropriate it or make it our own by believing it. We obtain it by faith. It is *to* faith since the Gospel promise is addressed to faith. It is intended for faith as the appropriate response on the part of all who hear the good news of God’s declaration of forgiveness.

### Life Before God Through Faith

This was the thought which God impressed upon His people through His Prophet Habakkuk when he wrote, “The just shall live by his faith” (Hab. 2:4), a passage that is cited by the Apostle Paul in Romans 1:17. The man who is just, the man who stands pure and sinless in God’s holy eyes because he is clothed in the garment of Jesus’ blood and righteousness, has life solely and alone by faith. Through faith he is just and righteous.

The justified man is a man of faith. He clings to the word of God’s promise. And so faith saves him, not because it is in any respect a meritorious act, but simply because it embraces and accepts God’s wondrous gift of salvation. Faith is merely, as our fathers so aptly described it, the receptive organ by which God’s righteousness becomes our own. It is the open hand — graciously opened by the power of the Gospel itself — into which God places the blessings which His only-begotten Son obtained for us, blessings which are all summed up in that one word: LIFE!

WILBERT R. GAWRISCH

## Wisconsin Convalescent Home Secures Administrator

### Mr. Earlin Krohn

On January 1, 1966, Mr. Earlin Krohn assumed his duties as administrator of the Wisconsin Lutheran Convalescent Home in Milwaukee.

Since 1957, Mr. Krohn has been associated with Bethesda Lutheran Home, Watertown, Wisconsin. He held the posts of chief accountant, office manager, personnel manager, and assistant business manager. The past year he was the business manager of the Home.

On the occasion of his leaving, Dr. Clarence F. Golisch, Executive Director of Bethesda, stated: "We regret the departure of Mr. Krohn, as we have found him to be a man deeply dedicated to the cause of Christ, to his church, and to the program of welfare carried on by Bethesda Lutheran Home. His loyalty and devotion to duty have been exemplary. At the same time, we wish him well in his new, important position. We

realize our loss is the gain of an agency which we also wish every success."

Mr. Krohn majored in Business Administration at the Wausau Technical Institute. In Watertown, Mr. Krohn was a member of St. Mark's Ev. Lutheran Church. Mr. and Mrs. Krohn are the parents of three boys, 8, 5, and 3.

The new administrator commented on the work before him at the Milwaukee institution in these words, "It is an opportunity for greater service, one of those opportunities that don't often duplicate themselves."

For those who missed the information previously given in these pages concerning Wisconsin Lutheran Convalescent Home, we recall that it is a 115-bed agency opened in the fall of 1965 by an association of members belonging to our Wisconsin Synod. The Home presently offers nursing



MR. EARLIN KROHN, the administrator for the Wisconsin Convalescent Home.

care and convalescent services to aged and infirm Lutherans.

## Editorials

(Continued from page 51)

This Protestant *aggiornamento* is almost an anxiety, a neurosis. Their churches are asking the world, "What would you have us preach?" "How can we make our message meaningful to you?" "How may we contribute to your culture and society?"

Once these churches told the world what was right and wrong; once they were positive about the differences between truth and error, church and world, the Bible and the writings of men. Not all of their teachings

were derived from the Word of God, to be sure, but at least they spoke with some conviction and authority. Now these churches come hat in hand to the unbeliever, the godless, the pleasure-seeker, and the damned and suggest apologetically, "We hope that we have something that will be acceptable to you."

The churches seeking accreditation with the world! The churches striving to please the unregenerate — pleasing men and not God, who tries the hearts! It is a spectacle to make angels weep and the Christian sick at heart.

CARLETON TOPPE

### COMING MUSICAL PRESENTATIONS

#### Dr. Martin Luther College

- Feb. 20, 3:00 p.m. — Concert: Band, Aeolians, and Marlut Singers
- March 11 and 12, 7:30 p.m. — Operetta: "She Loves Me" — Literary League
- March 13, 3:30 p.m. — Operetta — "She Loves Me"
- March 13, 8:00 p.m. — Student Organ Recital: Allen Krause and Judy Wels
- March 21, 8:00 p.m. — Concert: University of Minnesota, Morris Band
- March 27, 8:00 p.m. — Concert: College Chorus, Treble Choir, High School Choirs
- April 24, 8:00 p.m. — Home Concert: the College Choir
- May 8, 3:00 p.m. — Concert: Band, Aeolians, and Marlut Singers  
Meilahn Zahn

### REQUEST FOR NAMES

#### Oakland-Concord, Calif., Area

Resurrection Ev. Lutheran Church has relocated from Oakland to Concord, Calif., Beginning Feb. 6, services will be conducted

at the Veterans Memorial Bldg., Willow Pass Road and Colfax Ave., at 7 p.m. by the undersigned, assisted by Pastors Robert Hochmuth and David Valleskey, until a called pastor is resident. Please inform the undersigned of relatives, friends, or members who are moving into or are located in the areas of Concord, Walnut Creek, Pleasant Hill, Antioch, Pittsburg, Martinez, Dublin, Danville, San Ramon, Calif.

The Rev. Robert Waldschmidt  
2600 Ralston Ave.  
Belmont, Calif. 94002

### REQUEST FOR NAMES Utica, Mich.

St. Mark's Lutheran Church of Utica, Mich. (Sterling Township), is now holding services in a house on its property at 11063 E. 16½ Mile Road. Sunday school is at 10 a.m., worship services at 11. Please send the names of Wisconsin Synod people, mission prospects, and others interested. This mission serves Utica, Fraser, Mt. Clemens, Rochester, Disco, Washington, and much of Macomb County.

Pastor Edward Pinchoff  
11063 E. 16½ Mile Road  
Utica, Mich. 48087

### A PLEA

#### Japanese Mission

Our Japanese Mission still needs about \$500 for an electronic stencil-cutting machine for the spreading of the Gospel in Japan. We gratefully acknowledge the \$400 plus which has been given to date. Please send all contributions to:

Pastor Harry Shiley  
8231 West Herbert Ave.  
Milwaukee, Wis. 53218

### WISCONSIN LUTHERAN SEMINARY

There is a vacancy on the kitchen staff at Wisconsin Lutheran Seminary at Mequon, Wis. A furnished room and board are supplied in addition to the salary. The work consists in assisting with the preparation of food and in setting and clearing tables in the dining room. The position should appeal especially to a woman who needs both employment and living accommodations. For further particulars please contact:

Prof. Heinrich J. Vogel  
11757 N Seminary Drive 65W  
Mequon, Wis. 53092

### REQUEST FOR COVER PICTURES

Pictures that give the horizontal treatment to a subject can now be used on our front cover. We made this announcement earlier, but it seems to have been overlooked in the rush of the holidays.

We hope that there will be a response especially from congregations that have day schools. So far we have received one picture of a school building. Of course, we can now also accommodate side-view pictures of church exteriors.

Remember that we still want vertical views too. The new design is an alternate to the one to which you have become accustomed during the past years.

### SCHEDULE OF CONCERTS

#### Northwestern College

March 27 8:00 p.m. Easter Concert  
May 1 8:00 p.m. Spring Concert

ARNOLD O. LEHMANN, Music Director

### REQUEST FOR NAMES

#### Northern Illinois Communities

Members, relatives, and friends of the Wisconsin Synod living in the following communities of Illinois: Joliet, Aurora, Ottawa, Morris, Tinley Park, Lockport, New Lenox, Frankfort, Connecticut Hills, and Matteson, please contact Rev. R. W. Shekner, 416 Manchester Dr., Chicago Heights, Ill., or call: (312) 755-2512.

### SAN DIEGO, CALIFORNIA

A new mission congregation has been founded in the eastern metropolitan area of San Diego. Services are at 9 a.m. at Grossmont College, Fine Arts Lecture Hall. Send names of interested persons living in the suburbs of La Mesa, El Cajon, Spring Valley, Lemon Grove, Bostonia, Santee and Lakeside to:

The Rev. Lowell Smith  
4562 Clairemont Drive  
San Diego, Calif. 92117

### REQUEST FOR NAMES

Please send to undersigned the names and addresses of Wisconsin Synod people living in or moving to: Stockton, Hays, Natoma, Plainville, Phillipsburg, Stuttgart, Woodston, Alton, Osborne, Hill City, all in Kansas.

Pastor J. B. Erhart  
615 N. 2nd St.  
Stockton, Kans.

### REQUEST FOR NAMES

Christ the King Lutheran Church, Wisconsin Synod, Whittier, California is holding services in the American Savings and Loan Ass'n, 15725 Whittier Blvd., with Sunday school and Bible class at 9:15 a.m. and divine worship at 10:30 a.m.

If you know of prospects in Whittier, La Habra, La Mirada, Brea, Fullerton, La Puente, Hacienda Heights, Norwalk, Pico Rivera, Montebello, Downey, Los Nietos, Industry, Walnut, or surrounding cities, let them know of these services and notify the undersigned of their address. Do not send mail to the American Savings and Loan Ass'n address.

Pastor Gilbert Seager  
661 Rye Avenue  
La Habra, Calif. 90631

### EASTERN SAN DIEGO COUNTY, CALIFORNIA

Alpine, Calif., has applied for membership and is being served by the California Mission Board. Services are at 9 a.m. at the Alpine Woman's Club. Send names of interested persons living in the east county area to:

The Rev. Lowell Smith  
4562 Clairemont Drive  
San Diego, Calif. 92117

### MISSION IN KANSAS CITY, KANSAS

For information regarding time and place of services of the Wisconsin Evangelical Lutheran Synod please contact Marc Frey, 10312 Maple Drive, Overland Park, Kansas. Telephone: MI 9-7054. L. Gruendeman

### NAMES REQUESTED

Holy Trinity Lutheran mission is holding services in the Woodmont Elementary School, 26454 16th Ave. S., Kent, Wash., and has recently purchased land midway between Seattle and Tacoma, Wash. You are kindly asked to send the names of prospects in the following areas to the undersigned: Burien, Des Moines, Kent, Federal Way, Midway, Auburn, Normandy Park, Tukwila, Renton, Redondo, and Zenith.

Pastor David E. Bode  
1615 S. 246th Pl.  
Kent, Wash. 98031

### PROSPECTS FOR NEW MISSION WANTED

A missionary is now located in Wichita, Kansas. A new mission congregation is being planned. Names of Lutherans moving into the area are wanted. Please send names of all prospective members to:

Rev. David J. Plocher  
907 Wilbur Lane  
Wichita, Kansas 67212

### NAMES REQUESTED

#### Sedalia, Missouri

Please send the names of Wisconsin Synod Lutherans living in or around Sedalia, Missouri, or of people planning to move into that area, to:

Pastor A. W. Schupmann  
938 Crestland Drive  
Ballwin, Mo. 63011

### SERVICES IN HIGHLAND PARK, N. J.

Services are being conducted on the last Sunday of each month at the Highland Park High School in Highland Park, N. J. Highland Park is a suburb of New Brunswick, which is Exit No. 9 of the New Jersey Turnpike. The service is at 7:30 p.m.

### REQUEST FOR REFERRALS

#### Flat Rock, Michigan

Please refer members moving into the following areas, and having the following post office address: Flat Rock, Rockwood, South Rockwood, East Rockwood, Gibraltar, Carleton, Waltz, New Boston, Woodhaven, Southgate, Wyandotte, Trenton, Lincoln Park, Taylor, Riverview, Grosse Isle, Mich., to:

St. Mark's Lutheran Church  
Fred A. Schroeder, pastor  
25375 E. Huron River Dr.,  
Flat Rock, Mich.

### REQUEST FOR NAMES

#### New Mission in Topeka, Kans.

A Wisconsin Synod Lutheran mission has been established in Topeka, Kans. Services are held every Sunday morning at 10 a.m., Sunday school at 9:15 a.m. The location until further notice is: Fifth and Western, Topeka (Seventh Day Adventist Church), H. W. Bittorf, pastor.

Please send all names of members, relatives, friends who are living in Topeka and the surrounding area to:

Pastor H. W. Bittorf  
904 W. 37th St.  
Topeka, Kans.

### CALENDAR OF CONFERENCES

### SOUTHEASTERN WISCONSIN

#### LAKE LUTHERAN TEACHERS' CONFERENCE

Feb. 24 and 25, 1966

#### St. John's Church and School

198 Westridge Ave.

Burlington, Wis. 53105

How Can Children Be Encouraged to Become Pastors and Teachers? Prof. Alfons Woldt.

Reading: Which Approach? Panel Discussion by: Miss Eunice Borgschatz, Miss Beth Schuetze, Miss Louise Uttech, Mrs. Eva Hausmann.

Teaching English Composition, Pastor Werner Franzmann.

The Continued Use of the King James Version, Prof. H. Vogel.

I. T. A. — New Approach to Reading, Prof. M. Radke.

How Do You Handle Speech Problems? Sectional Meetings:

Grades 1-2 — Mrs. Raymond Behmer

Grades 3-4 — Mrs. Henry Teut

Grades 5-6 — Mr. Howard Dorn

Grades 7-8 — Mr. Alan Ross

EDMUND SCHAFFER, Secretary  
\* \* \* \*

### DODGE-WASHINGTON CIRCUIT CONFERENCE

Meeting at Peace, Hartford, Wis., 1:45-3:45 p.m. Feb. 27, 1966.

Topic: Lutheran Church Groupings in the United States, A. von Rohr.

Dale Markgraf, Secretary

### INSTALLATIONS

#### Professor

Sellnow, Donald, as instructor in psychology at Northwestern College, Watertown, Wis., by C. Toppe; Jan. 25, 1966.

#### Pastor

Miller, Channing E., as pastor of Zion Ev. Lutheran Church, Morgan, Minn., by John Parcher; assisted by E. O. Schulz, D. C. Brick, J. H. Kurth, T. Henning, R. Reede, F. H. Nitz; Jan. 23, 1966.

### CHANGE OF ADDRESS

#### Pastor

Stern, M. F.  
608 Jefferson St.  
Watertown, Wis. 53094